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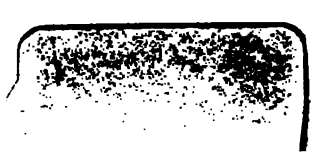

CHARLES BROWNE.

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

"THE ENTRANCE OF THY WORD GIVETH LIGHT."

VOL. I.

JANUARY TO DECEMBER, 1850.

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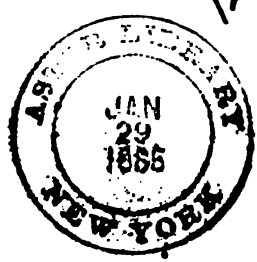

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INTRODUCTION.

As is usual in such cases, the Introduction to this first volume of THE AMERICAN AND FOREIGN CHRISTIAN UNION is the last portion of it to be written. We avail ourselves of the occasion to say a few words relative to our work.

We have aimed to accomplish two objects. The first has been to give a sufficient account of the operations of the Society, at home and abroad; the nature of the work which it is endeavoring to accomplish; and the encouragements which present themselves on all hands to induce to its vigorous prosecution. The second has been to give as much valuable information as we could, in a short space, respecting the state of Religion thoughout Christendom.

In relation to the first named object we have given a goodly amount of detail. It is our intention, next year, to give even a greater amount, but in a more condensed form; contenting ourselves with summaries of facts and labors, instead of long reports, from our Missionaries.

As to the second object, we have made a beginning. In regard to our own country, we have given notices of the five great Denominations—the Episcopal, the Congregational, the Baptist, the Presbyterian, and the Methodist. We have also entered upon the work of sketching the Minor Religious Denominations, which are kindred to one or another of the Great Denominations, and have spoken of the Moravians and the smaller Baptist bodies. It is our intention to prosecute this plan, and give a brief notice of all the remaining evangelical bodies in our land, of every name, and of every size. After that we shall speak of the non-evangelical bodies among us. But we shall scarcely reach them during the coming year.

We have also given seven articles in this volume on CHRISTENDOM ABROAD, in which we have made brief notices of the Scan-

dinavian countries in the north of Europe, and advanced southward into Germany. In the progress of our next volume we hope to get through the Protestant countries, and, perhaps, enter upon Roman Catholic ones.

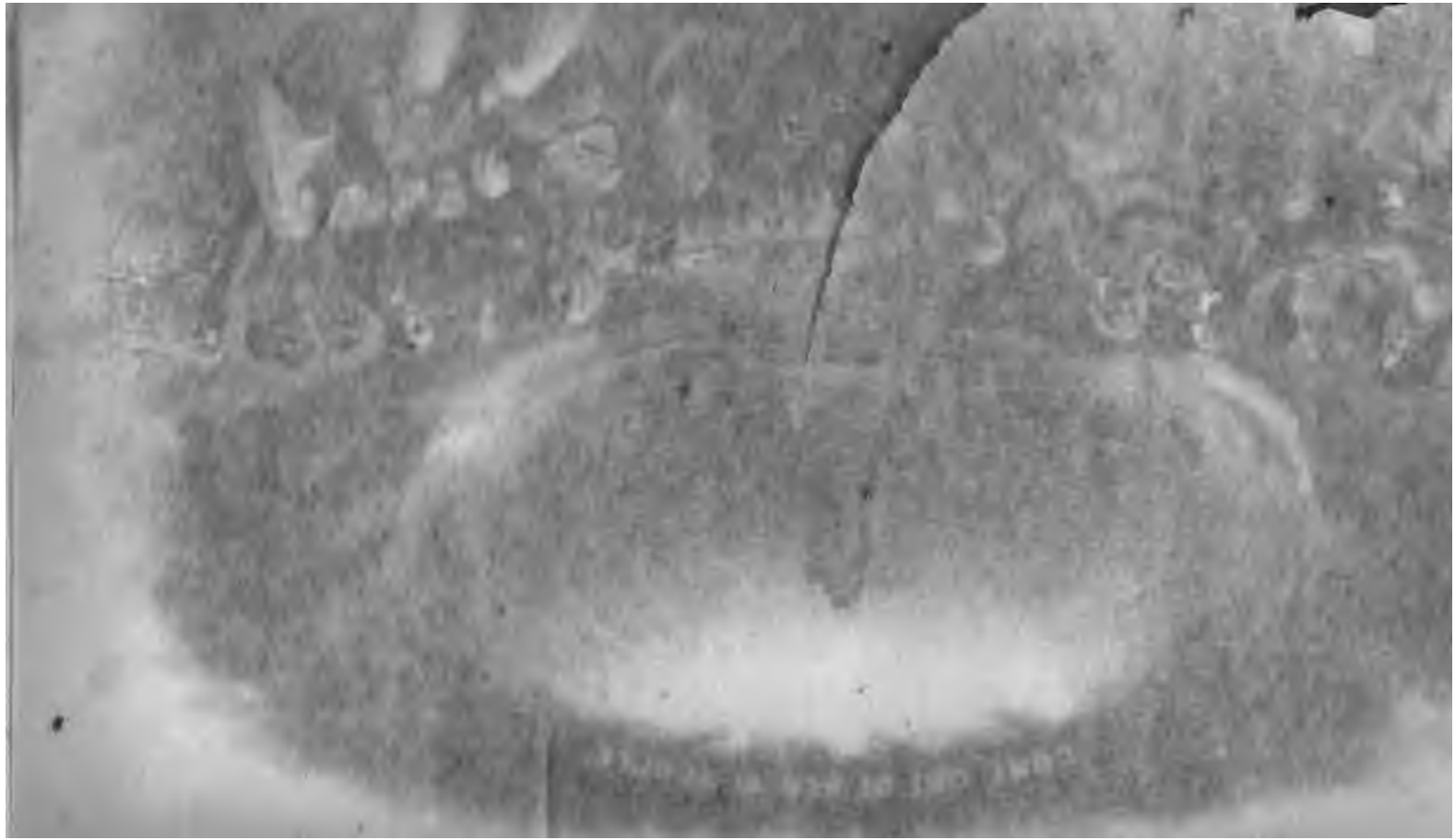
We flatter ourselves that these sketches of the state of Religion, at home and abroad, will be of permanent value to those who have not time to peruse more extended treatises. It shall continue to be, as it has been, our object to give, in the briefest manner possible, such information as we may possess. The undertaking is by no means an easy one. The difficulties which attend it are not to be measured by the limited articles into which this information is compressed.

The series of Letters to Dr. Candlish, which have reached to seven in number, will be found to possess some interest and value, we trust.

The Illustrations of this volume, with the exception of the first, have all related to the Waldenses and their country. We trust that they have been satisfactory to our readers.

Finally: although the work is far from being what we hope to make it, we cannot but think that it has contained many things during the last year that will make it worth while; for such of our subscribers as can conveniently do so, to have it bound. It will make a handsome volume of considerably more than 550 pages, and is certainly not dear for the price which it has cost. Bespeaking the continued good-will and patronage of our subscribers, and such exertion as they may be able to make in the way of helping us to enlarge the circulation of our Magazine, we bring these remarks to a close.

"COME OUT OF HER MY PEOPLE"



THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. 1. JANUARY, 1850. No. 1.

To the Christian Public.

As this number of our Periodical is not only the first of a New Volume, but the first of a New Series, it is proper to say a few words to the Christian Public, and especially to the Friends and Patrons of the Society, on this occasion.

It was announced to the friends of the American Protestant Society and the Foreign Evangelical Society, shortly after their fusion into the American and Foreign Christian Union, that the "*American Protestant*," and the "*Quarterly Paper*," which had been the organs of those Societies, would, at the end of the then current year, (1849), be merged in a new Periodical, which should advocate the claims and record the progress of the New Society. The Executive Committee have the pleasure to state to the supporters of the Society and to the Christian Public at large, that the proposed arrangement has been completed, and that the present number is issued in conformity with it.

The Committee have concluded to call their new Periodical THE AMERICAN AND FOREIGN CHRISTIAN UNION, the name which the Society itself bears—believing that, though somewhat longer than is entirely convenient, it is eminently appropriate.

As to the plan on which it is proposed to conduct this Periodical, it is proper that a few words should be said by way of introduction.

First.—It is intended to make THE AMERICAN AND FOREIGN CHRISTIAN UNION correspond, in all respects, to the sphere of this Society, which aims at promoting a pure Christianity amongst those, at home and abroad, who know only a corrupted one, and especially that which is called PAPAL.

Second.—In doing this, ample details will be given of the labors of the Society, both in our own country and in foreign lands, so far as can be done with a due regard to prudence. Many pages of every number will be devoted to what concerns the operations of the Society, and the progress of the great and peculiar work which it has undertaken to prosecute.

Third.—The operations of kindred societies, both in this country and in Europe, will be as fully reported as the size of this Periodical will permit. The attempt will be made to record in its pages, in as brief terms as possible, all the labors of all other Societies, at home and abroad, which are endeavor-

ing to diffuse the Truth among the Papal portions of mankind, as well as among those amid which other forms of corrupted Christianity prevail. In this way we hope to give to the readers of this Magazine a distinct and definite knowledge of what is doing to extend the domain of the true Gospel in the world.

Fourth.—As far as the limits of this Periodical will permit, articles of moderate length, that may be well calculated to enlighten its readers respecting the nature and position of Romanism, and other forms of error which have usurped the place of "The Truth as it is in Jesus," shall appear in it from time to time. We hope to do much in this way to disseminate correct views of the great work which the Society aims at accomplishing, and to confirm the faith of those who hold the truth. The materials are abundant for rendering the pages which shall be consecrated to this subject both interesting and profitable. We shall not fail to report the efforts of Rome to propagate her delusions both amongst ourselves and in other lands.

Fifth.—Under the head of "NOTICES OF OTHER SOCIETIES" we shall give many brief accounts of what is doing by other organizations, at home and abroad, to advance the Kingdom of GOD in the world. As "the field is the world," and the work is *one* in its nature and its objects, although the means of its accomplishment are not the same in all its departments, it will be encouraging to see what is doing in other portions of this great field. Nor will it be difficult to show the bearing which the progress of the Gospel, in any and in every part of Christendom, and even of the world entire, must have upon the work in which this Society is engaged, as well as upon every other.

Sixth.—As *The American and Foreign Christian Union* has, among its friends and patrons, followers of Christ of almost every Evangelical branch of the true Church in this land, and, as its very name would seem to demand it, we shall often give in the pages of this Periodical articles designed to promote Christian Union—the spirit of brotherly love among all the children of GOD, to what branch so ever of the true Church they may belong. The *times* as well as our *work* require this. It will not only give us real pleasure to record the progress, and make known the prosperity of all denominations of Christians who hold the saving doctrines of the Gospel, but we shall hold ourselves ever ready to lend what aid we can to the promotion of the communion and fellowship of Saints, which it is both a duty and a glorious privilege to maintain and enjoy. It will be the constant aim of the conductors of this work to edit it in the spirit of the blessed Apostolic injunction: "*Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.*"—Rom. 14 : 19.

Seventh.—As the progress of Evangelical Religion in the Protestant world is most intimately connected with the diffusion of it in lands only nominally Christian, and especially in those that are Papal, from their con-

tiguity, in many cases, to Protestant countries, and the relations which subsist between them, we shall give brief notices of the various branches of the Protestant church at home and abroad,—their history, their present state, their efforts to advance the *common* cause of their blessed Saviour and Head, and whatever promotes or hinders their best interests. We hope in this way to make this Magazine embody a vast amount of historical and statistical information relating to all the Protestant denominations, in a form as condensed as possible, that will be appreciated by all our readers, and by none more than by ministers of the Gospel.

Eighth.—As a monthly magazine, or any other journal which is the organ of a Society and is exclusively devoted to one class of subjects, must necessarily suffer, in point of interest, from want of variety, we propose, under the head of "MISCELLANEOUS MATTERS," to give many short articles, more or less bearing on the objects of the Society, and all having a tendency to do good by the dissemination of valuable information.

Ninth.—We hope to be able to devote a page or two of each number to very brief notices and criticisms of books, especially of such as relate, directly or indirectly, to the objects which the Society aims at prosecuting.

Tenth.—And finally, the last two or three pages of every number of this Magazine, immediately preceding the Treasurer's Monthly Report of the Receipts of the Society, shall contain a REVIEW OF PUBLIC AFFAIRS,—Domestic and Foreign. This review will, of necessity, be brief and comprehensive. It is our desire, and our intention, to make this monthly survey of the chief events in the political world, in the spirit of true Christianity. It shall be our aim to show the moral bearing of the political occurrences and movements of our day, and their influence upon the interests of the kingdom of Christ. We wish to enable our readers to see the HAND OF GOD in the important changes which are taking place in the social, civil, and political conditions of the human race, and especially in the stupendous revolutions which are destined to characterize the Times in which we live. It shall be our fixed and paramount object to consider all these subjects from a Christian point of view, and to ascertain whether they may furnish any answer to that which must ever be the most interesting of all inquiries until the "Son of Man" shall come in His Glory: "*Watchman, what of the night?*"

We must add a few words on the size and style of our new Magazine. The Committee have resolved to enlarge the work from *thirty-two* to *forty-eight* pages, making a volume, at the end of the year, of 576 pages. In addition to this, the pages of the work are to be increased in width and length, the work is to be printed on better paper, its whole appearance made more tasteful and agreeable; and all this to be done without increasing the price—One Dollar per annum! It will be, if we are not mistaken, the cheapest of all the religious periodicals in our land, and we trust that it will be one of the most useful. It is possible that the increased size of the work and the

improved quality of the paper upon which it is printed, will occasion a slight increase in the postage of the copies sent by mail; but we trust that our subscribers will find themselves fully indemnified for this in the increased value of the publication. We shall continue to give appropriate illustrations, but we dare not promise, unless our subscription list becomes very large, more than one each alternate month. We are compelled, however, to say that we cannot publish a work of the size and quality proposed, without loss to the Society, unless we have a large subscription list. We must, therefore, beg our friends and patrons to do all that they can to aid us in inducing those over whom they have any influence to take our Magazine. Well directed and well sustained exertion on their part would soon double the number of subscribers with which we begin, which, we desire to say with gratitude to GOD, is highly encouraging. To engage Pastors and others to aid us in this matter, the Committee make most liberal proposals, which the reader will find stated on the cover of the present number.

There is one request which the Committee are compelled to make—it is the prompt payment of subscriptions, and if possible *in advance*. If all who may take this work would punctually pay for it, the Society would be most effectively aided in their attempts to make it a most important means of doing good. We would *beg* every subscriber to see to it, that his subscription be regularly, faithfully, and promptly paid. It is to be deplored that our religious societies so often lose large sums from the want of *punctuality* and (shall we say it?) *honesty*, even on the part of many who receive the periodicals which they issue. This ought not so to be.

Wherever it is practicable, this work shall be sent in packages, so that the subscribers may be spared the expense of postage. But this can only be done in the case of large and accessible cities and towns. To reach dispersed subscribers we must resort to the mail.

Our Engaving.

The engraving that adorns our present number is indicative of the work to which the Society is devoted. It is an impression from the plate of our Certificate of Life Members and Life Directors.

It was originally devised and used by the American Protestant Society, and it may well be styled the coat of arms for the American and Foreign Christian Union; as it presents a miniature view of our work. To those who may not fully comprehend the design, we offer a brief explanation.

The Babylon of the New Testament, or Rome, appears in a dilapidated state, enveloped in darkness. Above this dark and ruined city is an arch of light. The rays of light are penetrating the profound darkness, and revealing *to the perishing* inhabitants the command of GOD, "Come out of her my

people." The inmates of the doomed city beginning to see their perilous condition, are rushing out of the gate in great numbers. As they come out they are met on the one hand by the Missionary, who directs them to the Lamb of GOD, to the blood of Atonement, as the only way to escape the wrath and destruction that await all who linger and disobey the command; and on the other hand they meet the Colporteur presenting to them the Word of GOD and beseeching them to read it. Here you see priests, nuns, and many others from the Church of Rome, listening with profound attention to the preaching of the Gospel. Persons of various nations are seen in this group receiving instruction from these spiritual guides. Having escaped from the dense darkness of the Papal Church, they are inquiring for the light of the true Gospel.

Beneath the plate is the inspired declaration, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," teaching us that "the Man of Sin" is to be destroyed by the Spirit and Truth of GOD, that the strong bonds of superstition will melt away and be consumed, by the light and power of the Gospel.

The entire design therefore, presents the Missionary work of the American and Foreign Christian Union. This work is now something more than poetry and painting. We have many living illustrations of this representation. Many under the labors of our Missionaries and Colporteurs have seceded from the Church of Rome, and are now rejoicing in the light and hope of the Gospel.

The number is constantly increasing, and will increase, we trust, until the entire Papal power is destroyed by the fire and hammer of the Word of God.

The American and Foreign Christian Union and its Work.

In commencing our new periodical, we deem it not improper to call the attention of our readers at the outset to the objects of the Society, whose organ it is, the modes of accomplishing those objects, and the motives which impel to their prosecution. This we cannot do better than by giving some extracts from a pamphlet, lately issued by the Executive Committee, entitled "Occasional Paper, No. 1." This document has been considerably circulated, but it has been seen by few comparatively, we apprehend, of our subscribers, and a second perusal will do no harm to those who may have already read the paragraphs which follow.

After referring to the "Constitution of the Society," the "Principles of Action," and "Address of the Board of Directors to the Christian Public," contained in the preceding portion of the pamphlet, the Committee go on to say:

"Never was a society more imperatively called for; never had a society nobler or a more important field presented for its operations.

"*The Society was called for.* The work which it undertakes is a specia one, and requires to be carried on in a special way. The spreading of th Gospel among Papal nations abroad—and such nations will constitute by fa the greater part of its foreign field—is certainly a very different work fron that of propagating Christianity in Pagan or Mohammedan countries, an must be carried on, if carried on successfully, by the use of appropriate agen cies. It demands the labors of men who know well the Papal errors, and hov to combat them. It requires the labors of men who understand the heart o the deluded and benighted Roman Catholic, and how to find access to it. I must have the services of men who have either been Roman Catholics them selves, and therefore, in ordinary cases, well acquainted, by experience, witl the Papal errors in all their phases and all their bearings, or who have, by careful study of the Papal doctrines and accurate observation of their practi cal operation, become well informed on the subject. None but such are likely to grapple successfully with those errors, or overcome them with the weapon which the conflict demands. As in the effort to convert the Jews, men ar required who have attained to an uncommon knowledge of the mind, of th heart, of the prejudices, and of the erroneous opinions of the Jew. This is only to be acquired by much study, and by a thorough self-consecration to thi particular and peculiar branch of labor.

"A successful prosecution of the work of imparting the pure Gospel i Roman Catholic communities, demands not only great knowledge of the Papa errors, and how to refute them, but also peculiar *tact* and *wisdom*, and a zea which cannot be quenched, and is, therefore, not likely to be turned aside by opposition, whatever may be the nature or the degree of that opposition.

"In like manner, the work which the Society proposes to prosecute in ou own country, demands a peculiar agency. In laboring for the enlightenmen and salvation of the Roman Catholics, who are coming every week to ou shores by tens of thousands, from every Papal country in Europe, it is eviden that the Society must employ an agency very different in many respects fron that which our native population demands. In the first place, it must engag laborers who can speak the several languages of those whom they seek t benefit. This will require, as a general thing, men who have come to us fron the same country that the immigrants among whom they would labor hav left. For this would secure the influences which cluster around a commo nationality, as well as that which appertains to a common language. In th next place, if any thing is to be done in an effective manner, it is absolutel indispensable that capable colporteurs, evangelists, and ordained minister should be employed, who have been led by the Truth to abandon the mani fold heresies of Rome; who having themselves found, through GOD'S grac the true Gospel, will be most likely to labor with success for the emancipatio

of those who are involved in the errors from which they have happily escaped. That a colporteur, or an evangelist, or a missionary who is laboring in a general way for the benefit of any neighborhood in which Roman Catholics are living, may be the instrument of reaching some of them, is what no one will deny. But how much more reason is there to expect success in the work of saving the followers of Rome when good men, who were once Papists themselves, are employed in this work? When a colporteur, for instance, of this description, applies himself to this task, it will not be to pass rapidly from house to house, to sell or give away a book or two—which the veriest pedlar may do—or even to accompany each volume or tract with a few words of religious advice or of prayer. No indeed; his work is a very different affair. He must sit down and talk to the Roman Catholic families that will permit him to do so, (and few will refuse this permission to a man who knows the *heart* of a Roman Catholic, and has had any experience in the work,) and addressing them in the language, or dialect, in which their tenderest feelings delight to express themselves, reason with them in the spirit of meekness and love, on the great topics of salvation; listening with patience to their objections, and presenting the truth in the simplest manner, and often relating how his own eyes were opened to see it. In this way, hours will often have to be spent amid little groups of people whose mental states may be very different, but who are all disposed to listen to what may be said. Little meetings for reading the Word of God, or some suitable tract, must be held, and the work prosecuted in a systematic and persevering manner.

"Something like this must be the work of a colporteur who labors successfully to save Roman Catholics in our midst, or any where else. But the evangelist and the ordained minister must extensively be the laborers in carrying forward this work. And what sort of men must they be? In nine cases out of ten, if they are going to do much, they too must have had that heartfelt knowledge of the nature of Romanism, and that deep sympathy for those who are led captive by it, which none possess in an adequate measure except those who have themselves tasted the "wormwood and the gall" of Rome.

"The truth of these positions is abundantly proved by *experience*. Why did Luther, and Zuingle, and Melancthon, and Farel, and Calvin, and the other great Reformers have so much success in their labors to detach men from the errors of Rome? Because they knew what Romanism was, by having been born and educated in it. They knew how to deal with Roman Catholics—an advantage, which their successors of a second and third generation did not possess. And what was the consequence as to the latter? The answer is in the mouths of all—*the Reformation ceased to be aggressive*. And what do the Protestants of this land know as to the work of laboring in an effective way for the salvation of Romanists? Most of them just nothing at all.

"We repeat it: THE FORMATION OF THE AMERICAN AND FOREIGN CHRISTIAN UNION WAS CALLED FOR. No other Society in the land was doing, or

can do, the work which this new Society has been raised up to undertake. The experience of the Foreign Evangelical Society has shown what can be done abroad in the work of bringing Roman Catholics to the knowledge of the Truth. Whilst the success which has attended the labors of the American Protestant Society among the German, Irish, Portuguese, French, and other population of our own country has demonstrated that a great work may be accomplished among the Papal portion of our fellow-citizens, particularly those of a foreign origin, if a suitable agency be employed.

Let the Society employ a large corps of capable German and Irish laborers—colporteurs, evangelists and ministers—such in character as we have before spoken of, and let them be stationed amid the German and Irish Papal population in our principal cities and towns; let a number of able French colporteurs and preachers be employed in Louisiana, among the French in our chief cities, and among the Canadian French population within our northern boundary; let several good Spanish colporteurs and evangelists be stationed in the western towns of Texas and in New Mexico, with its sixty or eighty thousand inhabitants who speak the Spanish language, and let the thousands of Italians and other foreigners in our large cities be no longer allowed to say of the Protestants of our country: *no man hath cared for our soul*,—and not many years will pass away without showing that this Society has not been formed in vain, so far as our own country is concerned. What has been done by the laborers of the American Protestant Society among the Germans and Irish in New-York; among the Irish and Portuguese in some portions of New England; among the Germans in Newark, Paterson, Rochester and Buffalo; among the French in the south-west, and among the Canadian French on the borders of lake Champlain, should lead us to expect great results from wisely directed and widely extended efforts of the Society in the Home field. To the same effect is the experience of the Foreign Evangelical Society in employing a capable French missionary amid the French population of New Orleans, and another in New-York, as well as a Spanish evangelist at San Antonio di Bexar, in Texas. The American and Foreign Christian Union has truly a vast work to do within the limits of our own happy land, A WORK, IN ADVANCING WHICH WE OUGHT NOT, FOR A MOMENT, TO THINK OF EXPENDING LESS THAN FIFTY THOUSAND DOLLARS WITHIN THE CURRENT YEAR, *and in which it were far better for our churches, our country, and the world* THAT WE SHOULD EXPEND EIGHTY THOUSAND WITHIN THAT PERIOD.

"And what shall we say of the foreign field, where GOD is so wonderfully opening the way for the Society's laborers? NOT ONE CENT LESS THAN TEN THOUSAND DOLLARS ought it to lay out THIS YEAR in FRANCE AND BELGIUM, but rather twice that sum: FIVE THOUSAND in ITALY: THREE THOUSAND in HUNGARY, POLAND AND RUSSIA: TWO OR THREE THOUSAND in IRELAND; FIVE HUNDRED in PORTUGAL and SPAIN; ONE THOUSAND in CANADA: and FIVE

THOUSAND in HAYTI and SOUTH AMERICA. This expenditure would be a very insignificant one, in comparison with the work which it is quite practicable for the Society to do in those several countries; IT IS THE VERY LOWEST ESTIMATE WHICH THE DEMANDS OF THE FOREIGN FIELD OUGHT TO ALLOW US TO MAKE. The whole would be thirty or forty thousand dollars, to meet the calls which those lands are addressing to the churches of this highly favored land, for the means of making known in their borders the glorious Gospel which has made this nation what it is. Let us rather say that fifty thousand is the smallest amount which we should this way think of giving. Twice this sum and more, might be given by the churches which will probably sympathize with our new Society to spread the Truth in those portions of nominal Christendom which need our help. All this could be done; nor would the work in any other direction suffer for it. For several years past the Roman Catholic Missionary Societies of Europe, and chiefly THE SOCIETY FOR PROPAGATING THE FAITH, (at Lyons in France,) and THE LEOPOLD SOCIETY (of Austria) have sent to this country annually from $120,000 to $165,000 to spread the errors of Rome among us? Has not the time come for our Protestant churches to do quite as much to impart the true Gospel to the Papal world? We think it has.

"In conclusion," say the Committee, "we would respectfully make a few suggestions to those who may read this paper.

1. "We would ask the churches and pastors to assign our American and Foreign Christian Union a particular month, or other period of the year, in which its claims might be presented. We are, too, the more bold to make this request, now that this Society is the only one in our country whose *special* and exclusive work is to diffuse the Gospel among the Papal population of our country and of the world, thus occupying a position and a field intermediate to the Home Missionary Societies and Boards on the one hand, and the American Board, and other Foreign Missionary organizations on the other. And as the Society has taken the place of three societies, our churches must certainly feel gratified at being relieved from so many calls for objects so nearly identical, and therefore disposed to concentrate upon it the interest which they felt in them. May they do far more for it than they did for all!

2. "Wherever it is possible, we wish the churches to inform us in regard to the *month*, and to the *day*, if they select a particular day, on which they wish the claims of this Society to be presented. And when there are several churches in the same place, or in the same neighborhood, we would consider it a great favor if they would agree upon the same month.

3. "Wherever it may be possible, one of the secretaries, or one of the agents of the Society, will visit the churches at the time which they may have assigned to our cause. But as it must often happen that this will not be practicable, we have to beg that pastors would present the cause themselves, and have a contribution made in its behalf.

4 "We have to request the ladies of our churches to be so good as to take an interest in our Society, and to do what they can, through organizations or otherwise, as they may find most useful and convenient, to help us. Often it may happen that they may make their pastors Life Members, which will require $30, or Life Directors, which will require $100.

5 "We have to ask pastors and others to do what they can to circulate the periodicals of the Society. They will be henceforth "THE AMERICAN AND FOREIGN CHRISTIAN UNION," and a small monthly sheet.

6 "Finally. May we take the liberty of entreating *all* who read this small pamphlet, to reflect prayerfully over the subject, and ask with deepest earnestness, *Lord, what wilt Thou have me to do* in this matter? Dear brethren, and friends of the Saviour and of men, what you conclude to do, do quickly. Do not wait. Our Treasurer, (Mortimer De Motte, Esq. No. 150 Nassau-street, New-York,) will be most happy to receive by mail, or otherwise, any sums, great or small, which it may please God to incline your hearts to give to this great and blessed work. And whatever you may give to it we can promise you will be faithfully and judiciously expended by the Executive Committee in furtherance of the objects of the Society."

Dr. Achilli.

Our readers have learned from the pages of *The American Protestant* and other sources, that Dr. Achilli, who was quietly prosecuting his work of publishing and circulating the Word of God in the city of Rome, at the time of its capture by the French, was arrested and thrown into the Inquisition by the order of the three Cardinals whom Pope Pius IX sent to superintend the government of that City and the States of the Church till his return From the Inquisition Dr. Achilli has been transferred to the Castle of St. Angelo, a strong fortress, at the instance of his friends, and through the influence of the French General. It is greatly to be feared that he will not soon be released. His real crime is having abandoned the heresies and delusions of the Roman Catholic Church, and become a Protestant. The miserable pretences which his Jesuit enemies have advanced in defence of the Pontifical Government are well exposed in the following memorial, addressed to the French Government by the Directors of the London Society for the Religious Improvement of Italy.

"*To the Hon. the Government of France:*

"The respectful Memorial of the Committee of the London Society for the Religious Improvement of Italy and the Italians, humbly showeth,

"That since the former memorial which the Committee laid before the French Government, no improvement has taken place in the condition of Dr. Giacinto Achilli, who remains closely confined in the dungeon to which he was consigned by parties professing to act under the order of the French Prefect, and at a time

anterior to the open assumption of the government by the delegated Cardinals, and therefore, while Rome was still under the military rule of France.

"That Dr. Achilli's friends have been allowed no access to him, neither has he been allowed to communicate to them in writing, so that your memorialists cannot even be certain that he is yet alive.

"That your memorialists have been informed that the Papal authorities have asserted to the French Government that it is not on account of his Protestantism that Achilli has been arrested, but in consequence of certain other charges brought against him, charges your memorialists are informed are as follows:

1st. That Dr. Achilli, previous to taking orders, was attached to a young lady whose friends rejected his suit.

2d. That the young lady retired to a convent of Dominicans at Viterbo.

3d. That Dr. Achilli also went to the same town, in order to become a Dominican.

4th. That an intimacy arose between them, which gave rise to much scandal, and caused Dr. Achilli to be forbidden from entering the monastery of the Dominicans.

5th. That the young lady died: that the Tribunal of the Inquisition immediately commenced a process against Dr. Achilli, who fled to England before their agents could arrest him.

"These, your memorialists believe, are the grounds assigned by the Roman Government for the imprisonment of Dr. Achilli, and they at once appeal to the uprightness and integrity of the French Government whether it consists with the honor and dignity of France, that a man should be imprisoned and judged on charges which, instead of condescending minutely to dates, and names, and particulars, make vague assertions, on which insinuations are made to rest, and which, from their very form, preclude the possibility of that searching investigation which truth and justice demand; the witnesses being concealed, the examinations private, and the advantage of legal advice, nay, the very privilege of self-defence in any form, being withheld from the accused person.

"Your memorialists cannot pretend to have known Dr. Achilli in all the various positions which he occupied previous to his conversion to the Protestant faith, nor can they affirm his blamelessness anterior to that change; but they are fully capable of appreciating any discrepancy between the charges brought against him, and the known public facts of his history, accredited, as they are to them, by sufficient testimony.

"Your memorialists, therefore, direct attention to the fact, that Dr. Achilli was a priest and dean of the College of the Minerva at Rome, and a Dominican friar in the year 1823; and, therefore, if it be true that previously to taking orders, he was attached to a young lady who retired to a convent at Viterbo, and if it be true that he followed her to that place in order to become a Dominican, it is at all events a truth of at least twenty-six years' standing, and of which the authorities took no notice until he became a Protestant.

"Your memorialists are also aware, on the most satisfactory evidence, that subsequently to this date Dr. Achilli held several important offices in the order of the Dominicans; that he held high offices at Viterbo and at Naples; that he was appointed Regent of the Minerva College, and Vicar of the Master of the Sacred Palace, and, to which your memorialists would call particular attention, Visiter of the Convents of Romagua and Lombardy, by which appointment it was committed to him to visit, regulate, and adjudicate in all the convents from Rome to Florence; an office which would not have been committed to a suspected man.

"Your memorialists beg also to state, that, while Prior of a Dominican Convent at Naples, he became suspected of holding doctrinal views esteemed heterodox by the Church of Rome, and that in consequence, as a test of orthodoxy, he was required to

preach a sermon panegyrical of the Virgin Mary, in which he would have been obliged to make statements which he conscientiously disbelieved; that he declined to do so, and was actually seized by the Inquisition on this express ground, and brought to Rome; and that, having effected his escape and reached Corfu, he immediately wrote, published, and widely circulated, a letter to the late Pope, declaratory of his Protestant sentiments.

"That your memorialists feel satisfied that these statements, imperfect as they necessarily are, yet for the correctness of which the Committee are able to produce most satisfactory evidence, must convince the enlightened government of France that the case is one demanding full and searching investigation, that it is a case affecting the honor of the French nation, as Dr. Achilli remained in Rome, after the dissolution of the Republican Government, deeming himself safe under the French flag, and that the Committee are but expressing the sentiments of thousands and tens of thousands, when again, in the words of their memorial, they do earnestly entreat the prompt, friendly, and powerful interference of the French Government on behalf of the injured Dr. Achilli, to establish a searching investigation; and that if he is not charged with any legal offence, but is punished merely for his religious opinions, he may be liberated forthwith; and that if he is so charged, he may be imprisoned under the manifest protection of legal authority, and be brought to a fair and open trial. The committee desire to confide the case of a really unoffending and injured man to the honor, liberality, and humanity of the Republican Government of France, who will not, they feel confident, sanction a violation of the fundamental principle of civil and religious liberty in Rome at a time when the flag of France still floated on the Capitol, and under the assumed sanction of the name, however falsely used, of the French Prefect; but that they will at once readily be alive to the pressure, and meet the exigencies of the case.

"Your memorialists trust that they will receive from the French Government such a reply to this prayer as will set at rest the minds of Dr. Achilli's numerous friends, Englishmen, Frenchmen, and Americans, who deeply deplore his present melancholy and dangerous position; and they desire to repeat the assurances of their profound respect and high consideration.

"On behalf of the Officers
and Committee.
"London, 4th. October, 1849."

Reply to the Address of Pius IX, in the Consistory of Gaeta, April 20, 1849.

BY THE "CIRCOLO POPOLARE" (PEOPLE'S CLUB) IN ROME.

The following extracts from one of the most important documents of our times will interest our readers. Although it has appeared in some of our religious papers, and a few of the political, it deserves a more permanent form of publication. The entire "Reply" should be published in the shape of a "Tract for the Times," and widely disseminated. It is probable that this will be done. It is a remarkable paper, and it is astonishing that it should have been written in Rome, and by Italians, if not Romans. It is perfectly idle to say, as has been done in certain quarters, and for obvious reasons, that it was the production of an American—un-

less indeed it may have been written by an Italian who has been in the United States. It has had wide circulation in Rome, although it appeared but a short time before the downfall of that city.

Erase from your allocution of the 20th of April the words, unfit now to be uttered by you, "that raised, albeit most unworthily, [that is quite true,] by the inscrutable decree of Divine Providence, to the summit of apostolic dignity, holding here on earth the office of vicar of JESUS CHRIST, [that is false,] you have received from GOD, the author of peace and charity, the mission to love, with paternal affection, all people and all nations, and to procure for them, as far as lies in you, protection and safety, and not to urge them on to slaughter and death." Lying words! for they are belied by the solemn fact, confessed by yourself, of your having called against us, and urged on to fratricidal war, Austria, France, Spain and part of Italy. Who has caused the slaughter at Bologna and Ancona, and the carnage under the walls of Rome? You were adverse to that war which brave citizens fought for the safety of Italy; but oh, you are not adverse to this war, carried on by vile men, for the purpose of replacing you, the most abhorred of sovereigns, on the throne which you deserted, and from which, by the inscrutable decree of Divine Providence, rather than by any act of ours, you have been deposed. Whose blood waters our land? Whose carcasses cover our fields? Unworthy Pontiff! this blood cries for vengeance before the throne of GOD, and those souls will bring down on you the judgment of the Most High. You are already judged, and the judgment and the condemnation of believing men is already confirmed by Him who said to all the followers of his blessed Gospel, "Whatsoever ye shall bind on earth, shall be bound in heaven."

Who can forgive you your perversions of facts and outrages on persons? Language has not words more black and disdainful than those you employ against us, whose crime is that of having despoiled you of your earthly sovereignty, after having exhorted you, in a thousand ways, to carry out true reforms, stable, and such as our wants demanded. It is not the word Republic we are in love with, but we want a wise, provident, and just Government. Now this, call it what you will, is what we have always wanted, and we have a right to it. To this point we tried to urge you, from which the Government of the Popes had so far receded. And just as we Romans mourned over our misgovernment, so did other Italians mourn over the misgovernment of their kings and dukes. It is the instinct of the wretched to associate together, and therefore were we associated with the other nations of Italy. In those days when we thought you a wise prince, many thought that good might be effected under your sway, and soon was offered to you the rule of Italy; and it is this offer which you now style highly injurious. It was, indeed, injurious to the liberty of Italy, which, from Popes, never could be hoped for. Forgive, then, the mistake committed by men too sincere and devoted to you. The Popes at the head of our Italian Republic would have ended in enslaving the whole country, as they already have the Roman territory, where the Church became the incubus of the State, although this was once called a Republic. *Sancta Dei Ecclesia et Respublica Romanorum.*

Having made this attempt, as a last proof of devotion to you, it was concluded that no other resource was left than to provide for the emergency by separating the priest from the prince. To you—a priest—the Church, and Rome, and all Italy, would have paid all respect, in seeking jointly with you to govern themselves. This act—simple, and full of justice and moderation—you designate the product of unbridled license and of the audacity of depraved passions; and those men who, from love of their country, attempted it, you call the enemies of GOD and man.

Silence, false Pontiff! and profane not thus the name of GOD, whom you have not served, while we, since your departure, have worshipped him in spirit and in truth. Silence! for Satan seems to have gained possession of you. At what time were the streets, as you say, sprinkled with human blood, and deplorable sacrileges committed, and unheard-of violence offered to your person in your own house? When did all this happen, which you have dreamed, and, with astonishing impudence, dared to proclaim? Oh, shame and disgrace of our age, that the chief priest should scandalize the world by lying forth calumnies in this manner.

Avidity of power, the foolish ambition of a small and puerile mind, weighed more with you than the love of the people and the sentiments of humanity. And what is now most apparent in you? Is it not the love of rule and unmeasured desire of temporal power? Your natural disposition and character are now plain to the whole world. We can afford to smile, in these days, at words such as the right of sovereignty inherent in the apostolic chair, and in the Holy Roman Church. Every one knows that the apostles had no sovereignty, and no one who calls himself a successor of the apostles can have any either. That a *chair* should have such sovereignty is a most strange thing, and reminds us of the fable where Jove gives a log to be king of the frogs. This language cannot be borne.

Let us see if any such right of sovereignty belongs to the Church. We deny it in the words of the Testament of its Divine founder. If He has said, and left it in writing, that He, the true Head of this Church, would have no kingdom of this world, it comes of consequence that no imitator or follower of his can claim any such right in his name. CHRIST, whom we worship, warned his disciples not to assume to themselves any title of dominion over the people, as this was the prerogative of the kings of the Gentiles, who, in order to exercise authority over them, are called benefactors: "But ye," he said, "shall not be so." (Luke, 22: 25, 26.) You would be king in order to receive tribute from your people, and the more they paid you, the more you called them your most dear children. Have you ever read in the Gospel of St. Matthew the dialogue between JESUS CHRIST and St. Peter? You will find it at chapter 17: 35. These are the words: "When he was come into the house, JESUS prevented him, saying, What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. JESUS saith unto him, Then are the children free." This proves that children and subjects are not one. How, then, dare you, calling yourself the Vicar of CHRIST, overthrow the Gospel, and make us both subjects and sons? And this you pretend to do by the power of the Church. You have changed this word Church, to make it stand for ambition and cupidity. While the Church was purely Christian she had no other possessions than those of religion,—faith and the Spirit of the LORD. Since she became Popish (*papista*), she no more heeded these heavenly treasures, but turned her mind to worldly lusts, and became the slave of riches and of power. If we were not able to distinguish between Church and religion, we should be led to believe that religion herself had fallen from her own teaching, since in the Church we see so many contradictions, that we cannot tell whether it is the Church of CHRIST or of his adversary. And, amongst other things, we happen to know what is the true meaning of this word Church, which you and your acolytes repeat to us at every moment. Our parish priest, we remember, used to teach us in the Catechism, that Church means an assembly or congregation of believers; and since we are the believers who assemble ourselves, so we thought that we were, properly speaking, the Roman Church, which is holy if we are holy, and apostolic if we have the doctrine and spirit of the apostles. What the priests are, we are also taught,—viz:

elders and ministers of this church, having a chief who is called a bishop—that is, a president or inspector. Now, then, who shall dare to take from Christian people the titles and the privileges of the Christian Church? The priests, forsooth, and their inspector! If so, we, the Church, will punish them for this their arrogance, and with good reason will deprive them of the exercise of their ministry, calling others to their place, and doing as our fathers did, excommunicating the unruly, be they priests or bishops. It is our duty to watch over the rights of our Church; and the bishops and priests must carry out our will. If our fathers granted to the chief priest of Rome the privilege of governing the society, we by the same right can deprive him of it. The sister churches of France, Austria, and Spain may, for the same reason, turn their chief priest into a king, an emperor, or a president, if they choose. We do not meddle with their affairs, and we demand that they should leave us alone.

To you who, dethroned by the inscrutable providence of God, persist still in raising such an uproar, we will submit some considerations, old and new, as reasons for what has occurred: 1st. Because, after the manner of kings, you have abused the people, by oppressing them and ill-using them, and have done this, moreover, in the name of St. Peter and of CHRIST. 2d. Because, in the Government of this realm, bishops and priests were employed, so that the Church instead of having good ministers to watch over the Christian flock, was neglected and overlooked; the Government monopolized all the talent, while the inferior priests were intrusted with the care of the Church. The Government was conducted by court intrigue, and arts and tricks of cabinets; the Church taught false doctrine and a superstitious worship. The first care was given to the heaping up of gold and silver, but none bestowed to giving to the Church the truths of the Word of GOD. Hence activity and vigilance amongst cardinals and prelates,—idleness and carelessness amongst massayers. The one given up to luxury and gluttony, the others to want and misery.

The writer then goes on to show the evils they have suffered from the union of Church and State, and demonstrates that the princely and pontifical power can no longer co-exist. He then continues:—

But if you persevere in trying to keep your temporal power, do you not see that you will lose the other? If you, who are a Pontiff, cannot be a king, because GOD no longer wills it, and the people no longer consent to it, you had better attend exclusively to being a Pontiff, or you may cease to be either one or the other. And here let us speak plainly, since concealment avails not. We hold the religion of CHRIST dear, because we believe it to be true, saving, and holy. But this religion, which is none other than faith in CHRIST, by which we are justified before GOD and forgiven all our sins, can well exist without bishops and priests. This religion of faith, professed by many persons in all parts of the world, constitutes that invisible Church of believers which is universal, whose Head, and Pontiff, and Priest is, and can only be, JESUS CHRIST. To every man who belongs to this Church appertain all the great promises which we read in the Gospel. In this Church there is neither hierarchy nor aristocracy, but only GOD and people, and CHRIST the mediator and intercessor. This invisible and spiritual Church does not prevent the existence of another Church, visible and material, which is divided into as many fractions as there are nations and languages; and these again are subdivided into smaller fractions; and it is possible for one country to contain many churches, in the liberty which every man has to choose that which best suits him. To the first class belong the Greek, Syriac, Armenian, and Latin Churches, and the Anglican, and Swiss, and German, who, three centuries ago separated themselves, or rather recognized their liberty and their independence of the Latin Church. To the second class

belong the Roman and Milanese Churches, and those of Constantinople, Alexandria, Jerusalem, &c. These are all parts of one whole, not because they have the same bishop and the same priests, but, as says St. Paul, "one Lord, one faith, one baptism." Some, indeed, of these churches have no bishops, as the German, Scotch, and Swiss, and the evangelical churches of France and Italy. Who is the bishop of the Church of the Waldenses, in the kingdom of Piedmont? No one. Yet it is a Christian Church, full of fervor, established there at the end of the eleventh century, and which, after most cruel persecution, and slaughter, and massacre, presents to us at this moment a body of 24,000 believers.

Then it is possible to be good Christians, and to form a visible national Church on such a model, without having any bishop to interfere with it. At all events you cannot deny that a Church may, for just reasons, change her bishop. Would you think it absurd, then, or contrary to the Gospel of JESUS CHRIST, that the people of Rome, who are strictly the Roman Church, should repudiate you, an apostate, treacherous, and bombarding bishop, and choose for themselves another—faithful, truthful, and beneficent? And of what Church would you then be Pontiff? Of the Church *in partibus!* Observe that those who were formerly asleep are now awake; and those on whom you formerly imposed, no longer believe what you say. When you quitted Rome the Bible entered it. The Bible, so long persecuted by Popes—both the Gospel of Christ and the holy letters of the apostles faithfully translated into Italian—are now in the hands of the people, who read them, and there they find neither Popery nor Pope. Take care that you do not meet with the same fate in Italy which your predecessors met with out of it, who, aiming at too much, lost all. The men who in February last deprived you of temporal power intended to better your condition in spiritual things. From the 30th of April up to this day you have laid aside every pledge, broken all friendship, and violated every law by presenting yourself before the walls of Rome amidst muskets and cannons; and you have announced to the city your return, your solemn [illegible] with shells and incendiary violence, in the midst of the dead and wounded! Is this the duty of a bishop?—this the [illegible] amongst us of the pretended Vicar of JESUS CHRIST? Would HE remain as a Vicar at his post? Should the Church of Rome receive such a bishop? Have you lost your senses? Do you not see that after such villany your return is impossible?

Let us suppose, by way of hypothesis, that your return amongst us should be brought about,—you, surrounded by legions of thousands of bayonets,—we, overcome and oppressed by force and foreign dominion. What would you find in Rome? A people who could love you? No. A people who would serve you faithfully? No. What would you find in Rome? A desert; the city which has so disowned you as a Prince, and so hated the whole race of Popes that she will never receive law from you, nor obey you! Over whom then, would you reign? Over the few who have followed you to Gaeta, or who have remained, here and there, partisans of the old system? But even these do not love you; they are attached to the system, not to you, and will leave you as soon as they see that the old system is at an end.

In vain do you exaggerate the disorders of this our Government, and use foul language descend to words of accusation, calling Rome a "den of ravening beasts," and those who inhabit it "assassinates, heretics, teachers of Communism and Socialism, who endeavor to disseminate pestiferous error of all kinds, to corrupt the heart and the mind of all men."

Are these doctrines new, which for eighteen and a half centuries old, and are founded on the Gospel and the letters of the apostles? And are we therefore to

states? We glory in being
m that doctrine which is con-
Gospel, because St. Paul ad-
, that though he, or an angel
n, should preach any other
that which has been preached,
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tatize from you, and return to
t and his apostles, is that
esire for ourselves and chil-
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we who from such error are
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receive light. "But woe unto
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d good evil,—who call light
d darkness light." . . .

Mastai, how long will you
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ver have believed you, ever
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in our hopes and cheated of
! If you appeal to the reli-
anons, we stand by the holy
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ve in the CHRIST of GOD, and
y increases on comparing his
your practice. The more we
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t to believe Him. He is the
of his people,—you an op-
destroyer. He taught us to
ho curse and to do good to
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t. (Luke, 19: 16.) You be-
g those who to the last had
by hating those who had

done you good, and by despitefully using and persecuting those who had prayed for you. You, who alone might have saved our country, and redeemed it from its lost condition, have joined yourself to her enemies, to condemn and to destroy her.

And dare you call yourself the Vicar of CHRIST? "Is CHRIST divided?" Another comes who contradicts the CHRIST of the Gospel, the CHRIST of our fathers. His Vicar you certainly may be. And be so, if you please, for we will assuredly have nothing in common with you,—neither our country, which you have betrayed, nor our faith, which you have belied. Have a church of your own, provided it be not ours. Rule if you will—but not over us. Go where you will, but dare not set foot in this city, where every thing accuses you, judges you, condemns you. Who would lift up his eyes to behold a traitor? Who would submit to be blessed by that hand, stained yet with blood? Who would enter the temple where stood that hypocrite, who, while he was arranging and plotting, for his most base ends, a deadly revenge, to be brought about by bombardment and slaughter, dared to utter those words which, to undeceive the present, and to warn future generations, we transcribe, although with the greatest horror:

"Finally, most venerable brethren, we, resigning ourselves entirely to the impenetrable decrees of God, by which He works out his own glory, while in the humility of our heart we render infinite thanks to God for having counted us worthy to suffer so many reproaches for the name of Jesus, and having made us, in fact, conformed to the image of his suffering, we are ready, in faith, in hope, in patience, in weakness, to endure the most bitter travail and grief, and to lay down our very life for the Church, if with our blood we could repair the calamities she endures."

Let so much impudence of words, joined with so much iniquity in action, close for ever the page where, in characters of blood, is written the perpetual downfal of the Roman Pontificate.

Dr. Bushnell's Letter to Pope Gregory XVI.

When Dr. Bushnell was in Italy, in the early part of 1846, he addressed a very able and very characteristic Letter to Pope Gregory XVI. That letter was published in some of the English papers, as well as in the *Journal of Commerce* and some other papers in this country, and attracted considerable attention. It was translated into Italian, and published, we believe, in Marseilles. Until the Revolution of 1848 agitated Italy to its centre, this famous letter could only be introduced into it in small numbers, and with much caution. It would appear, however, that its circulation there has excited alarm, for it is stated on what we deem good authority, that a civil functionary in Tuscany has issued a warning against it in the following words:—"For some time there have been introduced into Tuscany from abroad, and impudently sold in the public streets, and in other ways by sectarians and abettors of Protestantism, certain *Libercoli* (little books) which tend evidently to attack Catholicism. The most remarkable among these is a letter from the American, Horace Bushnell, to His Holiness Pius IX, which within the last few days has been circulated in a tract bearing date, Italy, 1846." We are not at all surprised at this, for the letter in question contained some plain and powerful things, the circulation of which, especially in Italy, would be very inconvenient for the Pope. But there are minds in that country that long to see such things, and who would read them with the utmost eagerness. Let us lose no opportunity of causing *a ray of light*, however small, to penetrate the thick moral gloom which envelopes that beautiful country, with the conviction that our labor cannot be in vain.

The True Catholic.

"As for my manner of preaching," says Whitefield, in a letter written to a friend from London, Nov. 22, 1749, "I believe were you to hear me, you would find it calculated to serve all, but intended at least to offend none. I profess to be of a catholic spirit. I am a debtor to all. I have no party to be at the head of, and, through GOD'S grace, I will have none; but, as much as in me lies, strengthen the hands of all, of every denomination, that preach JESUS CHRIST in sincerity." How such a spirit commends the Gospel, and disarms the rage of opposers! Yet Whitefield never kept back the grand features of the Gospel, however humble and unsavory they were to the carnal mind.

In another letter, dated Jan. 12, 1750, he says: "Oh! that I may learn, from all I see, to desire to be nothing, and to think it my highest privilege to be an assistant to all, but the head of none. I find that a love of power sometimes intoxicates even GOD'S own dear children, and makes them to mistake passion for zeal, and an overbearing spirit for authority given them from above. For my own part, I find it much easier to obey than govern, and that it is much safer to be trodden under foot than to have it in one's power to serve others so. I cannot well buy humility at too dear a rate."

Conversion of a Bible Burner.

We are happy to learn from the *New-York Recorder* that the chief agent at the Champlain Bible-burning, a tall Canadian, was discovered by Dr. Côte among his congregation at the Grande Ligne Mission Chapel, last winter; who, believing that he recognised the person, advanced toward him and said, "Have I not seen you before?" "Yes," replied the man; "it was I who aided in the burning of the Bibles, and my heart has never ceased to reproach me. If I had known the value of that book I should never have participated in the horrible act. I have found another copy of the Holy Scriptures, and I have prayed GOD, for CHRIST'S sake, to forgive me my sin." God had overruled his share in that nefa-

his awakening and conver- his wish was complied with, and himself
now solicited baptism at the and his wife are now members of the mis-
missionaries. In due time sion church at Grande Ligne.

Christian Union.

wing Essay, written by the Rev. Dr. Massie, of England, is worthy
erusal. It is entitled UNION IN REFORM, and is appropriate to
the Organ of a Society which aims at resuscitating evangelical
among those portions of our race which now only possess a cor-
w true is the position taken in this essay, that just as men depart
, and the great and simple doctrines which centre in His death on
l are vital to salvation, they become *intolerant*. No men however
d a more bitter and cruel spirit of uncharitableness and persecution,
ho have exalted forms and modes beyond their proper place; and
n consist in a rigid conformity to them. The history of Rome
is does that of Judaism of old. The history of the Protestant
m the days of the Reformers to the present, teaches it in the
istressing manner.

evailing ignorance, the de- pious hearts a reluctance, amounting al-
o had become so familiar most to abhorrence, to leave its commu-
wy ritual and inspired au- nion. Hence the occasion for the warning
former dispensation, that cry, "Come out of her, my people, lest ye
derived its terms and offi- be partakers of her plagues." Luther, dur-
ns from the usages of its ing his tumults and warfare, his labors
ld interpret the symbols of and travail, sighed for the fellowship of
d in the primitive Church saints, and eagerly welcomed even the
ther than the spirit of He- semblance of it. He believed that "where-
Their predilections would soever the substance of the Word and
sily attracted and beguiled sacraments remaineth, there is the holy
ehensive and unique me- Church, although Antichrist there reign;
Papal hierarchy, as formed who sitteth not in a stable of fiends, or in
model. And while tempted a swine-sty, or in a company of infidels,
ute sacrilege to him who but in the highest and holiest place of all,
to touch the fabric, or namely, in the temple of GOD. Where-
te its integrity, they would fore, although spiritual tyrants reign, yet
ts precincts as did believ- there must be a temple of GOD, and the
e courts of the temple, till same must be preserved under them. The
prophetic voice, "Let us Church is universal throughout the whole
not our rest; it is pollut- world, wheresoever the Gospel of GOD
ien's minds were opening and the sacraments be." "Such is the na-
he Reformation, their belief ture and the fruit of true and sound doc-
unity of the Church gave trine," was his confident assurance, "that
alidity and fascination to when it is well taught and well under-
pal system, and fostered in stood it joineth men's hearts together with

a singular concord. But when men reject godly and sincere doctrine and embrace errors, this unity and concord is soon broken." "Among the Christians the words faith, religion, sacraments, service, CHRIST, GOD, heart, soul, mind, and understanding are all one, and common to all;" while "outward conversation, the diversity of states, degrees, and conditions of life hinder this spiritual concord and unity nothing at all."

The reformer's theory warrants the philosophical illustration of his biographer, Merle D'Aubigné: "Truth is as the light of the sun. Light descends from heaven one and always the same, and yet it sheds different colors on the earth, according to the bodies on which it falls. In like manner, slightly differing *formulæ* may sometimes reflect the same Christian idea, beheld under different points of view. If you have no unity, the religion is not of GOD; if you have no diversity, thy religion is not of man. But in religion, neither GOD nor man must be nullified." In harmony with Luther's, was the earnest expectation of many who made intercession for the Church with groanings which could not be uttered. The heart of Zwinglius panted for the fellowship of the saints, while he rejoiced in the identity of the truth and its ministrations. He testified, "The universal Church is spread over the whole world, wherever JESUS CHRIST is the object of belief, in India as well as in Zurich." While this faithful reformer did not depend on Luther's teaching, practically there was a bond of union between them which had its origin on high. He who bestowed the truth on Luther gave it also to Zwinglius; they were in communion through GOD. The latter spoke of himself as having "begun to preach the Gospel in the year 1516, when the name of Luther was as yet unheard in our regions. I learned the doctrine of CHRIST not from Luther, but from the Word of GOD. If Luther preaches CHRIST, he does what I do." Yet this enlightened and devoted Swiss pastor earnestly sought and pleaded for brotherly love and Christian concord with the German reformer and all GOD's people. Though spurned, he was not too proud to weep; and, moved to tears, he approached Luther with importunity, urging, "there were no men on earth with whom I so much desire to be united as with the Wittembergers."

Calvin joined Farel, Œcolampadius, Bullinger, and Zwinglius, in efforts to manifest the love of the brethren. "I earnestly entreat you," so he pleaded with Bullinger, "at least to remember how great a man Luther is; what admirable qualities distinguish him; what courage, what faithfulness, what skill, what power of doctrine he possesses to bring down the reign of Antichrist and propagate the knowledge of salvation. I say, and have frequently repeated, that, even though he should call me *Satan*, I would not cease to honor him, and acknowledge him to be an illustrious servant of GOD."

It is instructive to mark the coincidence and similarity of religious movement, even where circumstances vary the scene. France, England, Switzerland, and Germany, receive the light of truth simultaneously, as by descent from GOD; just as it is not a part of the earth that transmits light to another, but the same brilliant globe communicates it to the whole world. There was in the German Reformation but one scene, uniform and level as the country: but in Switzerland the Reformation was divided, as the country itself was divided by a thousand mountains. Every valley was visited by its awakening, and every Alpine height reflected its glow of brightness. A single identical doctrine arose at once in the homes and in the temples of the most remote and diversified people. Infinitely exalted above all men was CHRIST, the *day-star*, shining from on high as the divine fire whence emanated the life of the world; and the same Spirit was everywhere, producing everywhere the same

fruit. Diversity of gifts, of operations, and differences of administration, characterized the scenes of labor: but all these were wrought by that one and the same Spirit; and therefore the yearnings for mutual fellowship, and solicitude to come to a oneness on the ordinance which set forth the symbols of communion. We look abroad and behold Farel and Melancthon, Calvin and Luther, Zwinglius and Bucer, Haller and Capito, Myconius and Carlestadt, Poliander, Wittembach, and Cruciger, laboring and praying and rejoicing together. The Germans, French and Swiss sympathise, indeed. The first pass into Switzerland; the French proceed to Germany; by-and-by men from England and Scotland betake themselves to the Continent, and teachers from the Continent visit Great Britain. The reformations of the several countries spring up almost independently of each other; but their earliest appearance affords reciprocal recognition; they mutually take hands and go on in the strength of the LORD to do valiantly. There is among them one sole faith, one sole Spirit, one sole LORD.

In the year 1557, Theodore Beza and Farel travelled throughout all the cities of Switzerland, to excite the public sympathy in favor of the Waldenses, who had been cruelly massacred in the valley of Angrogna. They extended their fraternal mission, with the same object, to Germany, and presented a confession of faith as held by the churches of Switzerland and Savoy; having for their design to unite all the Reformation, and convince the Lutheran community that they also were brethren and fellow-soldiers in the war against Antichrist. Bucer and Melancthon, animated with the same spirit, though many times misunderstood, and thought pusillanimous, or suspected of treachery, labored for an end of strife. They conferred, confessed, disputed, and travelled, that they might both serve the truth and promote the love of GOD. At Augsburg, Worms, Heidelberg, Spires, or Ratisbon, throughout Europe, they gave full proof how truly the religious distractions and disputes of the times grieved them and caused them to long for the change by which they should be translated where, free from theological controversies and the differences which alienated God's people, they should be able to behold the glory of their Saviour, and realise the communion of glorified spirits. Such desires in Melancthon recalled to his memory, and induced him to recite the fable used by the general Bessarion to rouse nominal Christians in warfare with the Turks: "There was a war between the wolves and the dogs. Tidings were brought to the wolves that there was a huge army of dogs coming to tear them in pieces. The wolves sent out an old and cunning wolf to survey them, and act the part of a scout. On his return he told them that there was a great company of dogs coming: they were far more numerous than themselves; but they need not fear, for he perceived they were of different colors. On hearing this, the wolves did not regard them, accounting it an easy matter to deal with those who were so dissimilar among themselves. In the same manner," said Melancthon, "do the Popish party triumph in respect of us."

Many servants of God in succeeding years experienced even stronger solicitude for the unity of the redeemed household and the peace of God's Zion. Because of the divisions of Reuben, there were great searchings of heart. The multitude, indeed, drank wine in bowls, and anointed themselves with the chief ointments. But these sorrowful spirits were grieved for the afflictions of Joseph, and humbled themselves for the judgments brought upon the Church. This apprehension of the subject, rather than opposition to the truth and the liberty of fellow Christians, might mislead advocates of a visibly united Church, and involve them in a fatuity of persecution or the dreams of comprehension. Cruel ambition, or a lust of spiritual power, was not always the

moving impulse, or the spring whence flowed the waters of bitterness which overwhelmed oppressed servants of God. Occasionally the persecutor of his brethren thought he did God service, and hoped to restore the breaches and repair the paths to walk in: though blind and presumptuous was such policy, and injurious to the best interests of that kingdom which is not meat and drink, but righteousness and peace and joy in the Holy Ghost. They acted neither as wise philosophers nor consistent Christians. With a zeal for God which was not according to knowledge, they encroached on the prerogative of Zion's King, and trampled on the sacred rights of their fellow subjects. Pursuing *unity*, they grasped at uniformity; for a living, loving, and vital spirit, they substituted a carnal, dead, and loathsome form; instead of the communion of saints, with all the sweet and heartfelt sympathies of a holy brotherhood and a divine adoption, and the fellowship of a hope full of immortality, they gathered themselves with bloody and deceitful men, with a congregation of hypocrites; they exposed themselves to the threatenings which God has uttered upon a mixed congregation of evil doers, whom he will ultimately consume; for he has said, the man that walketh out of the way of understanding shall remain in the congregation of the dead. The author of the "Dew of Hermon" has put, in lively contrast to this mixed multitude, the characters who shall ascend to the hill of Zion—the men whom God invites to enter his gates and assemble within his courts; of whom the believer will not have to exclaim, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united:"

"The Church of the living God consists of regenerate men. A carnal man in a spiritual Church is carnal still. A spiritual man in a corrupt Church is spiritual still: he is a citizen of Zion not who dwells within the stone walls of an earthly sanctuary, not who dwells with any sect or party here, but who dwelleth in GOD and GOD in him. All such men are actually one; in heaven all such men are *visibly* one: and it would be best for the world, if even on earth all such men were, ostensibly as well as virtually, one. The union for which the LORD JESUS prayed, was the union of spiritual men—a union not of mere professors, but of his true disciples—a union in the LORD—'in us.' Any other union is little worth. A union of professors with professors—of one dead Church with another dead Church, is but a filling of the charnel-house, a heaping of the compost pile. A union of dead professors with living saints; this union of life and death is but to pour the green and putrid water of the stagnant pool into the living spring. It is not to graft new branches into the goodly vine, but to bandage on dead boughs that which will but deform it. It is not to gather new wheat into the garner, but to blend the wheat and the chaff again together. It is not to gather new sheep into the fold, but it is to borrow the shepherd's brand, and imprint it on the dogs and wolves, and call them sheep. The identifying of christened pagans with the peculiar people has done much dishonor to the Redeemer, has deluded many souls, and made it more difficult for the Church to convince the world. It was not this amalgamation of the Church and the world which the Saviour contemplated when he prayed for his people's unity. It was a union of spiritual men—a holy unity—springing from oneness with himself. Union with CHRIST is an indispensable preliminary to union with the Church of CHRIST. An individual must be joined to CHRIST before he can be a true member of the Church of CHRIST. And those individuals and those Churches which are the most closely joined to CHRIST are the nearest to one another, and will be the first to coalesce in fulfilment of CHRIST'S prayer, 'May they all be one!'"

But it sufficed not that the men who mixed "wood, hay, and stubble" with the "precious stones," within walls which they

reared with untempered mortar, spoiled their own truest enjoyments, and marred the sources of their own purest pleasure. They gave to Cæsar the things which are GOD'S; and while professing to serve Him whose kingdom is spiritual and not of this world, usurped for themselves the lordship and authority exercised by Gentile kings, and coveted the ostentatious and vain pomp which the children of the world seek. They both derogated from the high dignity which, as sons of GOD and benefactors of men, they might have sustained, and rent the body of CHRIST; when, by violence and injustice toward brethren for whom CHRIST died, and by forcing into seclusion and alienated hostility heirs of GOD and joint heirs of CHRIST, they distracted his Church and obstructed the chariot wheels of his Gospel. All who left the Papal communion did not leave behind them all its corruptions. But few, if any, escaped the entire taint of its pollutions; while some only were less infected than others. But in exact proportion as its influence remained to leaven the reformed churches, did division and an exclusive spirit prevail. Corruptions multiplied divisions; and charity could only survive by retreating to retirement for mourning and humiliation.

"It might have been hoped," says DR. HARRIS, "that the reformers who had themselves been scourged by intolerance from the Church of Rome, would have jealously guarded against intrusion into the new churches; but, alas! the demon possessed them. Love was the first sacrifice immolated on the altar of Truth. Luther, Calvin, Cranmer, and Knox protected their creeds, as far as they had the power, with temporal penalties. And even some of those who were driven by intolerance from England to America, commenced a persecution against the Quakers no less furious than that from which they had fled." The angels rejoice over one sinner that repenteth: the spirit of intolerance, whose hiding-place has been traced in every religious denomination, finds but partial joy unless the penitent becomes a neophyte of its sect; and a convert from the world is scarcely so welcome as is a proselyte from a proximate communion. It identifies the honor of CHRIST and the interest of the party; the charity of the Christian, and partizan zeal; and can see no Christian union unless Christendom be subjugated to the favorite peculiarities, and lisps the shibboleth of its province. Hence originated *schism;* to the violation of the law of Christian love, to the disturbance of the peace of the Church, and the separation of those who ought to have remained united. Because the supremacy of the Bible was not sufficiently revered, was not regarded as paramount, additions to the ordinances of GOD were made by man, and authoritatively enforced as indispensable, proving fruitful and agitating sources of quarrel and hostility. Experience proved to the Christian of those days, that the love which the Gospel breathes, and which is to be found in the faithful alone, is the only balm to heal the wounds of a bleeding Church.

Pope Pius IX.

In the October number of the *London Quarterly Review* there is an article on ROME, in which occurs the following notice of Pope Pius IX, that surpasses in severity anything which we have read in a long time. It is but too just a portraiture, we fear, of that man, who was so much lauded some eighteen months ago by some of our political Protestants.

"No person who has figured in these days of folly and madness has been more misrepresented than Pius IX; none, we believe, who ever played so conspicuous a part, was less remarkable for eminent qualities of any sort. Hardly raised above the lowest grade of mediocrity in talent or acquirement, he was utterly unprepared to meet the difficulties of his position. With a mystical devotion, with a minute and scrupulous observance of forms, and with irreproachable moral conduct, he has

no elevation of sentiment, nor any lofty conception of the duties of man. Obstinate in trifles and immoveable to reason, he readily gave way before intimidation. Soft and well meaning, he possesses neither sensibility nor active benevolence. Selfish from want of imagination rather than from calculation, he is indifferent to evils he does not witness, though incapable of resisting an importunate appeal. His good nature concurred with his vanity to give him a keen delight in the applause of the mob. Yet it was rather from his timidity that the greater part of his popular concessions were extorted. Loving trifling conversation, talking of himself and his early history with an undignified prolixity, ignorant of business, indolent and immethodical, he can with difficulty be induced to form a resolution; and infirm of purpose in all that does not regard himself, he revokes in the evening the *irrevocable* decision of the same morning. Like all feeble persons, he is frequently false, not because falsehood is congenial to his disposition, but because his temperament shrinks from the avowal of conviction. His weakness is gratified by cowardly and time-serving counsels. Uneasy in the presence of superior men, he naturally prefers mediocrity. Incapable of friendship, he falls easily under the dominion of low favorites, and is fond of being entertained with tales of gossip and the childish buffooneries that delight the vulgar. Without being attached to the pleasures of the table, he is whimsically particular in the observance of all his tastes and habits: such is his devotion to them that neither business nor distress of mind could wean him from them. In the midst of the dangers and difficulties that pressed round him during the last few weeks of his stay in Rome, neither sleep nor appetite deserted him; and so deficient is he in sensibility, that he actually grew fat in his humiliating retreat at Gaeta. A prince of such a character could hardly fail at any time of exercising a sinister influence on the destinies of his country. Under the present circumstances of difficulty, he has been the ruin of Rome and the Papacy, and a scourge to Europe."

Administrator of Detroit, Minister of Portugal at Washington, and Portuguese Exiles.

The *Detroit Daily Herald* of November 28 has a letter addressed to the editors, signed "P. P. Lefevere, Bishop Ad.," and also a letter from the minister of Portugal, now at Washington, to Mr. Lefevere, respecting the Portuguese Exiles, who recently passed through Detroit.

Before remarking upon these letters it may be proper to inform the reader who Mr. Lefevere is. The Archbishop of Baltimore in his statistics of the Roman Catholic Church in the United States, for 1849, says, that "The Right Rev. Peter Paul Lefevere, (Bishop of Zela, *in part. inf.**) is coadjutor and administrator of the diocese of Detroit." Mr. Lefevere is therefore only "coadjutor," and not canonically the bishop of the diocese. The rightful bishop was summoned to Rome by Gregory XVI, and detained there as a pri-

* In the Roman Catholic Church there are many titular bishops, that is, bishops of dioceses no longer in existence—as those which were once in parts of Africa and Asia, where Mohammedanism now reigns. Such men are called bishops *in partibus infidelium*—that is, in parts where the infidels prevail.

soner for several years, against his own consent, as we know Pius IX was requested to release Bishop Reze, and send him back to Detroit, but the bishop never returned. To the frequent inquiries, where is Bishop Reze, echo answers, Where?

This Mr. Lefevere it seems was disturbed by the presence of the Madeira Exiles in Detroit, who are the living witnesses of the persecuting spirit of the Roman Catholic Church in this age. To relieve his mind, and obtain information, he addressed a letter of inquiry to the minister of Portugal, at Washington, and received a reply from him, dated November 17, 1849.

The minister acknowledges that he has *but little acquaintance with the history* of these Exiles. This is certainly the most charitable construction that can be put on the apparent ignorance or misstatements of his letter. He knows, however, that Dr. Kalley was at Madeira, and says that the Doctor's "misguided protestant zeal created quite an excitement, which caused him to have to leave the island of Madeira." He does not tell us that Dr. Kalley was driven from Madeira, and fled for his life before a mob, led on by a Roman Catholic priest, and that his library, valued at $10,000, was reduced to ashes by the mob, while the Governor of Madeira and Chief of Police were eye-witnesses of the outrage.

These events are inseparably connected with Dr. Kalley's departure from Madeira. Yet the Portuguese minister says nothing about them. He may have been ignorant of the facts in the case, as he says, "I regret I cannot give you a more circumstantial and exact statement."

Yet he knows "There was one woman who, under a very ancient law, was convicted of blasphemy." He does not tell us that her blasphemy was saying she did not believe the wafer in the hands of the priest is the very body and blood of JESUS CHRIST, and for saying this she was condemned to suffer death, by the Supreme Court at Madeira. Neither does he tell us whether this "very ancient law" was enacted by the Inquisition in Portugal, in 1603, or what it is.

He repeats the stale story of the Roman Catholic papers, that these Exiles left their country "to obtain work and better their condition." This is all he has to say about them.

It is on this letter Mr. Lefevere depends for his information about these Exiles. It would have been wise to investigate this matter more fully before he sent this letter to the press. Surely he ought to have been better informed before he intimated that those who have charge of these Exiles are "the propagators of slander," who "by their cupidity and vices afford ample means for honest men to detect their falsehood and imposture."

HERMAN NORTON,

Cor. Sec. Am. and For. Christian Union.

New-York, December 11, 1849.

Our Own Operations—Home Field.

Work among the German Roman Catholics in Buffalo, N. Y.

IMPORTANT TESTIMONY.

The Rev. M. L. P. Thompson, D. D., pastor of the First Presbyterian Church in Buffalo, in a letter, dated the 8th ult. addressed to one of the Cor. Secretaries of the American and Foreign Christian Union, employs the following language in relation to the labors of Dr. Giustiniani among the German Roman Catholics of that place:

"In regard to the general utility of the work in which he is engaged, I have entire satisfaction; I doubt not that he is rendering good service, and that he ought to be sustained. He is awakening a very general spirit of inquiry among that class of people. Great numbers are being drawn away from the priests and encouraged to learn to read, and to read the Scriptures. If the Sabbath-school connected with his Congregation were the sole result of his labors, I should think that for the sake of the instruction given there to so many of the adults and children, by so many of our most pious and intelligent Christians, the enterprise ought to be sustained at almost any expense.

"To show the interest that is felt here by our best people, I may mention that an attempt is now on foot, and regarded with general favor among Presbyterians of both branches, to purchase the house in which Dr. G. preaches, (Dr. Lord's old place,) at the cost of $6,000, in order to secure it for the permanent use of the German Congregation. And the young men of my Church have pledged themselves in their Association to pay $15 per month as long as it shall be needed, to assist in supporting them. Praying ever for your success, I am, my dear Brother, truly yours,

"M. L. P. THOMPSON."

"P. S. I concur cheerfully in the views expressed within by Dr. Thompson.

"G. W. HEACOCK."

"I know that Dr. Lord is of the same opinion with myself on this subject. Any number of names of our best laymen might be obtained.

"M. L. P. T."

Arrival of the Portuguese Exiles in Illinois.

Our readers will have learned, from various sources, that the two bands of our Portuguese Exiles from the Island of Madeira, that left this city, the former on the 19th of October, under the conduct of the Rev. D. W. Lathrop, one of the Agents of the Society, and the latter on the 8th of November, under that of the Rev. Mr. Gonsalves, reached, in due season, their places of destination in Illinois. Through the blessing of GOD, this long, and (to the feeble and sick,) wearisome journey, was more happily made than we had dared to expect. The weather, which was for the most part favorable to them whilst *en route*, was eminently propitious when they arrived. This was a blessing which calls for devoutest thanksgiving.

The newspapers have given many details of the kindness which the people at all points along the way showed to these excellent brethren from a far distant land, wherever circumstances permitted. Both companies spent a

Sabbath at Buffalo and Chicago, and at both places the Christians of all the Protestant denominations vied with each other in their good offices and in their abundant liberality. Sermons were preached in all the churches where it was practicable, and large collections were made in their behalf of money, clothing and provisions. In Albany more than $400 were contributed for their aid, in Buffalo about $600, in Detroit $300, in Chicago $700, and smaller sums in other places.

But the most affecting scenes took place at Jacksonville and Springfield, where the people not only contributed most bountifully in money for the relief of these poor people, but opened their houses to receive them and give them employment as well as shelter. It was no easy matter to find places at once for so many people. The Rail Road Dépôt in one of these towns was fitted up for their temporary accommodation whilst the work of *locating* them was going on.

At the date of our last advices, the process of placing them in the families of those towns was well advanced, and there was a good prospect that all, or nearly all, would find situations where they can render themselves useful, and begin at once to do something for themselves.

Of course, a great burden has been taken off the hands of the Committee, a burden which few probably have been able to appreciate. The care of so large a number of people, very few of whom could speak English in an intelligible manner, during months, in this city,* was very perplexing. Often the Committee scarcely knew which way to turn. It added greatly to their embarrassment that it was not in their power, from not knowing the Portuguese, to communicate with them so fully and freely as they desired. They were often perplexed with the numerous and very various propositions made respecting these people, and by the proffered counsels of friends, well-meaning, without doubt, but not always wise or considerate.

The Committee have, however, great reason for thankfulness, in having been enabled, through God's goodness, to bring the undertaking so nearly to a close. Some forty-five or fifty of the Exiles were not able to go; some from sickness themselves, and some because of their connections with those who were too ill to leave. They must be cared for until they can join their friends in the West.

Although these Exiles are now, for the most part, far from the personal supervision of the Committee, and in circumstances in which they must begin to care for themselves, yet the Committee will not cease to do what it can for them, as long as their help may be needed. Through committees on the ground, composed of wise and good men, they will hereafter mainly

* Our readers hardly need to be informed that the delay in the removal of those people to the West was occasioned by the prevalence of the Cholera for a long time along all the routes.

disburse the funds which remain in their hands, or which may yet be committed to them, until these recipients of the bounty of the Churches shall be established in their own homes, and in their own settlements.

As to the spiritual charge of these people, the Rev. Mr. Gonsalves, one of their own countrymen, is at present with them. But the Committee expect from Scotland, in the course of a few weeks, a young minister of the Gospel, a native of Madeira, and highly esteemed by these people, who has recently been ordained by the Presbytery of Glasgow, (as the subjoined letters will show,) to take the pastoral care of them. In 1846 this young man was placed by Dr. Kalley under the care of the Rev. Mr. Hewitson, who had long felt a deep interest in these persecuted people. His name is Antonio de Mattos. The following letters respecting him will be read with interest, we are sure.

The first is from the Rev. W. H. Hewitson, Dirleton, Scotland, November 14, 1849:

Rev. and Dear Sir,—I duly received the letter relative to the Portuguese brethren, which you so kindly addressed to me in September. Soon after its arrival, M. de Mattos, who had for some time previous been on trial before the Presbytery of Glasgow, was ordained to the office of the ministry. He has since then been detained, at least during the latter part of the interval, by sickness. At length it was arranged that he should sail, towards the end of this week, for America; but I regret to say that a recurrence of his illness has interfered with that arrangement. As soon as the present occasion of his illness is removed he will proceed, God willing, to join his exiled brethren across the Atlantic.

It will be greatly to their advantage, and facilitate M. de Mattos' labors among them, if you succeed in finding settlements for them in localities not far apart from one another. From the statements made in your letter, I see that it is scarcely practicable to dispose of them all in the same locality. This is to be regretted; but the Lord will, I trust, bring good out of it, or, at least, so overrule it that, it shall not injuriously affect their spiritual interests. I am deeply sensible of the Christian kindness which your Society has manifested on their behalf, and of the efforts which it has made to promote their eternal as well as their temporal welfare. May the Lord, for whose name's sake they are in Exile, abundantly bless these efforts and reward that kindness. I am, Rev. and dear Sir, yours most truly, in the Gospel,

W. H. Hewitson.

Rev. Dr. Baird.

The second letter that we give here is from the Rev. Dr. Lorimer, Glasgow, Nov. 17, 1849:

My Dear Sir,—I am afraid you will think us on this side of the At-

lantic very dilatory in answering letters. Yours to Dr. Cunningham was sent to me, and was immediately acted upon; indeed, we were acting according to your wishes before it arrived. I had trusted the formal answering to Mr. Bonar, of this city, who I understood was in correspondence with you respecting the Portuguese Exiles. As I find, however, that this is not the case, I lose no time in informing you that my young friend M. Antonio de Mattos was ordained by us as a Presbytery a few weeks ago, to the charge of his brethren in the home which your excellent Society has provided, or is providing for them, in Illinois. He would have sailed for New-York *to-day;* but has been suffering from illness since the day of his ordination; partly, I doubt not, from the excitement of that to him eventful day. Medical advisers recommend, as there has been a little recurrence of the disorder within these few days, not to part with him for a week or two, till he is a little more confirmed.

He is a most promising young man—full of piety and gentleness, and of fair ability. He will be a most devoted and prayerful pastor. He has been here for three years, and we have done the most we could in the time to instruct and prepare him for work in the vineyard. Many prayers will follow him.

I have been reading the reports and correspondence of your Society, and have been much delighted with them. I made use of them at my last prayer-meeting. You present a more favorable picture of success against Rome than any society I am aware of. What, may I ask, will be the probable arrangements for the support of M. de Mattos when he reaches you? Does your Society, or the Exiles, look to his provision? Something of this nature will be necessary. Of course our care ceases with his landing. Let me have a few lines telling me where he is to go to on reaching New-York.

Yours truly,

G. LORIMER.

The Rev. Dr. BAIRD.

Pope's Return to Rome.

From the complexion of the news from Paris and Rome during the last few weeks, it would seem to be certain that Pius IX will return before long to the "City on Seven Hills." He has enjoyed a considerable sojourn at Gaeta and Portici. It is now settled that His Holiness cannot conveniently exercise his spiritual functions any where else, and not even there, unless he be clothed with an independent temporal power. He agrees indeed, in his *Consulta*, or *Motu Proprio*, to allow the cities and towns a large amount of what may be called *Municipal Liberty;* that is,the choice of their local rulers, and the making of their local laws. This is well enough, so far as it goes, but it will be a *poor substitute for that constitutional form* of government, whether monarchi-

cal or republican, upon which so many enlightened Romans have set their hearts.

For awhile it seemed as if France would interfere to prevent Pio Nono from returning to Rome as an *absolute prince*. But inasmuch as the decision of the National Assembly has been so decidedly in favor of this course, it is to be presumed that the President, Louis Napoleon, will have to recede from the positions which he laid down in his famous letter to Edgar Ney. Time will show what will be the effect of the Pope's unconditional return to his throne. Certainly true Religion has nothing to fear, but Romanism much from such a step.

Testimonies in of behalf the Society.

We are cheered in our course from time to time by the testimonies of individuals and associations of good men, in regard to the Society and its work We subjoin two or three which have recently reached us from various quarters

In the Annual Report of the Benevolent Societies of Franklin county Mass., presented at their Anniversary in Shelburne, Oct. 10th, 1849, there is a very kind notice of the Society and its operations at home and abroad.

At a meeting of the Baptist Ministers of Hampden County, assembled a Northampton, July 3rd, 1849,—

Upon a statement by Rev. Mr. Day, (Agent of the Society,) of the object of the American and Foreign Christian Union, and on motion of Rev. M. G Clarke, it was *Resolved unanimously*, "That the Society which Mr. D. represents, commends itself to the regard and confidence of our churches, and that brother Day is cordially welcomed to our pulpits, and invited to present the objects of the organization to the congregations under our charge, as he shall be able. R. K. BELLAMY, *Secretary*."

The New England Conference of the Methodist Episcopal Church and the American and Foreign Christian Union.

Messrs. EDITORS:

You will be glad to learn the views of our Massachusetts brethren of the Methodist Episcopal Church, as expressed at their last annual Session in Springfield, Bishop Hamline in the Chair.

I send you therefore a copy of their report.

"The Committee, to whom was referred the subject presented by Rev Mr. Day, agent of the American and Foreign Christian Union, hereby report

"That so far as we have ascertained and have been able to judge from facts presented before us, we believe the organization above named to aim at an object of great importance, in seeking especially the conversion of Papists in

this and in foreign lands, and therefore offer the following resolution to be adopted:

"*Resolved:* That we commend said Society in its operations to the confidence and co-operation of the churches within our bounds, in such forms and at such times as the preachers in charge may deem most conducive to the interests of CHRIST's kingdom and the good of perishing souls."

Respectfully submitted,

(Signed) DEXTER S. KING,
C. S. MACREADING,
J. D. BRIDGE.

The above resolution, I am happy to add, accompanies the printed minutes; thus securing for the American and Foreign Christian Union an official place in the charities of the Churches in the New England Conference.

S. D.

Operations of the American and Foreign Christian Union in the Home Field.

It is our intention to give, from month to month, as full reports as the case may demand, and the nature and limits of this Periodical will permit, of the operations of the Society at home and abroad.

New York.

ITALIAN COLPORTEUR AND TEACHER.

For several months the Society has sustained a very pious and worthy Italian Protestant in this city, who distributes the Scriptures and Religious Tracts among his countrymen, and who has commenced a School for the instruction of Italian children, under most favorable auspices. In our next number we hope to give some details of his labors.

SPANISH EVANGELIST.

Mr. De Tornos, a young Spanish gentleman, prosecutes his evangelical labors as far as his studies permit. He finds many hundreds of Spaniards and South Americans here, to whom it is not at all difficult for a man of agreeable manners and a well directed zeal, to find access. Pursuing a quiet and unostentatious way, he is enabled not only to disseminate a very considerable amount of Truth by means of the printed page, but also by kind and faithful conversation.

OUR GERMAN MISSIONARY.

The Rev. Dr. Freygang, who labors as a Missionary among the German Catholics in New-York, at the same time edits "*The Free German Catholic,*" [Der Freie Deutsche Katholik,] a semi-monthly newspaper in the German language, which has a circulation of six or eight hundred copies, and is doing much good. We would most respectfully submit to ministers and others who reside in places where there is a considerable German population, Catholic or

Protestant, whether they could not raise a few dollars for the purpose of circulating in a judicious way, 5, 10, 20 or 50 copies of this well conducted periodical, the price of which is very reasonable.*

We give a few extracts from Dr. F.'s last monthly report to the Executive Committee.

"I am happy to report to you the success of the mission, both in Allen and Greenwich-streets, and that I am convinced more than ever before, how patience and perseverance in the good cause, and confidence in the Redeemer of souls, will be in the end rewarded with joy and encouragement.

"Two families have been lately added to the Free German Catholic Congregation in Allen-street, consisting now of 13 families, although several others occasionally attend our services. Those who attend regularly show uncommon Christian spirit: several of them I consider truly converted, and have administered to them the Holy Sacrament. There is union in Christian sentiment, and they prove themselves a firmly resolved little band, particularly since the attempts of some of the enemies of the movement. Each of them is determined to act as a Missionary and Colporteur among the Roman Catholics. Sister M. goes around every Saturday with Tracts and copies of "*The Free German Catholic*," as a voluntary laborer. She asked my permission to do so, and I granted it willingly. Two poor families who joined us lately, desire very much to send their children to Sunday and week schools; but they need clothing. O! that I could help them! The priests refuse to receive them into their school unless they are able and willing to pay for it.

"Some have also been added at our place of worship in Greenwich-street. All the members, and most of the hearers, are Roman Catholics converted to the Gospel. The Sunday school suffers for want of German books.

"I have distributed this month, 4 Bibles, (which I paid for out of my own pocket,) and 12 New Testaments, 60 copies of *The Free German Catholic*, and 500 pages of Tracts. I firmly believe that this distribution has not been made in vain. May the LORD continue to bless His work!

"This morning, a Mr. K——, from Baltimore, called upon me and told me that he considers that city prepared for a successful mission among the German Roman Catholics. This gentleman is a man of much education, and was formerly a Roman Catholic priest of the diocess of Mayence, in Germany. He stated that he could find 50 persons in Baltimore who are ready to form themselves into a Free German Catholic Congregation, and that they desire to have a missionary. He told me that he would commence the holding of meetings and preaching the Gospel, and send me a report. I encouraged him to do so."

Dr. F. reports that the person who attacked him at night a few months ago, and severely injured and robbed him in the street, has been arrested as a highway robber, and is likely to receive the punishment which he deserves.

IRISH EVANGELISTS AND COLPORTEURS IN NEW-YORK.

There are now five Irish laborers in this city in the service of the Society, all of them converted Roman Catholics. The writer of the following paragraphs, who abandoned Romanism four years ago, was the first that was employed by the Society. Alluding in his last report, to the fact that he was for a long time "alone" in the field, he adds:—

* Only one dollar per annum for a single copy, and for a greatly reduced price where 5, 10, 20 and more copies may be had.

At present it is altogether different; as the LORD has seen fit to enlarge the field, so has He seen fit to increase the laborers. There are four more converts now laboring with me, and there is work for forty times that number, and there are many who could be had, if the means existed by which they could be employed and sent forth. For this I have long and earnestly prayed, and the LORD has at length heard and answered me. But instead of, as I expected when I should have more help, having some leisure time, I find as the work increases, so do my responsibilities. Endeavoring to meet my numerous engagements, I have at present, and for some time back, adopted the following plan: I get up at four o'clock in the morning, read my Bible and other books until six; from eight to nine I attend calls, as many Roman Catholics call at my house for advice, both temporal and spiritual. I go out at nine, visiting and conversing with them until five in the afternoon, at which time I commonly have dinner; after which I start off to our Prayer-meetings.

The other brethren and myself hold half-a-dozen meetings, semi-weekly, in different parts of the city. These meetings are conducted by reading a portion of the Scriptures, singing and prayer, and a suitable time is set apart for religious conversation, and closed with prayer. There are almost invariably more or less Roman Catholics present at each meeting, and sometimes they are contented to remain until ten and near eleven o'clock. So interesting are they, that, notwithstanding the labor which a strict attention to them must necessarily cost, instead of getting tired of them, my own soul is increasingly blest through their means. Doubtless the subjects of conversation introduced and conversed upon at these meetings would be interesting to yourself and many others, had I only time to write them, but I have not.

I hear some strange details from some of them; an outline of one or two instances I cannot help giving you.

On Saturday, Nov. 24th, 1849, Mrs. M. came to my house and handed me ten dollars, (at the same time pronouncing many rich blessings upon my head,) and said, "Send this to my mother in Ireland, sir, and tell her, if you please, to thank yourself for getting it;" with that she handed me her mother's address, and said, "I will give you the other ten dollars as soon as I can earn them." "Where do you live now?" said I. "Oh, never mind that, sir, I may thank you for all. May God Almighty bless you," and with that she departed without requiring a receipt or any other evidence for the payment of her money.

The explanation of this matter is in substance as follows: the first day of August last this same poor woman came to my house in tears and great anguish of soul, telling me that her husband had died of the cholera; giving at the same time a long detail of his sickness, her trials, etc. It appears from her account of the matter, that instead of sending for a doctor when the husband was taken ill, she went about looking for some person to go for the priest. After much difficulty, by sending a dollar for his fee and a coach to ride in, she managed to get a priest. He heard the man's confession, administered the sacrament and anointed him. The woman asked the priest if her husband was likely to live; he said no! Upon hearing this she commenced to scream and make a great noise. The priest told her to keep silence, all was right, her husband would be perfectly happy as soon as he departed this life. "Och!" said the woman, "and sure he was not to confession these five years." "No matter," said the priest, "all is right with him now." Being thus assured, the women kept silence.

The priest then told her that in consequence of his not having been at confession for so long a time, she must have at least four masses said for his repose. Having no children, she broke up housekeeping, came to me and asked me to re-

commend her to some place where she might get employment and earn money enough to pay for those masses; "for," said she, bursting into tears, "how could I rest, and know my poor husband to be suffering?" From various circumstances I am satisfied the amount required for the masses was not less than twenty dollars, although she has not definitely stated the sum. I gave her a note of commendation, and directions as to where she would be likely to find employment, and then remarked that I was surprised at her lack of faith in the Church and want of regard for her husband. She asked me how she showed any want of faith in the Church. As for her husband, she was willing, if necessary, to wear both her arms off to the shoulders to earn money enough to relieve his torment. "Why," said I, "you neither believe the priest nor regard the happiness of your departed husband. "How so, Mr. H.?" "Did'nt the priest tell you that your husband would be perfectly happy as soon as he departed this life?" "Yes, sir, he did, to be sure, but he was not to confession for so long a time, sir." "No matter for that, the priest said all would be right anyhow." Brightening up, she said, "faith, then, sure enough an' he did, sir." "Now then, if the priest is a man upon whose veracity you can rely, and if he knows anything at all about your husband's destiny, and that all is right, and he is perfectly happy, and that is as much as God could possibly make him; and such being the case, surely you would not be cruel enough to disturb the sacred repose of your departed husband in order to put money in the priest's pocket for masses, which, if they had any effect at all, would only disturb his solemn and heavenly repose."

Having with the above and other similar simple arguments convinced her understanding, she began to inquire into the whole affair, until finally she was led to see plainly that Romish masses, with their numerous other gewgaws, were at best but religious deceptions. And now this money, which, had it not been for this interview, would be in the pocket of this Romish mass-monger, is being converted to a more laudable object, namely; to comfort the body of the poor woman's aged mother, and bring her from a land which has been cursed by Romanism, to a land where the glorious Gospel of CHRIST will shine upon her benighted soul more full and free than the natural sun has ever shone upon her body.

Your unworthy servant in Christ,

J. H., *Irish Missionary.*

Dec. 5th, 1849.

The Confessional.

One of our Irish Colporteurs in the city of New-York lately addressed to a Roman Catholic priest the following letter, in which there are some things respecting the confessional which are worthy of being read.

DEAR SIR:—Last winter I had the pleasure of an interview with you which resulted in my addressing you, briefly stating some of the reasons which led to my leaving the Church of Rome, and to which I requested an answer from you; but I have waited so long that I now feel as though I should again resume my pen, and open a new correspondence with you. I should be pleased if you would appoint a time when you and I could have another interview, where I can more fully recapitulate the particulars which led to my conversion to GOD. In my former letter I stated to you my views upon the Tridentine scheme of purgatory. I will now tell you another circumstance which occurred before I left Ireland.

On one occasion when I was at confession, while I was on one side of the confession box, there was a girl on the other; Father Hally, the priest, commenced to hear the confession of the girl, my ear was close to the hole in the confession box and I happened to hear some of the questions he asked her, but modesty caused me to withdraw my ear. As the

t struck me that I should have to
priest that I listened, for which
ıe would give me more penance;
I could hear the questions plainer
ıder, and my curiosity led me to
gain, and I then listened attentive-
ery question he asked her and to
nswer she made to his immodest
s, and I must say, they were ac-
scandalous, and would cause any
nales to blush to the ears, unless
all sense of modesty. I appeal to
nscience as a father-confessor, for
th of my statements. Have you
ed females such questions in the
ional that have caused modest wo-
blush when you meet them in
ets of New-York? O! Father M.,
have seen with my eyes and heard
y ears, it is no theory, but facts,
ıre stubborn things. In referring
same circumstance a few days ago
dy of respectability and character,
name I will not mention unless re-
she related to me a circumstance
rence to herself. She said, in the
where she lived there were two
an old parish priest and a young
or. The young priest was her
onfessor, who boarded near her
house, and she was very pious
nt to confession every Saturday
She said that he (the young priest)
ısk her such immodest questions,
ıen she met him in the street she
ashamed that she would blush and
r head. Have you ever met such
this, Mr. M., in the streets of New-
or are the females lost to all sense
esty? No, but the priests are.
now that the Irish women are na-
modest and discreet, but they are
ınd deceived by priestcraft. But
ppy to say that many of them be-
ıee the absurdity of whispering all
oughts, words and actions into the
a sinful priest, or lustful, rather, I
o have said.

ı you cannot say is taken from
heology nor ancient history, nor from any other than modern Popery, as it now is in this enlightened city of New-York. Yes, sir, and facts too, with which you are familiar from week to week in the confessional, in St. C. Church, in — street. I could multiply cases of a similar character which come to my ears every day in my travels among the people; but it is useless to bring them up to your view, as you are more familiar with them than I am, being a father-confessor yourself, and having every advantage of knowing them by a continual practice from day to day.

I will not make you and others blush by stating the particulars of what another lady related to me on another occasion, of herself and a priest in the confessional; for this small sheet cannot contain it. But you may expect to hear from me again, for I hope to hear from you soon. I will, however, inclose a small tract containing the binding oath you and others of your order are under, both bishops, priests and jesuits, wherein you are bound as a slave to the Pope, to believe him to be infallible, and that too in the face of his shameful flight. You are also bound to believe that his pretended Holiness, the Pope, is the successor of St. Peter, and representative of the LORD JESUS CHRIST; even he who ran off with a lie in his mouth, as you are aware he did. Why, sir, would you have me such a dupe as to believe him to represent, in any respect, the SAVIOUR of the world? I should think that you too have seen enough to convince any man of a reflecting mind that he certainly represents the "*father of lies,*" and him only; but if you have not, I certainly hope you soon may.

This is the prayer of your best friend.

If you are fatigued in life's journey, if the scenes and the persons among which you pass are inhospitable, see yonder the palace divine, the angel-friends, and the region of ever-blooming flowers are nigh! It is not far to go; be patient, go on, and live for ever. Foster.

FRENCH SERVICE IN NEW-YORK.

The Rev. Mr. Astié continues his French service in the Chapel of the Brick Church every Sabbath, and labors through the work for the spiritual interests of the French and Swiss population in this city. The congregation on the Sabbath is quite encouraging as to size, and is gradually increasing. We shall speak more fully of this portion of the Society's labors in a future number of our Magazine.

OPERATIONS OF THE SOCIETY AMONG THE CANADIAN (FRENCH) POPULATION IN THE NORTHERN PARTS OF NEW-YORK AND VERMONT.

In this field the Society has three French preachers and two evangelists, whose labors have been greatly blessed. We can give in this number but one extract from the letters and reports of these laborers. It is from a letter from the Rev. Mr. Moraine, dated West Enosburg, Vermont, Nov. 22d, 1849:

"The work of the LORD is still going forward with as great vigor as at any former period. Since the last Association, which met on the 19th and 20th of September, twenty converts have been added to our Church.

"Ah, dear brother, if you were now here to attend one of our meetings, it would rejoice your heart to see converts praising the LORD, and sinners weeping for sin.

"I will here speak of one who has been recently converted—a man between thirty and forty years of age. Some years ago, myself and wife were at Richford; whilst engaged in prayer at the house of a friend there, this man came in, in great rage, determined to jump on me; but a young Roman Catholic girl was my protector. Although engaged in prayer I heard the commotion, and the girl pleading with him, but I did not fear him. He has attended our meetings occasionally since. Last Sabbath week he was made to rejoice in the forgiveness of his sins.

"Cordelia, my youngest daughter, was converted last summer, and was added to the Church three weeks ago last Sabbath. She has been a true missionary among those of her own age, and has been the means, under GOD, of bringing three or four of them to the Saviour. The work at this time seems to be general, embracing the old, the young, and the middle-aged. The LORD be praised for the display among us of his power to save.

"As regards the School of Mr. Tetran (our converted priest) it is going on well. There are several who wish to attend in the winter, who do not attend now."

OUR GERMAN CHURCHES IN NEWARK AND PATERSON, NEW JERSEY.

We can only say at present, that the labors of our missionaries in these places are attended with encouraging success. An attempt is about to be made, at the former, to buy a small church for our German Catholic congregation. A meeting for the accomplishment of this object was held in the lecture room of the First Presbyterian Church, on the evening of

Thanksgiving Day, (Nov. 29th,) at which the Corresponding Secretary for the Home Field gave a history of the efforts of the Society in behalf of the German Catholic population of our country, and set forth the importance of having a suitable permanent place of worship secured in Newark for that portion of its inhabitants. The subject awakened much interest in those who were present. A second meeting will be held soon.

OPERATIONS OF THE SOCIETY IN LOUISIANA.

The Rev. Mr. L'Hôte is prosecuting his work in Baton Rouge with some encouragement.

The Rev. Philip Wolff, who has spent two winters in New Orleans, laboring among the French population, for the Foreign Evangelical Society, returned to Switzerland last summer, (with the approbation of the Committee,) duty to his family requiring his presence there for a season. The Committee, deeming it of great importance to secure good men in as great numbers as our rapidly increasing German population, Protestant and Roman Catholic, imperatively demands, requested Mr. W., whilst in Europe, to visit the Theological Seminaries at Basle, Berlin, Barmen, Stade, Bremen, and Hamburg, for the purpose of conferring with the professors and other brethren in regard to the kind of laborers whom this part of our foreign population requires, and to make such arrangements as may lead to the coming to us of such helpers. Those that may be well qualified to labor among the Papal portion of our country, our Society will engage to support, if the Churches grant us the means; and those who come over to labor among the German Protestant immigrants, we have confidence to believe will find other societies among us to employ them. Mr. W. has been, we learn, eminently successful in his mission to Germany. At the time of the present writing he is daily expected. As soon as he arrives he will return to his labors in New Orleans. Respecting those labors—so full of encouragement—as well as his recent visit to Germany, we shall speak hereafter.

WISCONSIN.

We have no space in our present number for any notice of Mr. Zip's labors in Wisconsin.

Operations of the Society in the Foreign Field.

France.

MISSION IN PROVENCE.

This important field of labor, embracing one of the richest and most prosperous districts of France, has long been occupied by the Society, and is beginning to show the most favorable indications of fertility. Our excellent agent, the Rev. Mr. Boissier, has had occasion, in a recent tour, to witness an

encouraging increase of interest and favor in behalf of God and the hea the Gospel. His narrative deserves an attentive perusal.

"I have refrained from writing to you for a few weeks past, only that I might be enabled to give some account of a Missionary excursion which I was projecting at the time your letter reached me.

"I soon satisfied myself of the correctness of Mr. Rouaze's opinion, that the season was unfavorable for securing anything like a large attendance upon frequent religious services; and judging it unwise to restrict my labors to the narrow limits which our brother Viel had traced out for himself, I thought best to make a more extensive circuit, and do at once the work of a Colporteur and of an Evangelist. I began with P * * *, whither I was accompanied by Colporteur Vasserat, though he has not yet been engaged as a laborer of the American Swiss Committee. During the three days spent there, we disposed of the greater portion of the copies of the Scriptures remaining at our depository; as well as of a large quantity of religious Tracts. I preached the Lord Jesus in many families, in a number of eating-houses, and in the public square; and from what we saw and heard, I was led to conclude, that a systematic exposition of the doctrines of the Gospel would not be without fruit in that place. I formed the same opinion, also, relative to the other localities that we visited; not that there would be reason to expect results of a startling nature, as calculated to *produce a sensation;* but that a number of souls would be gathered around the Word of God, and become the subjects of its regenerating power. I afterwards visited this place again, in company with brother Sallet, minister of the Established Church at Pepin; and we found fresh occasion for encouragement and rejoicing. We sold all the Scriptures we had with us, spoke openly in the streets of the errors and abuses of Romanism, and proclaimed salvation freely offered through faith in Jesus; the people listened with wonder, *and sometimes with interest*, but seldom was a voice raised in favor of the] At many houses where the first a to the offer of the Scriptures had in the negative, the feelings of th viduals addressed were changed hearing a few passages from the pages, with the remarks I was enal make upon them; and the result affirmative reply.

"Towards the latter part of heard of a village at the north of C in which there had been, in the earl of the Republic, a great excitement the *Curé*. Being desirous of visi with a supply of Bibles and Testa I sent an order on Mr. F., and set On the way I held meetings at places, and visited a parish near Me where, some years ago, several friends resorted and preached,— others brother Moureton. The meetings undertaken by these br have long since been discontinued labors have left us apparent effect yet the serious attention with w was heard, and the tears that I wit on the cheeks of my hearers, led hope that, here too, the seed sow spring up and produce good fruit in hearts. *Cast thy bread upon the and thou shalt find it after many da*

"At A * * I went about for a day, with scarcely an interval of res morning till night, carrying my m from house to house, and from st street; and there too, as at the ot calities visited, it was in the open a our religious conversations took the people gathered around, and th versation became a sermon,—some I must confess, rather severe an polished in language, particularly our subject was the deceptions clergy. Ten families at this villag chased the Word of God; and many obtained various smaller publicatio

"But it was at M * * *, the already spoken of as the object

tour, that I received a welcome quite beyond my expectations. I was not slow to perceive that the movement of opposition to the *Curé* was of little importance in its bearing upon the Gospel. The opponents of the priest doubtless mistook me at first for a disguised Jesuit, or something worse, when they heard me tell about religion and the Gospel. But many of them were soon convinced that this was something very different from priestcraft and masses; and they bought Testaments, and Tracts on the subjects of confession, purgatory, &c. In many families friendly to the priest, the coldness at first displayed towards the Word of GOD soon gave way to a manifest interest, after some minutes' conversation on the great topics of the welfare of the soul, conversion, and salvation through faith in CHRIST's atonement. I read and explained to them passages of the New Testament; and they purchased it, to see *whether these things were so.* "But, sir," some would say, "you ought certainly to be a preacher! Talk to us, explain to us again these beautiful things." One thought I must be a priest, until I showed him that my head was not shaven. I was recalled two or three times to the same house, to repeat my message. It was my intention to hold a public meeting in the evening; but the civil authorities told me that under present circumstances, and in view of the excited state of feeling, I could not be allowed to do so. What might have been my course I do not know; but when night came I was completely exhausted, and lost my voice. I had so used and *abused* it during the three days preceding, that without taking into account the fatigue of travelling in the excessive heat of the season, I was entirely disabled, and was compelled to turn homeward. A week after my return I had not recovered from the effects.

"Thus, dear brethren, I have given you some particulars of my labors out of and remote from this town. I have here continued the work undertaken by brother Viel, and have held meetings at three localities besides the centre of this station. The Christians at these places are but little advanced; and it will be necessary, as soon as the season shall become more favorable, to endeavor to extend religious instruction among them. With the exception of one very interesting young man, seventeen years of age, who will go in October next to our Theological School at Geneva, we have not a single member who is capable of saying a word at a religious meeting. In order to facilitate the work of Christian instruction, I have requested and obtained the foundation of a religious library, for the benefit of all the converts in the vicinity. May the LORD add his blessing to these endeavors!

"It seems absolutely necessary, to me, that the post at which I am now stationed should be occupied without interruption; should this not be the case, there is reason to apprehend that many who are not yet well grounded in the faith will fall away. But I would not recommend your agent to remain constantly at this place; he should include in his field of labors all the surrounding villages, and one or two at a considerable distance."

MISSION IN AUVERGNE.

Our indefatigable evangelist CHARBONNEY continues to labor with much success in this portion of our field. "The Church of Thiers," says Col. Tronchin in a recent letter, "is increasing in strength and numbers, as you will hear from Charbonney's letter. At Clermont we have now a Bible-reader; but it is very desirable to station a minister of the Gospel at that post. We cannot venture, however, to increase the number of our laborers before receiving further advices from you."

Mr. Charbonney has for some years been supported by the ladies of one of our Eastern churches. Will not some other church undertake to sustain a missionary at the important neighboring station of Clermont?

"Since my last letter I have visited Clermont and St. Florine. At Clermont the cause is making good progress; I observed several new countenances at the meetings. Brother Guillot, notwithstanding his studies, has found time to hold four meetings a week,—two on Sundays and two on week-days,—and to make a number of visits. In a word, though there has been no remarkable sensation at Clermont, there is much cause for encouragement; the few converts are noted for their zeal in spreading the Gospel around them; and we have good reason to hope for a speedy and real revival of religion in that town.

"The little flock at St. Florine is full of life and activity; and the meetings are more numerously attended since Mr. Moureton has sent brother Chazalet thither. On arriving, this Colporteur ascertained the names of such persons as were most violently opposed to the Gospel; he called on them once or twice; and now a remarkable change is evident in the sentiments of those persons.

"On my way back I passed through three villages, in the last of which, C * * *, my soul was refreshed by a singular indication of Divine mercy. Some years ago the excellent Curchot sold, in that village, a Testament to a young man, to whose conversion the reading of it was blest. Not knowing whither to go to obtain further instruction, he set off for Geneva, and went to see the Venerable Company of Pastors. These gentlemen showed him great kindness, kept him there for some time, and then, giving him a certificate of his conversion to Protestantism, put him in a school at Paris. On returning to his native place he opened a small school for adults, which is now in a flourishing condition. But being still uneasy in his mind, he went to Clermont to seek spiritual assistance from Mr. V.; *who finally advised* him to come to see *me. This poor young man* has afforded me the greatest encouragement; he received the message of truth with many tears. Oh! how admirable are GOD's ways towards them that seek Him!"

At a later date Mr. Charbonney gives some interesting details respecting the Church at Thiers.

"Thanks be to GOD! our little Church is increasing in numbers. Yesterday being the Sabbath, seven persons came forward to partake of the sacred feast and unite with the Church. Others have requested permission to do likewise; but as they are yet very young in the faith, I have advised them to wait a little longer, and in the meantime they will be visited by brethren who may do them good. With regard to the seven of whom I have spoken, they have obtained the unanimous confidence of the brethren. One of them is a schoolmistress, who formerly was exceedingly bigoted; since her conversion she has suffered violent persecution from the Romish clergy, who have succeeded in withdrawing all her scholars, and thus depriving her of her only means of support. But GOD, who is rich in mercy, has greatly strengthened her; she endures her trials with much resignation; and I am particularly pleased with the faithfulness with which she confesses her SAVIOUR whenever an opportunity offers. Her father and mother are no less interesting; they are full of happiness and joy.

"We have other occasions for thanksgivings besides these. Last year our meetings were never attended by strangers; but at present, although our hall of worship is in a very inconvenient situation, we see strange countenances *every Sabbath*; and in general these are persons who, after attending two or three times, cannot dispense with hearing the good tidings of salvation. Last Thursday I was called to implore the Divine blessing on a newly-married couple. About fifty strangers were present, all of whom expressed much satisfaction."

MISSION IN THE LOIRE.

Whilst the political agitations of the past year have frequently disturbed and impeded the progress of the Gospel in France, it sometimes occurs that they serve to open the eyes of the people to their wants and to the weakness of other systems. The Papal intrigues at Rome seem, from the following report of an evangelist, Mr. Lenoir, to have produced this feeling very strongly in his field of labor, which is the department of the Loire. His statements on this subject are, as will be seen, quite encouraging:

"The general condition of men and things in this region has not altered materially since my last report. I must however note, as a token for good, the happy effect produced on the popular mind here by the iniquitous proceedings at Rome. With the exception of a few madmen who rejoice in the apparent triumph obtained by the Papacy, every body is indignant at the conduct of the Pope and his adherents. There is evidently a greater reluctance to assume the defence of the Romish system, and a greater willingness everywhere to listen to the voice of the messengers of peace. People say to themselves and to one another, that "very likely these men are right after all." And, what is here quite unheard of hitherto, there are substantial men in one town who have not hesitated publicly to encourage our Colporteurs to pursue their pious labors. It seems to me increasingly evident that the arch-enemy is now, more than ever, prosecuting a work of self-deception. To be sure he will not convert souls to CHRIST; but he will destroy many prejudices which seemed destined to resist our efforts for a long time to come.

"I have resumed, with the intention of keeping them up, our meetings at St. A——. I was there on Sunday for the first time; had the pleasure of talking with seven or eight very attentive hearers, and shall visit several others at their homes. After the meeting a man from another village, who happened to be present, came up to shake hands with me and express his thanks. Though our friends at St. A—— are in a very lifeless condition, yet it seems that several consider themselves as members of our communion, and have ceased altogether their attendance at the mass. But, I repeat, they are wanting in the one essential thing, the breath of the Holy Spirit.

"In this town the religious meetings are tolerably attended. The spiritual condition of the members of the congregation presents no remarkable characteristics. The conduct of some is quite satisfactory; others are making but little progress. Our temporal condition is more favorable than it was; there is less physical destitution, and the political disturbances are rapidly cooling down, so that the minds of men are gradually better disposed towards the Gospel."

The Mission-school at St. Etienne, under the direction of Mr. Nicolet, is an interesting and flourishing enterprize, which was started under the auspices of this Society, and has been for some months under its care. It would be wrong to expect from such a work any immediate or very striking results. The fickleness of childhood makes it impossible to rely upon any momentary appearances of good. Our brother Nicolet has therefore no very remarkable incidents to relate; yet we are glad to learn that, among some discouraging influences, he has much cause for joy and encouragement. There is much seriousness pervading the whole school, particularly among the elder portion of it. All the scholars manifest pleasure in hearing of Divine things; they give great attention to them, and there is every reason to believe that they have made much progress in Sacred knowledge. On the other hand, it is sad to find that

the parents, owing to the excessive burden of their labors, which scarcely suffices for the support of their families; or else by reason of their ignorance,—do not give the least countenance to the efforts of the schoolmaster, but on the contrary injure, by their neglect, the education of the children. Mr. Nicolet endeavors, by frequently visiting them, to awaken more interest in behalf of the beings intrusted to them; and we trust that, under the Divine blessing, he will at least in a measure succeed. Meanwhile he is not discouraged, but is aware that the fruits of his labors must appear hereafter. In a recent letter he writes thus:—

"This rising generation will certainly afford greater gratification to our successors. Having themselves tasted of the advantage of a good education, and, so to speak, imbibed its principles, these future fathers and mothers will naturally feel desirous of bestowing them upon the children given them by the LORD. Their intellectual and moral faculties being more highly developed, they will better appreciate the importance of Christian education, and give their support to the instructors to whom their families may be intrusted."

"The little Missionary meetings commenced in the early part of this year, have prospered; the children take great interest in them; and at the close of every meeting nearly all of them contribute their mite for the support of the Missionaries. The girls' Sunday-school is also successful, and we trust will receive a blessing from the LORD.

"The highest number of scholars in this Mission-school for the past year has been fifty-eight boys and forty-four girls, making a total of one hundred and two. Thirty-eight having left, for various causes, the present number is sixty-four."

From these statistics it will be evident that the LORD has not forsaken his cause in this Mission, but has greatly blessed the labors of our brother. Indeed he is much encouraged, and closes his report by saying: "What Christian heart can refrain from the hope that, among these hundred children, there may be some, at least, who shall be received at the right of the LAMB in the great day; and who meanwhile will have reason to bless GOD for putting it in the hearts of some of his disciples to send the glad tidings of salvation through CHRIST to these poor children!"

AN INTERESTING APPEAL.

The following letter was addressed to the Executive Committee by a pious stranger from the West Indies. The subject to which it refers has received the attention which it merits from the proper Societies. About the time that the Committee received the subjoined communication, an American captain, engaged in the South American trade, brought to the office of the Society a South American who desired to obtain the Bible. He received a good supply of the Scriptures, tracts, D'Aubigné's History of the Reformation, Kirwan's Letters, *all in Spanish*, to be distributed among his compatriots. It is cheering to find that there are some in South America who are beginning to seek after the Truth.

"A believer, though an unworthy Christian, now studying the Bible, inspired by your zeal in spreading the light of the Gospel over the world, begs leave to submit a remark to the consideration of the Society. You are aware of the darkness in which Spain lies in regard to religion, and that small causes sometimes produce effects of vast importance.

"St. Thomas is a free port, as I suppose the Society knows, as well as that there are some Protestant Churches.

That island has a great commercial intercourse with Porto Rico, Cuba, and some places in South America. Would it not be convenient to make a small dépôt there of Spanish Bibles, New Testaments, and Tracts? The piety of those Christians would have some one to offer them for sale to the many Spaniards going there. I think it is one of the best means in order to succeed in introducing the Word of God into those countries; for this would happen in small quantities, and probably the Custom-house officers would say nothing.

"May the Lord bless the efforts of the Society, and make the light of His glorious Gospel shine over my benighted country. A Spaniard."

South America.

RIO JANEIRO.

The Rev. Mr. Pease, of the Methodist Episcopal Church, who has spent two winters in the West Indies for the American German Friend's Society, has lately sailed for Rio Janeiro, where he is to be employed jointly by that that Society and the American and Foreign Christian Union. Of his labors in that important city and port, we shall speak in due time.

We are compelled, for want of room, to omit here some interesting intelligence from Russia, Valparaiso, and other foreign fields.

Such is the notice which we are enabled at this time to present to our readers respecting the Society's operations in the Home and Foreign Field. They will agree with us, we are sure, in the opinion that we have abundant reason to be encouraged. On what side soever we look, the field is "white already to harvest." The time has come for a great and glorious work of regeneration to be attempted in nominally Christian lands—amid nominally Christian nations and people. Experience is demonstrating that this is a very *practicable* work—yea, that it is, through God's assistance, comparatively an easy work. There are thousands, and hundreds of thousands, among those that have known nothing of Christianity save the very imperfect and very corrupt teachings of Rome and the fallen Churches of the East, who are not contented with the delusions amid which they have lived. There are thousands and hundred of thousands in the same countries, who have rejected the only Christianity of which they have known any thing, but who feel that infidelity cannot satisfy the demands of the immortal soul. Blessed be God, the prospect of the resuscitation of a pure Christianity in the Protestant countries on the Continent becomes every year more cheering.

View of Public Affairs.

The true stand-point,—to use a German idiom, which is fast becoming incorporated into our language,—from which a Christian should look upon

public affairs; or, in other words, the political events of the times, is to be found in the great truth, so sublimely uttered by the Prophet, King of Israel: THE LORD REIGNETH; LET THE EARTH REJOICE; LET THE MULTITUDE OF THE ISLES BE GLAD THEREOF. CLOUDS AND DARKNESS ARE ROUND ABOUT HIM: RIGHTEOUSNESS AND JUDGMENT ARE THE HABITATION OF HIS THRONE. Psalm 97: 1, 2. It is from this position that we desire to contemplate and briefly report, from month to month, the movements great and small, which form the current of events in the political world in our day. In doing this we shall have abundant evidence to convince us of the great truth to which we have just referred, and abundant reason to fall back upon it, as our only valid source of consolation in the hour when, to the unbelieving eye, nothing is visible in the political horizon but darkness and gloom.

OUR OWN COUNTRY.—With the return of the cool weather of the autumn, health returned to almost all portions of our country. Our southern cities wonderfully escaped the ravages of the yellow fever during the last summer, and the cholera has departed from almost all our borders. There was, therefore, more than ordinary propriety in the appointment of DAYS OF THANKSGIVING, by the governors of so many of—we wish we could say *all*—our States. We have reason to believe, that those seasons were very generally, and doubtless, on the part of the serious portion of the population, very devoutly observed. Surely if ever nation had reason to be profoundly grateful to GOD, it is the people of these United States. When we look at our political, social, and religious privileges, at the fruitful season we have enjoyed, and the return of health to our borders, we may well call upon our souls and all that is within us to bless His holy name, who is the Author of all our blessings.

In a large number of our States the elections are held in the autumnal months. These elections, whether having reference to the city, borough, county, state, or the general government, were in many places scenes of more than usual animation and earnestness. The result in many states was less favorable to the administration of the general government than many, perhaps most, had anticipated. Our limits will not allow us to enter into particulars. Yet we cannot forbear to refer to the decision by the people of the state of New-York, that the common schools shall be FREE. Their support is to be derived henceforth from taxation in connection with the aid derived from the avails of the School Fund of the State. This is a great advance in the cause of universal education.

The legislatures of many of the states are now in session, or soon will be. At the time of the present writing Congress has entered upon its fourth week, and Howell Cobb, Esq. of Georgia, has been elected Speaker of the House, after a strong contest, arising from the singular position of the political parties; and the Message of the President was received in our city on the 25th of December.

Everything seems to announce that the present Session of Congress will be a very important one. The question of Slavery threatens to be an element of much excitement and of much peril. It is painful, and in the highest degree alarming, to hear the word DISUNION so often uttered by men of the extreme party feelings—both from the South and the North.

And, although we have a good degree of confidence in the wisdom and patriotism of many distinguished men in both branches of Congress, yet we desire to feel more and more that our salvation as a nation must come from GOD alone. To His throne we would betake ourselves, and call upon our readers to do the same, in this hour of need. To Him—who brought our fathers to this land, whilst it was yet a wilderness, who drove out the heathen that were here before them, who has raised up this great nation, amid which He has, as we would confidently believe, many dear children—let us look. With Him let us plead, that He would turn away His face from our great and numerous national and personal sins, and be our Guide and Protector, as He has hitherto been.

The duty of praying for our Rulers and our Legislators is one whose importance, we fear, is not appreciated as it ought to be. Most certainly we ought to carry this subject daily to the Throne of Grace—in the closet—around the family altar—as well as in the prayer-meeting and the house of GOD. How striking is the Apostolic injunction: "*I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*" 1 Timothy, 2 : 1, 2. We do not pray enough for our own Rulers, and we fail still more in the discharge of this duty in reference to the rulers of other lands.

OTHER COUNTRIES.—SOUTH AMERICA AND MEXICO.—With the exception of the usual disturbances in Mexico, the protracted war between Buenos Ayres and Monte Video, and an attempt at insurrection in Peru, our Western hemisphere has been of late remarkably tranquil—more so, indeed, than for many years. It is to be hoped that the South American Governments are making some progress, although exceedingly slow, in the way of constitutional rule.

Some fears are entertained that difficulties may arise between our Government and that of Great Britain, in relation to Honduras and the Mosquito country. It would seem as if both Great Britain and the United States had not been fortunate in the choice of their Agents in that region; for both Mr. Chatfield, the Consul of one, and Mr. Squier, the Chargé d'Affaires of the other, have, as far as we can see, acted very unadvisedly, to say the least. Our hope is, however, that neither this difficulty, nor any other, will seriously

embroil two nations the most Protestant in the world, so nearly allied, and whose interests are so intimately intertwined.

EUROPE.—At this moment all is still throughout Europe. For a time despotism has triumphed in Italy and Hungary;—not, however, without some qualification ought this to be said of the former. Whilst it is true that the constitutions which the King of the Two Sicilies, Pius IX, and the Dukes of Tuscany, Modena, and Pama gave, in their fright, twenty months ago, have been torn in tatters, the Government of Sardinia adheres to that which Charles Albert gave, with a good degree of fidelity. Nor is it certain that those rulers who have just been named, with the exception perhaps of the King of Naples, will dare to return to the extreme despotism which formerly and so long reigned in the countries over which they bear rule.

There is no little uncertainty about the Pope's future course. That he will return to Rome we are told by every dispatch from Italy; but when, nobody knows. There is something the matter. But time will, before long, explain all. We apprehend that his Holiness is afraid to return. Nor can he be well pleased with the course which the President of France has taken in dismissing his late ministers, and among them Mr. de Falloux, than whom his Holiness has no stauncher friend in France—not even excepting M. Montalembert himself.

All eyes are again turning to France. What will Louis Napoleon do? Is he going to become an honest man, and an energetic and wise President, as he *promises* to be? Or is there going to be another 18th *Brumaire*, and a reënactment of the scenes of St. Cloud? we cannot say; but we *fear* that he will attempt the latter. Whether he will succeed, however, it is impossible to predict, because of our ignorance, on the one hand, of what sort of a man he really is; and of the disposition of Changarnier and the troops of the line on the other. Surely the state of things in France demands our prayers. For the sake of the work of GOD in that great country, peace and tranquillity are eminently desirable.

The difficulty between Russia and Turkey respecting the surrender on the part of the latter, of the Hungarian and Polish refugees, appears to be at an end, and these brave but unfortunate men will probably find the means to quit the place of their present sojourn for lands in which they may breathe more freely. They will find a welcome and a home with us, if they think proper to come hither.

There is nothing in the present state of the rest of Europe which it is necessary for us to specify at present. Nor is there anything in the other parts of the Old World, that deserves mention, save the unfortunate collision between the Portuguese and the Chinese at Hong-Kong, the atrocious murder of the Governor of the former, and the dreadful revenge inflcted upon some sixty or eighty of the latter. The English and American ships of war have promptly interfered to protect, not only the English and American residents, but to prevent, if possible, the further effusion of blood.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th December, 1849.

MAINE.

Bath—Cong. Society collection, in part, to make Rev. John O. Fisk life member, . $23 50

NEW HAMPSHIRE.

Exeter—First Parish, balance of collection, 3 00
Dover—Cong. Church, ... 90 00
William Woodman, ... 5 00
Individuals in North Church, . . . 4 00
Great Falls—Col. in Cong. Ch. . . . 13 25
Great Falls—Col. in North Ch. . . . 6 10
Concord—West parish, balance of subscription, ... 9 00

$60 35

VERMONT.

Col. by Rev. Mr. Dougherty, . . $17 00
Brattleboro—Calvin Townsley, . . . 5 00
J. E. Dirkerman, $5. N. B. Williston, $10, . 15 00
E. Kirkland, $5. Wells Goodman, $5 . 10 00
Other persons, ... 18 75
West Brattleboro—Collection, . . . 6 15

$71 90

MASSACHUSETTS.

Rodney—Presb. Ch. balance for F. Colporture, ... 2 50
Shirley—Donation, ... 3 80
Bradford—Miss B. E. Lovejoy, annual sub. 3 00
Hadley—Per J. B. Porter, executor, a legacy of Madam Dorathy Williams, late of Hadley, to make Mrs. L. E. P. Curtis and Miss C. W. Porter life members, ... 60 00
Chelsea—Winnisimmet Soc. ($5, of which toward making Leroy M. Gale, Holms' Hole, Mass. L. M.) 113 65
West Attleboro—Rev. M. Bailey's Society, 9 00
Norton—L. M. Wheaton, toward making Mrs. Wheaton L. M. 15 00
Woburn—First Cong. Soc'y, in part to support Colporteur in France or Italy, . . 85 00
W. Newton—Rev. Mr. Gilbert's Society, to support Colporteur and make Rev. Lyman Gilbert and Mrs. Gilbert. L. M. . 80 00
Dracut—West Parish, Ch. Col. . . . 7 43

$379 38

RHODE ISLAND.

Providence—Rev. R. Waterman's Church, additional, ... 1 50
High-street Cong. Ch. 23 19
Female Benevolent Association, . . . 20 00
Female Class No. 5. . . . . 1 00

$44 69

CONNECTICUT.

Hartford—Centre Ch. F. Parsons, . . 10 00
Thomas Smith, 50. Thos. S. Williams, 100, 150 00
James B. Hosmer, 25. W. W. Ellsworth, 15, 40 00
James Trumbull, 15. David Watkinson, 20, 35 00
Calvin Day, 20. J. Wadsworth, 15, . 35 00
C. Seymour, 10. John T. Boswell, 10, 20 00
H. S. Potter, 20. James M. Bunce, 50, . 70 00
R. Mather, 5. C. Seymour, 3, . . . 8 00
J. Beach, 5. L. C. Ives, 15. . . . 20 00
R. E. Hooker, 2. A Friend, 3. . . . 5 00
F. Weld, 5. A. C. Baldwin, 5. E. Stone, 1, 11 00
Wm. W. Turner, 3. H. Fitch, 5. W. Capron, 5. . . . . 13 00
Goodwin & Co. 5. B. Hudson, 5. A. Smith, 15, ... 25 00

Carried forward $446 00

Brought forward $446 00
W. Howe, 5. Cash, 2, ... 7 00
John Olmstead, 2. W. S. Monson, 2, . 4 00
W. H. Alyrn, 2. E. Fessenden, 4, . . 6 00
Samuel Coit, 1. H. A. Perkins, 5, . . 6 00
Cash, 5. S. B. Kendall, 1, . . . 6 00
W. W. Howe, 10. S. P. Thatcher, 1, . 11 00
B. R. Coit, 1. Cash, 1. E. Parsons, . . 3 00
Hartford—L. Wilcox, 10. Rev. D. Robbins, 2, 12 00
Mr. Beach, 1. Mr. Talbot, 3, . . . 4 00
Mrs. Rathburn, 1. Meth. Church, 8, . . 9 00
Collection in North Church, in part, . . 107 75
Eastbury—Cong. Ch. to make Rev. Aaron Snow, L. M. 30 31

648 06

NEW-YORK.

Junius Presb. Ch. per Rev. Hiram Harris, pastor, ... 5 00
Paris Hill—Cong. Ch. balance collection, 7 25
Bushwick—Maria L. Vail, ... 5 00
Newbury—Ladies' First Presb. Ch. to make Rev. John Johnston, L. M. 30 00
Marbletown—Refd. Dutch Ch. . . . 13 53
Female Benevolent Society, . . . 10 00
Donation by a lady, ... 5 00
St. Alban's—Mrs. Chandler, a widow's mite, 1 00
City—Mrs. Beulah Burnell, in full for life membership, ... 5 00
Newburgh—Missionary Soc'y of Union Ch. 60 00
Sing Sing—Presb. Ch. collection, . . 20 00
Mr. and Mrs. Maurice, ... 10 00
Martin Maurice, ... 1 00
Hopewell—Rev. A. Polham, 10. Coll. 11, 21 00
Miss Henrietta Vanwick, ... 10 00
Rochester—Washington-st. Ch. . . . 5 00
Fishkill—Rev. Mr. Kip's Ch. . . . 32 72
Samuel A. Hyat, for life membership, . 30 00
Refd. Dutch Ch. col. 8 25
Newburgh—Collection in Refd. Dutch Ch. 10 00
In part to make Rev. Mr Gage L. M. . 13 82
Collection in Baptist Church, . . . 5 00
Yonkers—Mr. Flagg, 5. Mrs. R Baird, 5, 10 00
Mr. Wells, 5. Mr. Foot, 5. . . . . 10 00
Mattawan—Presb. Ch. a few individuals, 5 00
City—Sabbath School connected with Refd. Dutch Church, Greenwich, . . . 6 00
Collection in French Ch. per Rev. Astie, 100 00
Deavenport—Benjamin Parker, L. M. . 1 00
Harlem—Presb. Ch. in part to make Rev. Mr. Gillet L. M. 23 50
Jamaica, L. I.—Presb. Ch. . . . 51 55
P. A. Andrews, L. M. in part to support Colporteur in France. 40 00
West Coventry—Per Mr. J. Foot, to make Rev. A. Parker L. M. 18 34
Almond—Presb. Ch. in full, to make Rev. Joel Wakeman L. M. 20 00
Somersett—Presb. Ch. 13 00
Huron—Presb. Ch. a balance, . . . 3 00
Dansville—Second Presb. Ch. to make Rev. C. H. Hequenburg, L. M. . . . 31 66
First. Presb. Ch. 8 62
Leroy—Female Seminary, in full, to make Miss Mary E. Wright L. M. . . . 1 00

$659 74

PENNSYLVANIA.

Honesdale—Rev. Mr. Rowland's Church, 71 81
Middlespring—Presb. Church, per Rev. Mr. Moody, ... 16 00
Carlile—First Presb. Cong. to make Conway P. Wing L. M. 32 05
Second Presb. Ch. in part, to make Rev. Marvin Johnston L. M. 12 00
Erie—First Presb. Ch. to make Rev. Geo. A. Lyon L. M. 32 02
Baptist Church, ... 11 65

$175 53

NEW JERSEY.

Bridgeton—Collection in Presb. and Baptist Churches,	56 00
Freehold—Rev. Mr. Vandoren's Ch.	18 50
A Lady,	10 00
Newark—Samuel J. Smith, in full, to make Miss Mary Chapin, L. M.	17 00
Other persons,	117 88
Rev. William Bradley, in full,	15 00
	$234 38

GEORGIA.

Savannah—Miss Cooper, to support a Colporteur among Germans,	10 00

MISSOURI.

St. Louis—W. L. Gilman,	18 75

ILLINOIS.

St. Charles—Cong. Ch. per E. J. Gillett,	6 18
Methodist Church,	8 90
Elgin—Cong. Ch.	7 52
Belvideer—Cong. Ch.	14 87
Rockford—East Cong. Ch.	13 31
First Cong. Ch.	4 30
Dr. Haskill	0 50
	$54 85

MICHIGAN.

Niles—Presb. Cong. to make Alfred Bryant life member,	41 83

WISCONSIN.

Fondu Lac—Promiscuous Assembly, per E. J. Gillett,	5 90
Racine—Remnant of collection in Presb. Ch.	1 25
Pike Grove—Cong. Ch.	7 21
Southport—Female Association Cong. Ch.	5 00
	$19 36

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.

New-York, Dec. 10th, 1849.

Donations for Portuguese.

(For the month ending December 10, 1849.)

Miss Cooper, Savannah, Georgia, $15. From Ladies' Benevolent Circle, New Boston, New-Haven, 12. Through Rev. Dr. Baird, col. 1. Mrs. Herman Baxter, W. Denis, Mass. 1. Mrs. Edward Seves, 25 cents. Mrs Cornelius Seves, 25 cents. Mrs. Obed Baxter, 1. Mrs. Ann S. Chase, 1. Mrs. Henry Bangs, S. Denis, 1. A Friend, by Mrs. M. Benedict, Clinton, N. Y. 10. Presb. Church, E. Buffalo, West Co. Pa. 10. Through W. W. Chester, N. Y. city, W. G. Ball, 20. George Merrit, 20. Leonard J. Wyeth, 20. D. Perkins, 5. M. Stone 2. D. N. Catlin, 2. Mrs. S. J. Beebee, 2. Rev. J. Wells, 1. Miss Doolittle. Rochester, 1. J. F. D. Johnsboro, Tenn. 3. P. Hammond, N. Wardsboro. Vt. 1. Saml. Farewell, E. Smithfield, Pa. 1. Ladies in Groton, N. Y. 4. High-street Sewing Circle. Portland. Me. through Rev. J. W. Chickering, 30. Newhaven. Ct. C. H. Goodman, 5. Pine-street Church. Boston, through Rev. J. H. E. 13. Utica, N. Y. Mrs. C. W. Martin, 4. Natchez, Mass. A Lady of Presb. Ch. 25. A Widow's offering, to aid the Portuguese who are persecuted for righteousness sake, through Dr. Baird, 5. A friend to the Portuguese, 4. A friend, Bristol, R. I. 10. Wiscasset, Mr. John Sylvester, 5. Through Rev. Mr. Hovey, Thomas Williams, Charlestown, N. H. 10. Miss Eliza Basteen, Medford, Mass. 1. Miss J. M'Clure, Ill. per Rev. E. J. Gillett, 3. Baptist Church, Belvideer Union Meeting, 12 27. Methodist Church, Rockford, 11 75. through E. Vernon. *Mrs. Enos Dowey*, Portland, Me. 5. Mrs. W. Oxnord, 5 W. Oxnord, 3. A Friend, 2. Ladies' Sewing Society, Blandford, Massachusetts, 10. Through Rev. R. S. Crampton, M. E. Church, Niles Mich. 14 10. A. R. Church, Erie, Pa. 21 12. Ellicotville Union Meeting, 30. Lutheran Church, Danville, 14 08. Ladies of Dr. Hewit's Church, Bridgeport, 25.

D. M'Clinning, Dublin, N. H.	1 00
A Friend, by the Rev. Mr. Dwight, Geneva	3 50
F. W. Wheeling, Va.	5 00
Friends, Bedford, N. H. 15. Boy, nine years old, 50 cents,	15 50
Aged Lady, 1. Friend, by H. P. Freeman, 5,	6 00
Rev. Mr. Brane, Cornwall, N. Y.	5 00
Cong Church, Sandwich, Ct. by Rev. A. R. Rich, 10, and two gold rings.	
Balance from Dr. Berg's Congregation, Philadelphia,	13 00

For Am. & For. Chris. Union.

Newark—Mrs. M'Kinley,	2 00
Presb. Church Madison,	6 20
Presb. Church, Sherburn, N. Y.	17 00

Clothing for Portuguese.

Two boxes, by Harnden's Express. One box, by boat Toy, Troy and Canal Line. Two bbls. Ladies' Sewing Circle, New Boston, $61 46. One bundle, Mrs. J. Strain, Albany. One bundle, Miss Annsley, Albany. One bundle, Rev. Geo. Patridge, Greenfield, Mass. Six bbls. Friends in Bedford, N. H. One box, Albany and Canal Line. One box, Groton, N. Y. $56 73. One box, Londonderry. One box, Young Ladies, Utica Academy, N. Y. One box, Baptist Church and Society, Southwick, $13 58. One box, Rodman, Jeff. co. N. Y. $70 17. One box, Lad. Presb. Soc. Camden, N. Y. One box, by Harnden's Express, Boston. One box, N. Abington, Mass.

ERATAS.

Ten dollars reported in December number as from Third Presbyterian Church, Newark, N. J. should have been Rev. W. Bradley, by himself, in part for life membership.

Under Wilkesbarre, Pa. for M'Clinton, read M'Clintock.

For Glapell, read Glassell.

For Tabian, read Febean.

For Tuller, read Fuller.

For Ruller, read Rutter.

The sum reported to constitute Rev. S. C. Hepburn, of Lockhaven, Pa. was $37 83 from two congregations, Mill Hall and Lockhaven.

NOTICE TO AGENTS AND DONORS.—The issue of our Magazine is so large that it must go to press on *the tenth* of the month. If donations do not reach us by that date, the publication must be *postponed until the next month.*

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. 1. FEBRUARY, 1850. No. 2.

Good News from the Waldenses.

The subjoined letter will be read with great interest by thousands in this land. It comes from the "Table," or "Commission of the Synod," of these Martyr-people. As the Synod meets but once in three years (formerly in five years) a "Commission," or Committee *ad interim*, is appointed by that body, at the close of every session, composed of the Moderator, Assistant Moderator, Secretary, and two Elders, (laymen,) who have great powers and responsibilities during the interval. The "Table," (so called from meeting around a table, just as our "Boards" are so denominated,) figures greatly in the History of these wonderful people.

The subjoined letter was written in answer to one which contained $175, the gift of a "Friend," in one of our cities, to enable them to employ one or two evangelists. The appeal which these dear brethren make for aid in erecting a church-edifice, school-house, etc. at Turin, is worthy of a most liberal and prompt response from our Churches. How wonderful the ways of God! We now begin to see why he has preserved these persecuted people (often almost extirpated in times past and now 22,000 in number) in their mountain-home. He has a great work for them to do in Italy. Let us help them with all our might.

All sums sent to us for the above-mentioned object shall be promptly remitted to them.

Rev. Dr. Baird, La Tour, Sept. 12th, 1849.

Beloved brother in our Lord Jesus Christ.

Your letter of March, 1848, addressed to our brother, the Rev. Chaplain Bert, and communicated to us, contains the most recent intelligence we have received from you. Our beloved brethren of Geneva gave us reason to hope that you would make us a visit, or at least that we might have the joy of knowing that you were near us, on the continent, and that we might address a few lines to you in expression of our gratitude for the exertions you have been pleased to make in behalf of our Church, as well as of the fraternal affection which we return for the warm-hearted benevolence that you have entertained towards us.

You have doubtless learned, notwithstanding the distance by which the ocean separates you from us, that our position has undergone a considerable

change within twenty months past. The King of Sardinia has given his people a constitution, and by a royal edict of February 17th, 1848, has granted the Waldenses civil and political rights, putting them in this respect on a footing of equality with other citizens; excepting that he inserted in this royal edict, the unhappy reservation that "no innovation is made in respect to the exercise of worship, and the schools of the Waldenses." The parliament and the ministry have hitherto shown a good degree of favor to the development and exercise of our constitutional rights; but we have as yet been unable to obtain anything for our college, and for the support of worship. Only, as the secular barriers which kept us within narrow limits have been broken down, permission has been granted by the government to the Protestants residing at Nice to have public evangelical worship there; and at Turin the Waldensian Church is authorized to erect a house of worship.

You are aware, dear brother, that our fellow-believers in Turin were previously allowed to assemble for divine service only at the residence of the Prussian ambassador, where a chapel had been furnished them by the Christian munificence and charity of the King of Prussia. That favor will be withdrawn on the first of October next. The TABLE being informed of this, and finding that there no longer exists any obstacle to the erection of a church for our evangelical worship in the capital of Piedmont, actively engaged itself in inducing the congregation at Turin, composed of a number of families that have emigrated from our valleys, and of some Swiss and French Protestants, to unite with the Waldensian Church. It succeeded in doing so, and on the 29th of July it accomplished the act of fusion, and organized the new, sixteenth Waldensian parish. This important step being taken, it remains to provide, in a sure and lasting manner, for the wants of this parish, which will, we trust, become the centre of the missionary influence of the Waldensian Church in Piedmont and Italy. Several things are first of all requisite; a church building, a parsonage, a school-house, and an asylum for the sick poor. We are ardently laboring to procure the necessary means for erecting these buildings; and we confidently address all our friends, and earnestly solicit that they will come to our assistance, that we may not suffer to escape the favorable opportunity which the LORD is granting us, for we know not what the future may have in reserve for us. Wo unto us, if we redeem not the time! "Labor while the day lasts," says the Master, who never slumbers nor sleeps.

Be pleased, Rev. and dear brother, to give us your earnest co-operation in this important work. We are firmly persuaded that by devoting to our cause your time and influence among your numerous friends in America, you will be enabled soon to relieve us from this burden.

We are also desirous of establishing as soon as possible in Turin a religious service in the Italian language. Four of our clergy are already in Tuscany, where they have spent several months in order to perfect them-

selves in the Italian language; and throughout the past summer we have had, every Sunday evening, public worship in the Italian language at St. Jean.* If we had the means of supporting an evangelist or assistant minister at Turin, there would be an important field for him to occupy. We were much gratified, last winter, to have among us evangelists from our own Valleys who had studied at the Theological School at Geneva, and who were of great assistance. We employed them mainly in two parishes, (Villesèche and Prarustin,) in which one of the pastors is now superannuated, and the other having just died, his place could not be immediately supplied. Had we not enjoyed the co-operation of these assistant ministers, thirty-five hundred souls would have remained almost deprived of spiritual food, or at least receiving instruction only from time to time from the pastors of other parishes, who would then have been obliged to neglect their own congregations. At all events, the care of souls, and the instruction of catechumens would have suffered greatly from such a state of things.

As soon as the new order of affairs permitted, we hastened, through the instrumentality of colporteurs, to offer the Holy Scriptures in Italian, (whether Diodati's, or Martini's version,) to the Roman Catholic population of Turin and of several of the provinces. Thousands of copies have already been disposed of. The bishops [Roman Catholic] have been greatly disturbed at this, and have addressed violent pastoral letters to the curates of their respective dioceses, forewarning them against these "emissaries of hell," as they style the colporteurs of the Bible.

After laying before you this statement of facts, suffer us, beloved brother, to reiterate our earnest entreaty that you will lend us your assistance to enable us to satisfy these pressing wants; that is, to erect the building necessary for the prosperity of our church at Turin; and to locate there an assistant minister to preach in the Italian language. And accept, with your well-tried kindness, the expression of the sentiments of warm gratitude and cordial affection, which animate your devoted brethren in JESUS CHRIST, our only, blessed Hope.

The members of the Table: J. P. REVEL, *Moderator.*
P. LANTARET, *Ass't moderator.*
J. ARMAND MICAL, *Lay member.*

P. S. In view of the urgent necessities of the Church in respect to its providential Mission in Italy, you will not expect us, dear brother, to do more than barely mention the growing want that is experienced by those members of the Table who have pastoral charges, and particularly by the Moderator, of an Assistant in the discharge of the increasing business of our church.

* St. Jean (St. John) is the principal village in the first parish of the Waldenses—a parish which borders on the plain country in the Valley of the Po.

Account of a discussion which took place in the month of July, 1848, between a Missionary-Evangelist of the American and Foreign Christian Union, residing in the village of B——, and the Roman Catholic Priest of M——, at the town of B——, —— county, New-York.

Divine Providence having called me to preach the Gospel in this community for about a year, has shed upon my feeble efforts His blessing, in diffusing the light of the glorious Gospel in the hearts of several French Romanists, who by this means have embraced the "faith which was once delivered to the saints;" and who now form the little French Church of B——. They have come out from Babylon, according to the word of the LORD, who has said, "Come out of her my people."

For a year past the Romanists of this place had not been visited by any priest, although the priest of M——, who is their curate, had often promised to come. But suddenly the priest decides to leave his accustomed residence, he arrives here, calls together the Romanists to celebrate the mass, and to warn the people against the false prophet; who, according to the priest, has tried to seduce them for more than a year.

I was told that the priest had arrived, and was celebrating the mass two miles from my residence. I was also invited by the converted Romanists to go there, and defend the cause of the truth which they had embraced. I needed no urgent entreaties, but went promptly to the place. As I entered the house where the priest celebrated mass, I found him preaching in French, in the following strain: "My children, there is among you a man who abuses the Roman Catholics, he calls himself a Catholic, but he is a Protestant. He ridicules our Religion; he has preached at Fort C —— falsehoods concerning our religion; he has said that the Roman Catholics do not know GOD; he has ridiculed your chaplet; he has taken the chaplet and held it up in his hand, saying, See what the Catholics call their GOD, and to whom they address their prayers; he has ridiculed the cross of our LORD; our medals; in short he has blasphemed your religion. My children, you must not listen to this man; he is a false prophet, a Protestant. You had better listen to the Church, your mother, who has given you the chaplet to aid you in saying your prayers, and who commands you to pray to the saints, because we are too wicked to address ourselves in our prayers to GOD: but the saints present them to GOD; they pray for us. In the chaplet you say this beautiful prayer, which JESUS CHRIST, the Saviour taught to his disciples; *Our Father who art in heaven, &c.* and the salutation of the angel to the mother of GOD; *I salute you Mary, full of grace, &c.* How can any one call the chaplet a fable! O! my children, it is a holy prayer which you repeat from your chaplet, the words of the SAVIOUR and of an angel. The Church repeats the prayers in Latin, but GOD understands Latin as well as the other languages. Repeat your chaplet, my children, and you will have the protection of GOD, and of the mother of GOD, *who is also your mother.*"

In saying these last words, he fixed his eyes upon a converted Romanist, as if he spoke only to him. This brother so understood it. This contemptuous look made him reply to the priest. He said that he did not understand Latin, and that when he prayed he wished to address to GOD words which were intelligible to himself, in order that he might know for what he asked. Then the priest asked him whether he obeyed the Church? He replied "I am no longer under that law." The priest replied, "What law do you follow?" The convert said, "I follow the Bible; I have followed your law a long time, but now the LORD has revealed to me His will; I follow the Word, and shall follow it as long as I live."

Priest. Who has given you your Bible?

Convert. I am not able to answer you, but here is Mr. M——, he whom you call a Protestant, a false prophet; he will satisfy you, he can answer all that you may ask him.

I then approached the priest, saluting him, who said to me, "You are Mr. M——." "Yes," I replied, "and I will be much obliged to you if you will consent to discuss with me the subject of religion before this audience."

"Very willingly," replied he, "I can confound all the ministers in the United States."

"You think yourself very strong," said I, "but the victory is not all to the swift. Let us commence the argument, the issue will determine all." "Very willingly," said the priest; "Will you reply to the question which I addressed to that gentleman, we will commence with that, who has given you your Bible?" Addressing myself to the audience I said, "My friends, when one defends a bad cause he must necessarily make use of evasions; the question is not, *Who has given us the Bible*, but it is, *Is the Bible, the Word of God?* If the Bible is the Word of GOD, as it truly is, and as the Roman Church is obliged to confess, then the question is answered, and we should follow it, no matter from whom we have received it. However, in order to satisfy the priest, and to show the hearers that I am not embarrassed by this question, I will reply to it immediately. We have received the Bible from our fathers, and they have received it from their ancestors, and thus we can go back to the time of the Apostles and Prophets, who wrote it by the inspiration of the Holy Spirit, and transmitted it to posterity, according to the commandment of GOD, to be the rule of the faith and of the actions of the people of GOD unto the end of time.

Priest. I have received the Bible from the CHURCH, who alone has the possession of it.

Missionary. Has your Bible been given to you, or have you bought it? If you have bought it, you found it at the bookseller's and procured it with your money; if it has been given to you, you have received it from an individual, and not the Church.

Priest. Why *have you* taken away my flock?

Missionary. If I have taken away any thing of yours, you can use the law, but I have not taken any thing from any person. These sheep have never belonged to you; they are the LORD'S, and if you have usurped the possession of them, I have only brought them back to their first, legitimate owner. I have not taken possession of them.

Priest. Where is your Church, Mr. M——?

Missionary. I have no Church of my own, the LORD only has the right to own the Church. I am, by the grace of GOD, a member of the Church of the LORD JESUS, which is composed, upon the earth, of all those who sincerely believe in Him with all their heart, who are converted to him by His SPIRIT, and who keep his Word. And in heaven, of all the elect souls, who after having been faithful upon the earth, have obtained the crown of righteousness.

Priest. (With a sneer.) Then your Church is in the clouds, in darkness. Ah! my children, this is not the Church which can conduct your souls. A Church which is in darkness, in the clouds with the devils. But, *our Church*, my children, is the Roman Catholic Apostolic Church, out of which there is no salvation. No my children, out of our Church there is no salvation. It is the first Church. We must believe the Church, my children.

Missionary. I could have much to say, my friends, about this speech of the priest, but I will not abuse your attention. Remark, first: that the priest calls the assembly of the sincere souls who are converted to God, and who obey the Gospel of JESUS CHRIST,—the assembly of the elect souls who are in heaven—"*a Church which is in darkness, in the clouds, with the devils!*" Do you think that a man of GOD could speak thus? Second, I defy the priest to show us in the Gospel, this Roman Catholic Apostolic Church, out of which there is no salvation. Besides, it is certain that a Church of GOD should necessarily obey the Word of GOD. Now I can prove to the priest, that the Roman Church does not obey the Word of GOD.

Priest. Where is the Word of GOD, Mr. M——?

Missionary. In the Bible Mr. Priest.

Priest. But your Bible is false.

Missionary. In what is it false?

Priest. You have taken out the Books of the Maccabees.

Missionary. When you have proved to me that those Books are a part of the Word of GOD, you can make the accusation, not before.

Priest. The Church has always received these Books as a part of the Word of GOD, and the Council of Trent has formally recognized them as such.

Missionary. These Books are not found in the Hebrew Bible, which is the original of the Old Testament; and the Jews, to whom, as St. Paul says, Rom. 2 : 3. "were committed the oracles of GOD," have never received them as divine. The Christian Church which received the Old Testament from the Jews, did not recognize the Books of the Maccabees, nor the Books of the Apocrypha as divine. It is only since the Council of Trent that the Roman

Church has placed them in her Bible, among the number of inspired books. It is your Church, then, Mr. Priest, which is guilty of the crime of falsifying the Word of God against the express command, "Thou shalt add nothing, and thou shalt take away nothing."

Priest. (With a burst of laughter.) Well, well; you prefer the witness of the Jews, to that of the Church.

Missionary. Laughter is madness, said the wise man. (Eccl. 2 : 2.) For want of suitable argument to refute me, you are obliged to have recourse to the part of fools. It is not only upon the witness of the Jewish Church that my argument is founded, but also upon the authority of St. Paul. Can you deny that St. Paul declares that the Divine oracles were committed to the Jews? Besides, if you wish the witness of the Christian Church, it will not be more in your favor. St. Jerome declares, in his preface to the Books of Solomon, that the Books of the Maccabees and the other books of the Apocrypha, are not of Divine inspiration, and that the Church in his time did not make use of them to authorize any articles of faith; although they were read as a portion of history. St. Jerome speaks here of the use of the Church; then, in his time the Church did not believe that the Books of the Maccabees were a part of the Word of God.

Priest. St. Jerome never said that.

Missionary. What! do you deny that positive declaration of a saint, whom your Church reveres?

Priest. I deny that St. Jerome ever said that.

Missionary. Well! you deny it before several witnesses; think that you are in a public meeting. If my declaration is proved to be true, the falsehood will fall upon your own head; prepare to receive the blow, I have not the proof here, but I can procure it in a few days; consequently, if, in a week I do not produce the document of which I speak, I promise here before this audience to give one hundred dollars for the benefit of the poor; but if I do produce it, you will be obliged to pay as much for the poor of the county. (Several of the audience cried out, That is well said. Then, addressing myself to the priest, I said,) What do you think of it, will you retract your denial, or will you accept the challenge?

Priest. (With embarrassment.) It is very true that St. Jerome has said that the Books of the Maccabees were not divinely inspired, but the Council of Trent has canonized them.

Missionary. You are then obliged to acknowledge that you have sustained a falsehood, when you find your purse in danger; it is then not the truth which you value the most, but your purse. Then, according to your own confession, the Church has not always considered the books of the Apocrypha a part of the Word of God, seeing it is the Council of Trent which has canonized them. Observe then, that the Council of Trent was a council of your Church, it is then your Church which has falsified the Word of God, and my Bible is true.

Priest. But enough of that, let us pass to another article. What is your mission, Mr. M——?

Missionary. If you will have the goodness to prove yours, then I will prove mine.

Priest. That is very easy. I have received ordination from Mr. A——; bishop of Philadelphia; he has received his from Pope Gregory XVII; the latter received his mission from St. Peter by succession, and St. Peter from JESUS CHRIST.

Missionary. It is a strange thing that you should receive your mission from a pope who has not yet existed; for the last Pope of the name of Gregory, was Gregory XVI, and his successor is Pius IX, he who reigns at present.

Priest. Ah! I made a mistake, it was Gregory XVI, I meant to say.

Missionary. Well, you are excusable; then you say that you received your mission from the Pope of Rome, and that he is the successor of St. Peter.

Priest. Yes, in quality of the head of the Church.

Missionary. Well, I will see. First, What was St. Peter? Second, What is the Pope? Then we will see what credit we can give to your mission. First, How can we find out what St. Peter was? I should think the surest way was to listen to himself; he is going to speak concerning himself, his sovereignty, his titles, and his power over the Church. In his first epistle, which is received as authentic by your Church, fifth chapter and first verse, he says, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of JESUS CHRIST," &c. or, instead of elder, I will say as your Church says, *priest.* Then St. Peter calls himself priest with the other priests, their equal and not their chief. At the commencement of his Epistle he calls himself "*Apostle of Jesus Christ*" and nothing more. See also, how St. Paul speaks of St. Peter in his Epistle to the Galatians, 2 : 11. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." St. Paul reproves St. Peter, and St. Peter submits humbly to censure of his brethren. Behold the clear, evident, and simple truth concerning St. Peter. He is humble, he submits to his brethren, he calls himself *apostle, elder,* or *priest,* as the others, and nothing more. Second, Who is the Pope? He is a man who pretends to be priest, king, (a title which belongs only to JESUS CHRIST—see Psalm 110,) and who reigns as king over a part of Italy. He is clothed in a cassock of white taffeta, spangled with golden stars, with a surplice of fine linen, a little cloak of red satin, &c. He wears upon his head a triple crown of gold, garnished with pearls and other precious stones. He calls himself the *father of the kings of the earth,* the *vicar of God,* the *very holy father, the king of kings, and the lord of lords.* Kings, princes, and cardinals must kiss his feet, and those who wish to speak to him approach him on their knees. He pretends to have the keys of heaven and hell. When he sits in the councils he puts the Bible, the Word of God, under

his feet, to signify that he is above the law of his GOD; as he has been since the last Council of Lateran, where Leo X was called "King," "very like GOD," "the lion of Judah," "the root of David," "the Saviour of Sion," "divine majesty!!" In the first, we see the humble disciple of Him who is meek and lowly of heart; but, in the last, we see the perfect image of the prince of Pride. Thus, my brethren, I declare here before GOD, who hears me, and before whom I shall appear, that I can, conscientiously, recognize in the Pope of Rome, from whom this priest has received his mission, the personage who, St. Paul has predicted, should come and usurp the government of the Church as the *Chief of Apostacy*. 2d Thess. 2: 3, 4. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition: Who opposeth and exalteth himself above all that is called GOD, or that is worshipped; so that he, as GOD, sitteth in the temple of GOD, showing himself that he is GOD." Behold, sir, from what an impure source you derived your mission.

Priest. (Stamping his feet, clapping his hands, exclaiming in anger,) You blaspheme, Mr. M.; you blaspheme, you blaspheme.

Missionary. I do not blaspheme, but I speak the truth before GOD, who will judge me, and with the Gospel in my hand.

Priest. Now, Mr. M., prove your mission.

Missionary. One day the Jews asked Jesus the same question. Luke, 20: 2. "By what authority doest thou these things." The Lord replied to them: I will also ask you a question, and if you will answer me, I will tell you by what authority I do these things. "The baptism of John, was it from heaven or of men?" I will also ask you a question analogous to that; if you will answer me, I will also tell you what is my mission to preach the Gospel: *The Bible, is it from God. or is it of man?*

Answer. (The priest did not make any reply, although he was loudly urged.)

Missionary. You feel here your weakness. You find yourself in the same embarrassment as the Jews who reasoned thus upon the question of JESUS: "If we shall say from heaven, he will say why then believed ye him not? But, and if we say of men, all the people will stone us, for they be persuaded that John is a prophet." You also reason to yourself, that if the Bible is from GOD, I shall have invincibly proved my mission by the Bible, and if you say that the Bible is from men, all your people will forsake you, for they believe that the Bible is from GOD.

Priest. Enough, enough; it is too low for me. I have no more time to remain. Go, Mr. M., seek your church in the clouds.

Missionary. Stop a little, Mr. Priest. Before commencing, you said you could confound all the ministers in America. You forget yourself; how do you *dare to retreat? You have asked* me several questions. I wish, in

my turn, to ask you some, upon different things about which you were speaking as I entered.

Priest. Well, but I am in a hurry; do not be long.

Missionary. You said that we must pray to the saints, because they were our intercessors before GOD; in this case, tell me, are the saints everywhere present?

Priest. Certainly not; it is only GOD who is present everywhere.

Missionary. Tell me, then, by what means the saints can hear the prayers which are addressed to them in so many different places, and by so large a number of persons?

Priest. It is GOD who makes them understand the things which are asked of them.

Missionary. Then it is useless to pray to them, since GOD knows before they do the prayers which are addressed to them; GOD has no need of their intercession. Can they tell him anything which he does not know? or can they teach him to be merciful and have pity on us? And besides, what right have they to ask any favor for the guilty? Upon what do they rest their mediation? All this is in darkness; and, as infallible as your Church pretends to be, it has never been able to solve this problem. But here is the witness of GOD, behind which error can find no place of concealment. 1 Tim. 2: 5, 6. "For there is one GOD, and one Mediator between GOD and man, the man CHRIST JESUS: Who gave himself a ransom for all, to be testified in due time."

Priest. Yes, there is only one Mediator who is GOD; but there are several who are not GOD.

Missionary. Then you make the Gospel a falsehood. Notice, I pray you, this word *one*. This would be false if there were several, whether they were GOD or man. But are you so blind as not to see that JESUS CHRIST is Mediator, inasmuch as he is man, and because he became man he delivered himself up to death as a ransom for all. Then, in virtue of the death which he suffered for us upon the cross, he is constituted the lawful intercessor, and his intercession is founded upon the atonement which he has made for us. As St. Paul said, Hebrews, 4 : 15, "For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The LORD himself has said in John 14 : 13, "And whatsoever ye shall ask in my name, that will I do." But we have no declaration in the Bible, in which GOD promises to grant anything to sinners in the name of saints. Your doctrine is not only false, but also absurd; being founded neither upon Scripture nor common sense.

Priest. But do you not pray for your parents and your friends?

Missionary. Yes, and even for our enemies; the charity which the Word of GOD enjoins requires it: but the prayer of the living for the living has no connection with the intercession of the dead for the living, and the prayers of

the living to the dead. For the dead have no more a portion for ever in any thing that is done under the sun.—Eccl. 9: 6.

To be Continued in No 3.

Letters to the Rev. Dr. Candlish, of Edinburg, Scotland, by one of the Corresponding Secretaries of the Society.*

No. I.

My dear Dr. Candlish,

You have been kind enough to request me to write you a series of letters respecting Europe—the motives and circumstances which led me to visit that part of the world, the objects which I was sent thither to accomplish, the state of the good work of God in those parts of the continent which I have from time to time visited, and such other topics as I may think proper to speak about at my earliest convenience. I did not hesitate to promise to comply with your request, and even to reiterate that promise. But, alas, until this day I have not been able to set about the fulfilment of it, my official and other labors having hitherto prevented. But I am resolved to postpone the matter no longer, and here you have the first of these long promised epistles.

As to the motives which led me to visit Europe, I think I can say with truth, that it was not a vain curiosity, or the love of travel, which conducted me thither. I cannot plead—I am not disposed to do so—indifference of feeling to the great objects of interest which the old world possesses. To any well-informed man in this new world, Europe must ever have many and powerful attractions. It is the land of his ancestors, it contains all the high civilization of the great Eastern hemisphere, and every part of it is full of scenes which history has rendered illustrious. To us who live in this Western hemisphere, the East, and especially Europe, must be ever dear, and to visit it—to see its most remarkable cities, its most renowned localities, and to become acquainted with some of its most distinguished men—cannot but be agreeable to any man of even the most moderate cultivation.

But although not insensible to such considerations, I can say with sincerity, that there were other things which engaged my mind to such a degree that I thought very little of those which I have just alluded to. My heart, for many years, had been deeply interested in the spiritual condition of France. I had long felt an uncommon, and in some sense an indescribable, interest in behalf of that important country and its inhabitants. This feeling existed before I had known—I might almost say before I had ever seen—a French-

* These letters have been written for Europe, and will probably be published in both England and Scotland—They are submitted to the readers of this Magazine in the hope that they will be read, by some at least, with interest and profit.

man. I suppose that it originated in the impressions made on my mind by the perusal (when a student in one of our western colleges, in the years 1817 and 18,) of the only religious journal then published in our country with which I was acquainted—THE RELIGIOUS HERALD—edited by the late John E. Caldwell, Esq. son of a distinguished Presbyterian clergyman, who was killed during our Revolutionary struggle. His periodical was commenced in 1816, shortly after *The American Bible Society* was founded, of which the editor was a prominent director. In fact, one of the objects for whose promotion it was founded, was to advocate this noble institution, and those of a similar nature.

In the pages of this Christian Herald I found much information relating to the spiritual condition of the nations on the continent, and among them that of France. This intelligence was, for the most part, contained in the Reports made to the British and Foreign Bible Society by its Secretaries, Drs. Owen and Steinkoff, who occasionally visited the western side of the continent; and of its agents, Drs. Pinkerton, Patterson, and Henderson, who labored for years, in behalf of that Society, in the Scandinavian countries and in Russia. It was whilst reading these things that my mind was first led to think of the importance of resuscitating a pure Christianity in those countries in Christendom where it has long been lost.

Years afterwards, whilst I was engaged in teaching in an academy in Princeton, New Jersey, where I had prosecuted my theological studies, my mind received a fresh impulse, in relation to this subject, by the conversations which I had with the Rev. Dr. King, our excellent Missionary in Greece, during a visit which he made to that place in the winter of 1826-27. The views which he gave me of the importance of promoting the knowledge of the true Gospel in France, made an impression upon my mind which nothing could efface.

But it was not till the Revolution of July, 1830, had occurred, that I began to have any hope of going to France. Nor, indeed, did my engagements permit me to take any step leading to such an issue until the spring of 1834. For several years I had been laboring as the General Agent of the American Sunday-school Union. That office required me to travel over all these United States. In the spring of 1834, believing that I might then leave that Society without disadvantage to its interests, I ventured to state my views in relation to France, and the work in other Papal lands, to a friend in the ministry, the Rev. Dr. Plumer, then settled in Petersburg, Virginia, now in the city of Baltimore. He entered warmly into the proposition, and came to New-York, at the anniversaries of our Religious Societies, in the month of May, with the view of proposing such measures as were necessary in order to prepare the way for my going to France. Through his exertions, and those of the late Dr. Wisner, of Boston, Professor Proudfit, and other friends, an association of a few Christian gentlemen of New-York, Boston and Philadelphia, was

formed, at whose expense, and under whose auspices, I was sent with my family to Paris, in the spring of 1835, on a mission for three years.

At this stage of the business scarcely any one thought that a new Society would be necessary for the work in Papal lands. Some supposed that *The American Board of Commissioners for Foreign Missions*—a Society, as you are aware, supported by Congregational, Reformed Dutch, and Presbyterian Churches of various branches—might possibly extend its operations to this field. Others thought that perhaps *The American Home Missionary Society* might undertake the work.

My first sojourn in Europe lasted three years. Paris was our home, and France the special field of my inquiries and labors. The primary object of my mission was to ascertain what our American churches could do to aid the cause of reviving Protestantism in France, and to impart the information obtained to the churches at home. I was also directed to do all that I could, in every possible way, to promote the kingdom of GOD not only in France, but on the continent generally.

My work in France necessarily led me to travel much in that country. And as I had determined to do what I could in behalf of the Temperance, Bible and Tract causes, wherever it might be in my power, I spent two summers in the north of Europe—visiting Belgium, Holland, Germany, Denmark, Norway, Sweden, Finland, Russia and Poland—especially in reference to the first named of these enterprises. A History of the Temperance Societies, which I had written and caused to be published in French (through the liberality of friends of the cause at home) during the first year of my residence in Paris, was translated into German, Dutch, Danish, Swedish, Russian and Finnish, and widely circulated, through efforts of good men, in the northern parts of the continent; and my efforts in respect to the cause of Temperance were not in vain. Repeated visits to Switzerland, and a protracted one in Italy—for the health of my dear wife—gave me an opportunity of learning something of the state of those countries.

In the spring of 1838 I returned to the United States, and spent sixteen months in imparting to our churches the knowledge of Europe which I had acquired. In May, 1839, it was deemed expedient to form a new Society, entitled, *The Foreign Evangelical Society*, for the promotion of the good work in France and other Papal countries abroad, whether in Europe or in America. At the request of the Executive Committee, I returned to the old world, with my family, in the autumn of that year, and made Paris, until the spring of 1842, and Geneva from that time till the autumn of 1843, my home. During that period of four years, I not only travelled over the middle and northern parts of the continent in prosecution of my work, but also returned twice to America, to do what I could in behalf of the Society.

In the autumn of 1843 I returned with my family to my native land, to make that my home, and to devote myself to the Society as its Corresponding Secretary.

In May, 1846, I visited Europe again, and travelled extensively over it, visiting, indeed, almost all parts of it, for the purpose of following up what I had formerly commenced, and of seeing what was the state of the work of GOD. During this visit I made a long tour in the southern portion of Europe, and visited Portugal, Spain, France, Italy, Greece and Turkey, some of which countries I had not previously seen. In February, 1847, I returned to the United States for the fifth time.

It was during the last named visit that I had the pleasure to meet you at a select meeting of some three hundred gentlemen, which you and Dr. Cunningham were so good as to call, in my behalf, in Edinburg, and where you heard me express those views and opinions in regard to the Papal world, and of the duty of the Protestant world in relation to the Papal, which you were good enough to request me to put on paper at my leisure and send you, as well as an account of the state of things in the Protestant countries on the continent. This duty, GOD willing, I will now attempt to discharge, regretting much that it has been so long delayed.

In this first letter I have given you, my dear Dr. Candlish, those little personal details which you were good enough to insist upon. These having been disposed of, I shall proceed in my second letter to speak of the reasons —some of which I presented on the occasion just referred to—why the Protestants of these United States, of Great Britain, and of the rest of the Protestant world, should lose no time in directing their mightiest energies to the carrying of the truth into the Papal world, wherever the way is open for it—a subject which you will agree with me in deeming of vast importance at this time.

With great respect, I am your friend and brother, R. BAIRD.

The Daughter of John Knox.

The following notice of the Rev. Mr. Welch exhibits a faithful servant of Christ, who, when he could no longer preach the Gospel in Scotland, rejoiced to preach it in France; for that purpose acquiring the French language with alacrity, and entering upon the work in the spirit of a true missionary. Would that there were many of his spirit in our days, to carry the Truth into all accessible Papal lands. His wife was no common woman.

"Elizabeth, daughter of John Knox, the distinguished reformer, appears to have possessed much of the undaunted spirit of her father; and her life through a variety of the most trying vicissitudes, bears a strong resemblance to his. Her husband, Mr. Welch, was one of those patriotic clergymen who opposed the tyrannical and arbitrary measures with which King James endeavored to destroy the power and freedom of the Scottish church.

"The King was so exasperated by certain lawful steps taken by Welch and five of his colleagues, in opposition to himself, that he laid the question before the secret council; and when the clergymen declared that they could not consider them as competent judges, they were arraigned for high treason. Their trial at Linlithgow was carried so far, through the shameless influence of the court, that the sentence of death was pronounced upon

them. But Madame Welch, who had followed her husband to his prison, not merely received the sentence as calmly as himself, but invited the wives of the other five clergymen to unite with her in thanking GOD that he had given their husbands strength and resolution to sacrifice themselves to the cause of their Lord and Master.

"When the sentence of death was changed to that of exile, she followed her husband to France, where they resided for sixteen years. Here Mr. Welch applied himself with so much zeal to the acquisition of the language, that after the lapse of fourteen weeks he was able to preach in French, and was immediately chosen pastor of a Protestant congregation in Nerac, but was soon called from this place to St. Jean d'Angeli.

"After the outbreak of the war between Louis XIII and his Protestant subjects, this city was besieged by the king in person, and Mr. Welch, by his exhortations, not only incited the inhabitants to the boldest resistance, but was constantly to be seen on the walls, where he united his efforts with those of the garrison for the defence of the city.

"When, at length, a treaty was concluded, after which the king made his entry into the town, Mr. Welch returned to preach in his presence, and go through with the Protestant services; with which the king was so incensed that he sent the Duke d'Espernon, with a company of soldiers, into the church, to bring the preacher from his pulpit. At the entrance of the duke into the house, Mr. Welch requested his hearers to give place to the Lord Marshall of France, and invited him to be seated and listen to GOD's Word. The duke, surprised by these words, and the tone in which they were uttered, accepted the seat offered him, and listened with serious attention to the entire discourse.

"At the close of the services he led the clergyman into the presence of the king, who asked him how he dared to preach when it was a law *recognized* throughout the kingdom, that the services of the reformed church should be held in no place where the court resided. 'O, Sire,' answered Mr. Welch, 'if your majesty only knew what I preached, you would not only come yourself to hear me, but would wish all France to do so for I preach not as those men you have been accustomed to hear. First, I preach that you can be saved only through the merits of Jesus Christ, and not through your own; and I am sure your conscience tells you that you will never merit Heaven by your good works. Next, I preach that as you are king of France, no man shall have power over you; but the ministers you are accustomed to hear subject you to the Pope of Rome, which I will never do! His majesty, whom this reply had pleased, jokingly answered, 'Very good, you shall be minister!' and addressing him as 'father,' assured him of his protection. Louis proved true to his word; in 1621, when St. Jean d'Angeli was conquered by the king's military, he particularly commanded Lord de Vitri, one of his Generals, to provide for the safety of Mr. Welch. The officer caused him and his family to be brought to Rochelle, after which, in the king's name, he provided him with the necessary means for continuing his journey.

"As Mr. Welch found his health rapidly failing, and was told by the physicians that the air of his native land alone could restore him, he returned, in 1623, to visit England—but its reigning prince was too narrow-minded a man to treat him with the generosity of the French monarch. James feared the influence of a man in the last stages of consumption, and refused him permission to return to Scotland. Madame Welch, through the influence of a number of her mother's relations, obtained admission at court to intercede for her husband, when the following conversation took place, which will best show her spirit.

"When she, in reply to the king's inquiry who her father was, spoke the

name of Knox, James exclaimed—'Knox and Welch! the devil never made that match.' 'Very like, Sire,' she drily replied, 'for we never asked his advice.' He wished particularly to know how many children her father left, and whether they were lads or lasses. At her reply that but three children yet survived, and that those were all lasses, he raised both hands and exclaimed, 'God be praised! for if there lived three sons of Knox, I could never enjoy my three kingdoms in peace!' When she endeavored to obtain his permission for her husband to return to Scotland, and he, with his habitual rudeness, replied, 'Give him his native air! give him the devil!' 'Give that to your hungry courtiers!' said she, offended at his profaneness. But when he at length said that her husband might return to his native land, provided he would promise submission to the newly appointed bishop of the country, Madame Welch quickly raising her apron towards him, retorted in the true spirit of her father, 'With your leave, Sire, rather would I receive his head in this apron.'"

Brief Sketches of the several Religious Denominations in the United States.

No. I.

In the Prospectus to the New Series of this Magazine, contained in the last number, we stated that we should, from time to time, give brief notices of the various branches of the Church of Christ in our country. We now undertake the fulfilment of this promise, by giving a sketch of the Protestant Episcopal Church. We begin with this branch of the one true Church of God among us, for the simple and sufficient reason, that it is the oldest,—having been established in the Colony of Virginia some years before any other denomination existed in what is now the United States. We shall treat all the denominations in the order in which they appeared among us. The Congregational will be the second, the Baptists the third, &c.

The Episcopal Church commenced its existence in Virginia in the first year of the colony. Until the Revolution it was the favored Church of that colony. It was also established in the colonies of Maryland, New-York, and the Carolinas. But its prosperity was by no means commensurate with the patronage which it received from the civil governments in those portions of our country. When the Revolution began, it had not more than eighty ministers in the colonies north and east of Maryland; and even these, with the exception of such as existed in Philadelphia, New-York, Newport, Boston, and a few other of the most important cities and towns, were supported by the "Society for the Propagation of the Gospel in Foreign Parts," (an ancient Missionary Institution in England, in the hands of the Bishops and other members of the Established Church); whilst in the colonies south of Virginia, viz., the Carolinas and Georgia, all the clergy, taken together, were but few. The number in Virginia and Maryland was about one hundred and fifty, and exceeded that of all the other colonies.

The causes of the want of prosperity, during the colonial era, were several. 1. Dependence upon England for episcopal supervision, and in a great degree for its ministers. 2. The unfitness of very many of the ministers whom the Bishop of London (under whose episcopal care the colonies were) sent over to labor in this field. 3. The great difficulty that attended the training up a native ministry, and sending the candidates over to England for ordination. Yet this was done in Connecticut, and it was in that colony that the Episcopal Church, without the aid of the state, made by far the greatest progress.

The Revolution excited a very disastrous influence, for a time, upon the Episcopal Church, especially in the South, where a large portion of its ministers adhered to the cause of the mother country. After the lapse of fifteen or twenty years, the Church began to emerge from this state of depression.

A Convention was held in Philadelphia, in the year 1785, for the purpose of forming an ecclesiastical constitution, and of uniting all the Episcopal Churches in one body. The next step was to secure the ordination of American Bishops. At the instance of the Archbishops of Canterbury and York, the British Parliament passed an act authorizing the English prelates to consecrate bishops for America. In consequence of this, the Rev. Drs. White and Provoost, the former of Philadelphia and the latter of New-York, were sent over to England, and received ordination to the episcopal office from the hands of the Archbishops of Canterbury and York, the Bishop of Bath and Wells, and the Bishop of Peterborough assisting. A short time previous to this, the Rev. Samuel Seabury, D.D., of Connecticut, had gone over to England for consecration to the same office; but as there was then an insuperable obstacle in the way, owing to the laws of that country, he went to Scotland and was ordained by the *Non-juring* Bishops of that part of the United Kingdom. The Rev. Dr. Madison, of Virginia, was afterwards sent over to England for episcopal consecration; and in the year 1792 these four Bishops,—Drs. White, Provoost, Seabury, and Madison,—ordained the Rev. Dr. Clapett to be Bishop of the Diocese of Maryland.

Since that epoch the prosperity of the Episcopal Church in the United States has been steady, and even rapid. The number of its bishops was five, and its ministers may have been two hundred in the year just mentioned. Just forty years later, (in 1832,) the number of its bishops had increased to 15, and that of the clergy to 583. At this time, (January, 1850,) the number of bishops is 21, the number of its ministers is 1,504.

The spiritual prosperity of this Church has, it is believed, kept pace with its external progress. And in no portions of it has this been more visible than in Virginia and Maryland, where, in the ante-revolutionary era there was probably far less of true religion than in the other dioceses. Precious seasons of the outpouring of the Spirit have often been seen in the churches in that part of the country; nor have such seasons been unknown in other portions of the Episcopal Church.

As in the Established Church of England, the clergy of the Episcopal Church in America are divided into two classes, one called "High Church," and the other "Low." Sometimes these parties are called "Evangelical" and "Non-Evangelical;" but not with strict accuracy, for not a few of the "High Churchmen,"—or of those who are charged with carrying their preference for Episcopacy to an extravagant length,—are entirely evangelical in their doctrines and preaching. There is another portion, however, who are not considered evangelical,—not so much because of what they do preach, as because of what they do not preach. Their sermons are of too negative a character; an efficacy unknown to the Scriptures is ascribed to ceremonies and forms; neither are the sinner's guilt and danger as fully and earnestly set forth as they should be; nor is the glorious sufficiency of Christ unfolded, and salvation by faith alone fully and clearly presented. Their preaching, of course, fails to be as effective in turning men from their sins as that of their evangelical brethren. And yet these men are not to be classed with the fox-hunting, theatre-going, ball-frequenting and card-playing clergy of some other countries. They are far better men. It is commonly estimated that two-thirds of the bishops and ministers of the Episcopal Church in this country belong to the "Evangelical" or "Low Church" part; but we know not whether this estimate be correct or not.

Whilst it is denied that a large portion of the "High Church" party are "Puseyites," or "Tractarians," in the sense in which those epithets are employed in England, it is nevertheless conceded that there is a considerable number who are favorable to such opinions. There have, also, been some deplorable instances

or apostacy to Romanism from the ranks of such within the last few years.

The Protestant Episcopal Church in the United States being an offshoot from the "Church of England," agrees with that Church in doctrines, and, in the main, in its ritual and formularies. Some variations were necessarily introduced after the Revolution. Unlike the Mother Church, it is in no way connected with the State; nor do its bishops, in virtue of their office, enjoy any civil powers, immunities, or emoluments.

The chief particulars in which the Service-Book differs from that of the Church of England, are as follows: 1. A shorter form of absolution is allowed to be used instead of the English, which is, however, retained, and frequently used in the public service. 2. The Athanasian Creed is omitted. 3. In the administration of baptism, the sign of the cross may be dispensed with, if requested. 4. The marriage service has been considerably abridged. 5. In the funeral service, some expressions, considered as liable to misconstruction, have been altered or omitted. 6. There has been a change, of course, in the prayers for rulers. 7. It is allowed to omit, in the Communion Service, the prayer called the "Oblation" and the Invocation. 8. It is permitted to change the words: "He descended into hell," which occur in the Apostles' Creed, into "He descended into the world of departed spirits," or those of similar import.

As in the Church of England, there are three ranks or orders in the ministry, and these are believed, by its friends, to be of Apostolical institution,—namely, bishops, priests and deacons. Ordination is performed by bishops. Churches choose their own pastors, but installation or induction requires the consent of the bishop, who presides when he can; but when he cannot be present he appoints a committee of neighboring presbyters to act as institutors on the occasion. The regulation of the temporal affairs of each church is confided to a board of church-wardens and vestry, the former of whom are chosen by the communicants, the latter by the members of the parish generally. The spiritual rule rests mainly with the pastor, or "rector," as he is more commonly called.

We understand that it is intended to have at least as many Dioceses as there are States in our Confederacy. The State of New-York has been divided into two dioceses, and it is probable that the same thing will occur in some of the other large States.

The affairs of each diocese are directed by an Annual Convention, composed of the clergy of that diocese and one or more lay delegates from each parish, elected by the people, or appointed by the wardens and vestry; the clergy and laity forming but one body, but voting separately when this is demanded; the clergy forming one house, in that case, and the laity another. The bishop, if there be one, presides over the Convention. If there be no bishop, a president is chosen in his place. A concurrent vote of both orders, when voting separately, is necessary before any measure or law can pass.

Every three years a general Convention is held, composed of clerical and lay delegates from each diocesan or State Convention, who form the "House of Delegates;" and of all the bishops who form the "House of Bishops." This Convention makes the canons which govern the Episcopal Church throughout the country. To be a deacon, a man must be twenty-one years old; a priest, twenty-four; a bishop, thirty.

Candidates for ordination subscribe to the following declaration: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States." These doctrines are contained in the "Articles of Religion," in the "Book of Common Prayer," and implied in the Liturgy of the Church, and

are such as are usually denominated *The Doctrines of the Reformation.*

The Episcopal Church has three Theological Seminaries, including the theological department in Kenyon College, at Gambier, in Ohio. The number of the professors or teachers in them is twelve, and of the students about one hundred. The oldest of these seminaries is in the city of New-York. The second is near Alexandria, in Virginia. The number of graduates of these "Schools of the Prophets," is about seven hundred. The volumes in their libraries is near twenty thousand.

The Religious Societies of the Episcopal Church are:—

1. *A Board of Domestic Missions*, which employed, last year, in the several States and Territories of this country, — missionaries. Its receipts were $27,263.

2. *A Board of Foreign Missions*, which sustains some twenty male and female missionaries, besides native assistants. These missionaries are in Greece, Turkey, Western coast of Africa, and China. Receipts, $41,453.

3. *The Protestant Episcopal Sunday-School Union*, which publishes a magazine for children, together with an extensive variety of Sunday-school books.

4. *A Society for the Publication of Religious Tracts and Books.*

5. *A New Book Society*, organized recently by many of the evangelical ministers and laymen, for the publication and circulation of books of approved soundness of doctrine, and adapted to promote true godliness of life.

6. *A Bible and Prayer Book Society*, which has existed many years.

Such is the abridged notice of the Protestant Episcopal Church in these United States which our limits permit us to give. To all within its communion, as well as to all in every other branch of the one true Church of God, who love the Lord Jesus Christ in sincerity, we can most heartily pray, "Grace, mercy and peace be multiplied."

Note.—The preceding article is an abridgement of the chapter on the same subject in a work which the author published a few years ago in Europe, and which has been republished in this country by the Messrs. Harper, entitled "*Religion in America.*"

The Tide Turned.

At the meeting in behalf of the Portuguese Exiles at the Church of the Pilgrims, in Brooklyn, Rev. Dr. Bethune spoke of the persecution at Madeira and of the reactionary movements in Europe, as mere *eddies*, while the tide of liberty was setting steadily forward. We can only give from memory a bare outline of his eloquent thought and illustration.

"At this moment," said he, "what horrors are witnessed in Europe, where people have struggled for freedom, but struggled ineffectually. Noble women are shrieking under the lash of the executioner. The Turk, the Mohammedan, is keeping back the refugees of liberty from the imprisonment and death for which they are demanded by *Christian* tyranny. While looking on these exiles, I am reminded of the legend of the Seven Sleepers of Ephesus, who fell asleep in a cave in a time of persecution, and woke up centuries afterwards, and stole into the city and found there a Christian people, a Christian government, and churches named in honor of the martyrs. We seem to have slept *backwards*, and to have woke up in the dark ages. Which of us ever expected to *see* men and women who had been persecuted for Christ? But the world is not going backward.

"In a great river, when no wind is stirring, you will sometimes see a struggling of the waters, a dashing of waves together; it is because two tides have met; and the slimy weeds of the ocean are whirled about with the branches of trees from the mountains that overhang the sources of the river. But presently one tide gains the mastery, and then in the middle of the stream flows a strong current bearing all upon its bosom. Yet

along the shore in the nooks and bays, the eddies are whirling and whirling. The tide has turned for *Liberty*. God has turned it; and no power can stay it or set it back. Why is not the Pope at Rome? *He dare not show his head there.* I would not give a sixpence for its safety there. He dare not show his head. While he fled like a hireling, in the *livery* of a hireling, and left the flock, GOD's faithful servants carried the Bible into Rome, and there is Bible enough there to blow sky-high the whole conclave of Cardinals; there are men enough in Rome, devoted to liberty, to keep out the Pope, against dastard France, and imperious Austria, and barbarian Russia. The tide is turned. Liberty rolls on. But on many shores and in many by-places of the earth the eddies are whirling, still showing *what the tide has been in the past, and what it would be if it could.* So while the Pope dare not show his head in Rome, his servants in Madeira persecuted these poor people. But it is only an eddy—THE TIDE IS TURNED." Independent.

Envelope of Contributions.

A servant-girl in England, who had attended the "ragged schools," and derived much spiritual benefit from them, came one evening, at the close of the school, and put a note into the rector's hand. He found to his surprise, upon opening it, that it contained half a sovereign. This was designed as the half-yearly contribution of the servant-girl, which she hoped to give out of her wages of eight pounds a year, in the thanksgiving to God for the blessing received through the schools. On presenting it, the thankful girl expressed her sorrow that it was so small a sum; adding, as a kind of apology, "But, sir, I have wrapped it up in an earnest prayer, and with many tears." What a beautiful envelope was that!

Ninth Commandment.

At the examination of the children of the Windsor Infant School, a short time ago, a little boy was asked to explain his idea of "bearing false witness against your neighbor." After hesitating, he said it was "telling tales." On which the worthy and reverend examiner said, "That is not exactly an answer." "What do you say?" addressing a little girl who stood next, when she immediately replied, "It was when nobody did nothing, and somebody went and told it." "Quite right," said the examiner, amidst irrepressible roars of laughter, in which he could not help joining, the gravity of the whole proceeding being completely upset.

What constitutes a strong Church?

Under this title appeared, a few weeks since, the following excellent article in the columns of the *New-York Evangelist.* We transfer it to our Magazine because of its intrinsic worth.

Robert Hall somewhere quotes from Cyprian the following striking and pregnant sentence:—

"The church is one, which by reason of its fruitfulness is extended into a multitude, in the same manner as the rays of the sun, however numerous, constitute but one light; and the branches of a tree, however many, are attached to one trunk, which is supported by its tenacious root; and when various rivers flow from the same fountain, though number is diffused by the abundant supply of waters, unity is preserved in their origin."

The church universal is indeed one—the holy Catholic Church. All whom CHRIST prayed for, all who belong to CHRIST, are members of this Church, and are brethren. It matters not that they are found in different denominations; that they pass under different names; they are one, and that by a union so intimate that it is symbolized by the union between the Father and the Son;—one on earth, and destined to be one for ever in heaven. Multitudes are there already, dwelling together in the light wherein they see light, without one grain of discord, without one opposing thought or

feeling. Continually are happy brethren passing from earth to heaven, and melting into that glorious and perfect oneness. And yet in this passage they gain no new element of union; they only lay aside the elements of disunion—the earthly, which prevented or impaired their fraternity while here below.

"The genius of the Gospel," says the immortal Hall, "let it once for all be remembered, is not ceremonial, but spiritual, consisting not in meats and drinks, or outward observances, but in the cultivation of such interior graces as compose the essence of virtue, perfect the character, and purify the heart. These form the soul of religion; all the rest are but her terrestrial attire, which she will lay aside when she passes the threshold of eternity."

Unity, then, does not consist in the "terrestrial attire" which is laid aside, but in that which is carried into heaven and sealed with immortality.

Does any particular church or denomination ask now, How shall we best promote our unity, and augment our strength? We cannot consistently or wisely reply, Attend first of all to your "terrestrial attire;" see to your ordinances; adhere closely to the letter of your standards; follow your rituals with the utmost strictness; stand fast to your polity; be active in your judicatories; exalt your denominationalism, and pursue its interests faithfully; bring into your church connections all the influence you can of wealth, talent and power; make the most of your church at all times, and carry your church with you everywhere; and then you will promote the unity and strength of your church, and lengthen your cords and strengthen your stakes.

What is this but the worldly policy of all the earthly bodies? What is this but laying up treasures on earth, where moth and rust do corrupt, and where thieves break through and steal, instead of laying up treasures in heaven, where moth and rust do not corrupt, and thieves do not break through *and steal*? What is this but lumbering ourselves with baggage that we must leave behind in the river of death? The "terrestrial attire" is valuable only as we use it. If ordinances standards, rituals, polities, judicatories and denominationalism in general, be used for a worldly name and worldly strength for increase of numbers and possessions, then we become a mere *Propaganda Society*, and the greater our success the wider our separation from the kingdom of heaven.

To be used aright, they must be used simply as symbols of the spirit and the life—the one spirit, the one life of Christianity; and as means which we find helpful to our growth in all those "interior graces," which, as they constitute the "soul of religion," ally us the more closely, as they are the more diligently cultivated, to the whole brotherhood of Christians—to the one body of Christ.

This is an infallible test whether we are using our denominationalism aright. If we are using it so as to draw us into an isolated mass, separating us from the whole body of Christians, exaggerating differences, nourishing uncharitableness, infusing a spirit of proselytism, and making communion with others difficult or impossible, unless they subscribe to our symbol, then manifestly our use is a fearful abuse.

But if we use our denominationalism so as to make us more alive to the vital, central, and universal doctrines of Christianity; so as to awaken a holier zeal in the conversion of souls to Christ; so as to enlist us more effectually in the great work of evangelizing the world; so as to increase that brotherly love which binds us to all who love our common Lord; so as to organize wisely, and to concentrate our efforts in every good word and work; in fine, if we make our denominationalism but a form of discipline and order, which we choose, as in our judgment the most convenient for marshalling ourselves, as a cohort of the Sacramental Host, cheerfully and charitably, and practically leaving the same liberty to others, and

thus by it, work ourselves the more effectually into the great and all-binding circle of Christian love and duty; then we may know that we are using it aright, and giving it a substantial value. Then we shall "lay it aside" on "the threshold of eternity," not as rubbish which we despise, but as well-worn and soiled armor, needful during the hour of conflict, but not needful when, putting on the garments of victory and joy, we enter into the land of eternal love and peace.

Surely that form and spirit of unity must be the most glorious and perfect, which approaches the most nearly the heavenly, which answers the prayer of Christ, "that they may be one, as we are one."

We might say, therefore, with all truth, to any particular church or denomination, If you would have unity and strength, place yourselves on the broad principles of Catholic or universal Christianity. Let the life and form of your denominationalism be distinguished from all others in this very way, that your standards, ritual, polity, ordinances, judicatories, and ecclesiastical movements are filled with the faith, charity and works of the Gospel. Ever reflect what Christ and his apostles have enjoined in general—what they would enjoin in any particular case or emergency. Imagine Paul or John to be chief counsellors in every convocation, and Christ himself to be moderator. In your standards, rituals and polity, think what Christ and his apostles would lay down as essential and necessary. In your ordinances, imagine Christ and his apostles to be administering them. In your deliberations upon duty and modes of action, consult what they have imposed upon you, and place yourselves again in the light of their example.

We believe the grand element of a church's strength to lie in making the cause of Christ the great interest, and in letting our denomination be only subsidiary thereto. Instead of sacrificing the general interests of the church to our particular interests, we should be ready to sacrifice our particular interests to the general interests. We ought to be ready even to cease to be as a separate denomination, if thereby the great cause could be advanced.

The great principle, "Seek first the kingdom of God and his righteousness, and all these things will be added unto you," is applicable to the prosperity of churches as well as of individuals. That church, therefore, which is least concerned about itself, and most concerned about Christ and his kingdom, will be best taken care of, will flourish most, will most surely and effectually lengthen its cords and strengthen its stakes. The element of its union, strength and prosperity, is vital and immortal. It bases itself not upon the local, the temporal, the human, the earthly, but upon the everlasting foundations of truth, that cannot grow feeble—of love, that can never decay—of duty, that can never subside. There is all the difference between its movements, and those of others, that there is between him who works according to rules of temporary expediency, or under the authority of mere custom, and him who, perceiving fundamental principles, can form his rules for all emergencies, and knows an authority mightier than custom.

It is a glorious and blessed thing to belong to the Church of CHRIST. It is a glorious and blessed thing to labor for the cause of CHRIST; and it is a desirable thing to labor for the prosperity of a particular Church, only as we thereby labor for the Church of CHRIST. That Church which gives the fairest promise of such a result, will nourish in its own bosom the noblest forms of character, and will draw into its communion the best spirits of our race—those that are prepared for the freest, the most generous, the most self-sacrificing, the most CHRIST-like labors for the good of humanity.

The following interesting letter appeared in the CHRISTIAN ADVOCATE AND JOURNAL, published in New-York, November 22d, 1849. We are happy to see that

there is a disposition among some of our friends in Baltimore, not to allow the *Presbyterians* to make a "monopoly" of the God-like work of aiding those who have fled from the corruptions and persecutions of Rome. We can assure our friends of the Methodist Church, as well as those of all other denominations, that their coöperation will be ever welcomed with joy by the Executive Committee of the American and Foreign Christian Union.

"Great interest has been awakened here by the flying visit of a few of the Portuguese Exiles. From the circumstances attending their appearance among us, it was impossible to do much for them; but I understand that while here, they received about a thousand dollars. But one of the Methodist Churches was applied to, and that one, Wesley Chapel, is by no means able to contribute liberally, yet between four and five hundred dollars were collected there on Monday night. I am sure that if proper efforts were made to bring this subject before our people, money enough could be got in Baltimore to bring to this country all the Portuguese martyrs and Exiles yet remaining in the West Indies. I hope the Society who have charge of this business will take measures to accomplish, during the winter, the transfer of all these people to our shores. I understand that our churches in New-York have yet done little for the Portuguese. If so. it is because they have not been asked for aid; but it is not too late yet. Methodists are entitled to their full share of this new loan which God has asked for; and as the security is undoubted by them, and the interest a hundred fold in this world, besides a life annuity for eternity, I have no idea that the Presbyterians will be permitted to monopolize more than their share of it. See ye to it."

Evangelical Party in the Church of England.

The London *Christian Times* says:—"We have *the utmost pleasure in stating*, as a fact that may be depended upon, that leading Evangelical clergymen are in mutual communication with a view to an organization of the leading Evangelical party, so as to be prepared for all contingencies. We are glad to hear the names mentioned of Archdeacon Law and of Mr. Goode, as among those who strongly counsel the taking of some action, with a view to ascertaining the mind of the Evangelical clergy at large on the prospects lying before them. Mr. Law's high reputation for piety in the diocese of his late father, and Mr. Goode's intimate connection with the Archbishop of Canterbury, will give great weight to any measure which they may approve."

Pennsylvania Bible Society.

This Bible Society, the oldest in the United States, is prosecuting its work with vigor. Last year the Board of Managers appropriated $3,000 to the cause in foreign lands. This year they have decided to give $5,000 to that object, and have recently issued an excellent address to Christians of all denominations in that commonwealth, calling upon them to aid in the accomplishment of this good resolution.

The American Tract Society.

The American Tract Society is prosecuting its noble work with great energy and wisdom. No society in our country is managed with greater ability. At a meeting of the Executive Committee of that Society on the 19th of November, 1849, the following statement was made:

"The receipts of the month were $20,844—total since April 1st, $146,989. The number of new Colporteurs, commissioned during the month, was 31, of whom 26 were for the Southern and Western States. Since April, 274 Colporteurs have been commissioned, including 153 students for vacations. The number now employed exceeds 350, including those in Canada, Mexico and California. The issues from the Depository for October amounted to $29,079. Gratuitous issues

since April, 22,712,239 pages. The expenditures average nearly $1,000 a day; and the daily product of books is about 2,500, and of smaller publications not far from 30,000, exclusive of 145,000 copies of the *American Messenger*, monthly. The number of printers and binders is 236. Power-presses employed, 14. The Treasury demands constant and large donations to sustain benevolent operations on a scale so immense.

"At the meeting letters were presented from Canada, various parts of India, China and the Sandwich Islands, asking for large appropriations to sustain the Christian press abroad. In view of these and other appeals, the following sums were appropriated, to be raised and remitted before April 1, viz: For France and Belgium, $1,000; Germany and Hungary, $1,000; Italy, $1,000; Turkey, Russia, Greece, Syria and the Nestorians, $3,000; Northern India, $2,000; China, Siam, Assam, Burmah, and the Sandwich Islands, $3,000; and other claims, $1,000. Total $15,000.

New-York Bible Society.

The Twenty-sixth Annual meeting of this very important local Bible Society was held in the Reformed Dutch Church in Lafayette Place on Monday evening, November 26th, 1849.

"From the Treasurer's report it appears that the receipts of the Society during the past fiscal year have amounted to $27,609 40, of which $6,698 50 were received from Churches of various denominations, and $18,156 81 from sale of Bibles and Testaments at the Depository. The sum of $23,830 74 has been paid to the Parent Society for volumes; $1,012 35 have been presented as a donation; and $2,340 99 have been paid as salaries to agents.

"Mr. Blatchford presented the Annual Report, a concise, perspicuous and interesting document. Special efforts, it appears, are bestowed by the Society upon the seamen and immigrants. The Rev. *Mr. Stockbridge, the chaplain* of the Receiving ship, was favorably mentioned. He has distributed 2,221 volumes; and 6,740 volumes have been distributed among immigrants; of whom 233,912 have arrived at this port during the past year. To Sabbath-schools 1,125 Bibles and 1,180 Testaments have been given; to hotels 338 Bibles; and the missionaries of different wards have distributed 1,412 Bibles and 1,079 Testaments.

"Two years ago a thorough exploration of the city was commenced with the view of supplying every destitute family with the Word of God. It was resolved at the beginning of this year to go forward with this great work. Mr. Alexander Watson commenced his labors to this end last March. He has thoroughly explored and supplied the 7th and 13th Wards, and is now employed on the 11th. Prior to the 1st instant, he had visited 16,932 families; of whom he found 1,658 destitute of the Word of God. He has distributed 1,064 Bibles, and 1,538 Testaments.

"The Society in October was in debt over $4,000—but this has since been paid off, and a donation of $540 made to the Parent Society, making the whole donation for the year, according to the treasurer's report, over $1,000. More than 28,000 Bibles and Testaments have been gratuitously distributed; and over 57,000 sold during the year."

Effective speeches were made by the Rev. Dr. Holdich, one of the secretaries of the American Bible Society, Chandler Starr, Esq. and the Rev. Mr. Kirk. The following sound remarks of Mr. Starr deserve to be well pondered.

It was a remark of the late President Dwight, "Show me the man, and I will tell you in nine cases out of ten what his mother was." So he would say, Show me the man, and I will tell you whether he is familiar with his Bible. The Bible-man will be a moral man, an upright and an honorable man; a benevolent and a charitable man; a courteous man, possessed of intellect and refinement. Worldly men rarely give important trusts to the

neglecter of this book. Civilization, refinement, science, and heaven-born charity have followed in the wake of this blessed volume. Selfishness, cruelty, the disregard of God's holy day, and the subjection of the human mind to despotic control flourish where the influence of this Book is not felt. Cossack sabres, and Austrian bayonets may impede the march of freedom, but cannot stop it, for the Bible is now abroad, and liberty will follow. We want no better evidence that the Bible is from God, than the elevation of character, the enlargement of the soul, the development of the whole man, which are sure to characterize every community in which its instructions are studied and followed. Whenever the principles of this Book cease to be the foundation of education, whenever the light is put out which shall guide our children to the principles of that science which binds them to their Maker, then are the days of this Republic numbered. Wo to that man who would close this Book to the rising generation! He is no friend to his race, no friend to freedom; for he is free indeed, whom the truth makes free.

Christendom Abroad. No. 1.

It is our intention, in conformity with what we stated in the *Address to the Christian Public*, contained in the first Number of THE AMERICAN AND FOREIGN CHRISTIAN UNION, to give brief notices of the state of religion in the several portions of Christendom. These articles will not often exceed two or three pages—never more than four or five. We hope in this way, in the course of a year or two, to give a summary, but clear account of the state of religion in all parts of the Christian world outside of our own country. Something of this kind is certainly very much needed. A large portion of our Christian people have very obscure ideas of what is the state of things throughout Christendom. The knowledge of many is not only exceedingly limited, but also very inexact.

We begin this proposed survey with Norway, the most northern country in Christendom. Next will follow, in order, Sweden, Finland and Denmark —the four countries which constitute the Scandinavian portion of Europe. We shall then take up Holland, Germany, Great Britain, &c.—After going over the Protestant parts of the world, we shall then speak of the Papal, Greek, and other Oriental portions of the nominally Christian world.

NORWAY.

Norway is a long and narrow country, bordering on the Atlantic and Northern Oceans on the one side, and on Sweden and Russia on the other. A mountain-range separates Norway from Sweden—broad, and of considerable elevation in the southern portion of it, but low and more narrow in the northern. From these mountains flow down many streams into the Atlantic and North Sea, abounding in cataracts, and terminating in those "fiords," or bays, for which the coast of Norway is so noted, and which lie behind the great zone of islands that border that coast.

Norway is, for the most part, a poor rocky country, of which it is

estimated that no more than the one hundred and ninet enth part is susceptible of cultivation. The inhabitants derive much of their support from fishing, and the export of lumber and stone. A large portion of the people are more or less accustomed to a sea-faring life, in consequence of the nature of the country, compelling its inhabitants to the employment of a vast number of vessels, mostly small, for the purpose of both trade and social intercourse. There is now a goodly number of steamboats in that country.

The Norwegians resemble the Swedes, the Danes, and the Finns, and are clearly of a very early Asiatic origin. Odin and his Scythian followers were probably the last colonists who reached the north-western parts of Europe from Asia, most likely from the confines of Independent Tartary. He and his children, and some of his great warriors, were afterwards, and for a long time, worshipped as gods.

Christianity did not penetrate far into Norway before the eighth and ninth centuries. The worship, rites, and traditions of Odin were difficult to overcome. The heathenism of the Scandinavian nations was one of the last forms of error over which the Gospel triumphed in Europe. It was, in fact, one of the deadliest enemies of Christianity, as the conduct of the "Northmen," in their descents upon the coasts of Holland, England, France, Spain and Italy, abundantly attests. But at length the Gospel succeeded in supplanting the worship of Odin. It was originally carried to the Scandinavian countries by Missionaries from a great Mission-station which Charlemagne established, a thousand years ago and more, near where Hamburg now stands.

The doctrines of the Reformation were carried into Norway by men who had studied with Luther at Wittemberg. At that period Norway was united to Denmark, of which kingdom it formed a constituent part from the Treaty of Calmar, in 1397, till 1814, when it was compelled by Russia and England to "annex" itself to Sweden.

As in the other Scandinavian countries, the Lutheran doctrine in connexion with Episcopacy in form of Church government, prevails. There are five bishops, and nearly four hundred pastors in Norway, all of the Lutheran or Established Church. The Liturgy and Articles of Faith in that Church are decidedly orthodox. There is a considerable element, we are sorry to say, of German Rationalism in Norway, but it is decreasing; whilst evangelic religion is certainly on the increase.

We do not think that the Scandinavian countries were very thoroughly penetrated by the pure Gospel in the times of the Reformation. The movement was a mixed one—political as well as religious. The kings of Denmark and Sweden did all they could to bring their subjects away from Rome, and succeeded. There were many excellent people in those countries in the sixteenth, seventeenth and eighteenth centuries, but the state of morals was in many places very low. The frequent and long wars between those countries did infinite mischief—as did the Union of Church and State and its almost

necessary intolerance,—to the interests of true piety and soundness of doctrine. French infidelity and German rationalism penetrated into Denmark and Norway, in the latter part of the eighteenth century, as well as into Sweden.

But there has been a decided progress of true religion in Norway within the last twenty-five years. A good deal has been done to distribute the Bible and religious books and Tracts. And a pure Christianity has been steadily recovering the ground which it had lost, under the adverse influences just named. This was the decided testimony of the excellent Norwegian pastors whom the writer of this article met at the great Temperance Convention at Stockholm in June, 1846.

A pious and intelligent farmer, Hans Houga, did much about twenty-five years ago to restore piety in many of the southern parishes of the kingdom, by instituting meetings for reading the Scriptures and prayer. A German officer, a Col. Von Bulow, did much good, many years ago, by distributing religious Tracts and books in the Danish language—the language spoken by the educated classes in Norway—along the coasts of the country, where the poison of infidelity had been widely disseminated. Of late years, a Norwegian officer of the army, who, having embraced the Gospel, was ordained a missionary, has done a vast amount of good among the Norwegian Laplanders. During the last year, it is said, an extensive work of grace was accomplished among these ignorant and grossly besotted people.

At Stavanger, a considerable sea-port on the south-western coast of Norway, a Missionary Seminary has been opened within a few years, at which there have been a few young men receiving a proper training for preaching the Gospel among the heathen, under the patronage of the Missionary Society which the evangelical pastors have formed. This looks well. And lastly, the Temperance cause is making glorious progress in Norway. The Diet (or *Storthing*, as it is called) has gone a-head of all other governments in the world in encouraging the good work. A few years ago it passed an act to abolish all the distilleries in the kingdom in ten years. That act was vetoed by the late king (Bernadotte) of the United Kingdom of Sweden and Norway. The Diet next imposed a heavy tax on all *stills*—this is breaking up the *small distilleries*. The Diet has gone farther:—it employs Temperance agents to visit the manufacturers of whiskey, with authority to compensate them for losses—especially in the case of new establishments—if they will abandon the accursed traffic! This is noble; and it is only preparatory to an act (which we are sure the present king of Sweden will not veto) to sweep away every distillery in the land!

This brief notice of the religious state of Norway must convince our readers that the Truth is gaining ground in that poor but interesting kingdom, of a million and a quarter of people. GOD be praised for this! Let us often and earnestly remember our dear brethren in that land, and pray that GOD would carry on a great work of grace among that people, that they may cooperate

with us, according to their means, with much zeal and efficiency in the great enterprise of spreading the Gospel throughout the world. How blessed a doctrine is that of the *Communion of the Saints!* May we enjoy it, in a heartfelt sympathy for *all* who love CHRIST in all lands.

Wants of the Protestants of Hungary.

We have received from the distinguished author of the "History of the Reformation," Dr. Merle d'Aubigné, the following interesting statement and appeal, with regard to our Protestant brethren in Hungary. We cannot doubt that it will meet with a ready response from our churches. The public sympathy has of late been strongly excited by the arrival in our midst of some of the noble refugees from Austrian oppression. But among those who yet remain in their native land, to endure that oppression, increased by a religious as well as political animosity, there are thousands who are united to us by the strong ties of a kindred faith; and in their behalf we may safely expect an expression of fraternal sympathy, in their present distress. Whatever donations may be forwarded to this office, in answer to Dr. Merle's appeal, will be promptly transmitted to the proper distributions.

Hungary has for several months past attracted the attention, and awakened the interest of Europe. The world was astonished to behold a people of whom mention had scarcely been made for a long series of years, courageously withstanding the formidable hosts of two mighty empires. The cry that it sent forth at the very moment of downfal, re-echoed in the hearts of those who condemned its struggle; and the blood of some of its bravest defenders, poured out upon the scaffold, excited everywhere a generous emotion of sadness.

But it is not sufficiently known that Hungary has peculiar claims upon the interest of evangelical Christians. Four millions of Protestants are to be found among the Magyars; and were it not for unheard-of persecution, nearly all Hungary would now be Protestant.

The misfortunes of the Protestant cause in France, the history of so many cruel edicts, solicited by the priests, issued by the civil authorities, and executed by the dragoons in various parts of that kingdom, have long attracted the attention of evangelical Christendom. But if the history of Hungary were generally known, the sufferings that have been endured by our brethren in the faith in that distant country, would perhaps surpass in interest that of the Huguenots under the Valois and Bourbon monarchs.

Upon every successive coronation the King of Hungary was to swear fidelity to a constitution which guaranteed the equality of religious denominations. But, alas! what is a constitution to the tools of Popery? In 1609, under Leopold I, at the demand of the Jesuits, the evangelical ministers were cited to appear at Presburg. They were confined in the dungeons of Tyrnau; some were compelled to abjure their faith; others were banished; others still, after fearful tortures, were conducted, loaded with chains, to Naples; and many were persecuted even unto death. From 1712 to 1782, the evangelical churches of Hungary remained, with but few exceptions, deprived of pastors. It is true, that some districts which were under the Turkish rule enjoyed religious liberty; but when these were again placed under the sceptre of

their former princes, this liberty was again taken from them.

If the evangelical Christians, excluded from civil employments, presumed to complain, they were subjected to heavy penalties, or to corporal punishment. If a Romish procession chanced to pass by a Protestant church, and succeeded in entering it, the priest would mutter a few prayers, and thereby take possession of it. Such a procession was to occur at Vadasfa; the Protestants, fearing lest their church should be taken from them, surrounded it with waggons, and thus formed a solid entrenchment, whilst they mounted guard within the building. All at once the Romish procession arrived; the more zealous of the devotees attempted to break through the entrenchment; and a conflict followed, in which, unfortunately, one Romanist was slain. The place was immediately occupied by the military; a great number of arrests were made; and the venerable pastor, Mr. Fabry, in spite of his innocence, was loaded with chains, and cast into the prison of the Comitat. His unhappy wife hastened to Vienna, and threw herself, with tears, at the feet of Maria Theresa; but that princess, so gentle and enlightened, had unfortunately become perverted by the Jesuits; and repulsing her with her foot, she said to her, "Away with thee, Lutheran prostitute!"

Joseph the Second, by an edict of toleration, restored to the Hungarian Protestants their pastors and churches. But the oppression under which they had groaned for more than seventy years rendered this favor almost useless. It suddenly became necessary to procure nearly three thousand ministers. The people were obliged to put up with such as could be found; and consequently men were placed at the head of the churches who were wholly unworthy of such a position. At a later day there was established at Vienna a theological institution of a deplorable character. The rationalism, the worldliness, the ignorance of the greater number of the pastors, caused more injury to the churches of Hungary than did persecution itself. The schoolmasters were even worse than the ministers; and when a peasant had a worthless and idle son, he would devote him to one of these two professions.

Such was the state of things, when a pious Hungarian pastor, animated by that faith which works by love, began to beseech GOD that he would relieve the wretchedness of his people He believed that the first thing to be done was to supply the Protestants of Hungary with the word of GOD. That holy Book was so rare among them, that it frequently happened, when the head of a family died, that the children, who could readily agree upon the distribution of his worldly goods, would quarrel for the possession of the family Bible, and would even carry the matter before the civil courts. The usual decision in such cases was, that the Bible should itinerate among the members of the family, remaining three months in each house.

The Magyar pastor, accordingly, sent to London for some copies of the Holy Scriptures; but the second supply was stopped at Vienna. "We can allow no importations from foreign societies," said the minister of the Emperor to our brother. "Well," replied he, "there is one way of arranging the matter; and that is to print Bibles and Testaments here in Hungary." The minister consented; a printing establishment was accordingly opened; and since that period (about ten years ago) two hundred thousand copies of the Holy Scriptures, in six different dialects, have been printed under the supervision of our friend, and disseminated among the various Magyar races.

But in the mean time the peculiar wants of the children and the schools claimed the attention of this pastor. He resolved to do something to remedy the deplorable condition of primary education; and established an institution for the training of school-masters. The buildings which it was necessary to erect re-

quired an amount of expense which greatly exceeded all his resources; on two occasions he believed that his project was about to fail. But one day the proprietor of the district where he was living, noticing his distress, took his pen and wrote him a note, authorizing him to take out of his forests all the wood that was requisite for the building. At another time, having gone into Silesia for the purpose of collecting funds, he was introduced to the King of Prussia, who happened to be there; and this liberal Christian monarch, having inquired how much he still needed to accomplish his work, gave him the entire amount.

The institution was opened; and a number of pious and intelligent teachers, most of them natives of Prussia and Saxony, applying themselves to the task, and, taking no part in political questions, have continued since that time to give instruction of a practical and Christian character. A report respecting that institution was given, by Dr. Hagenbach and Pastor Legrand in the 13th circular of the *Protestant Ecclesiastical Society* of Basle.

One pious labor induces another. Several Hungarians, in easy circumstances, having visited the Institution for training school-masters, became earnestly desirous that their sons might receive instruction so valuable and evangelical. There was not sufficient room for this in the institution; but measures were immediately taken; a separate building, suited to accommodate fifty of these young Magyars, was erected; and a course of instruction was commenced, far superior to that of the academies of Hungary. The pastor of whom we have spoken was anxious to provide in some way for the preparation of pious ministers, capable of supplying the pulpits of the Protestant churches of his country; and already, thanks be to God, a number of young men, educated under his care, are desirous of devoting themselves to the holy ministry of the Gospel.

We cannot here narrate all that this Hungarian pastor has effected for nefit of his countrymen. There is ly a department of Christian philar in which he has not done good He has introduced into Hungary t tice of vaccination, against which t ple entertained the strongest pre and it is said that in a single da than 300 children were vaccinated and by his wife. With the consen nobles and the peasants, he has s ed in abolishing the system of s by adopting such a method as was advantageous to both the parties i ed. He has introduced new mo agriculture, and has persuaded t sants to plant flowers and trees their cottages.

But it is the present condition Hungarian Institution that we v make known. The misfortunes th accumulated over Hungary have re also; and frequently in the course year 1849 its excellent director had reason to fear that it was abo destroyed. But the Lord has su them thus far.

In July last twelve pupils, w finished their studies at this inst were dismissed to their work. Th tor, in the presence of a large a delivered a deeply affecting disco the text, "Keep that which is con to thy trust." Twelve new studen admitted to the establishment, several orphans of Hungarians w perished on the battle field or the in the late political disasters. But unfortunate are numerous in H the means of assistance are very The labors of these brethren, d as they are of the contributions f obtained from the Protestant Hun require, at least for the present y aid of their fellow-Christians in lands. Shall it be in vain that H has attracted, to so intense a deg attention of the world? Will r Protestants of America listen to t of their brethren? Will they not c

he Magyar Church as a member of the ommon body; little known, and almost ost sight of until now, but which suddenly discovers herself to us in the midst of great calamities. There she lies; spoiled, wounded, and left as dead;—shall we pass by like the Levite and the priest? Shall we not be touched with compassion, and bind up her wounds?

We will close these statements with an extract of a letter addressed by the director of the Magyar Institution to Dr. Merle d'Aubigné, and dated September 28th, 1849.

"GOD, in whom we trust, knows that we desire nothing else than the salvation of souls through JESUS CHRIST; it is for this alone that we are laboring; it is for this that we pray. Our Institution was founded alone for the benefit of the Protestant Church of Hungary; and it is truly wonderful to behold how the LORD has in a short time blessed our cause. Four years have passed since we began our labors; and more than six hundred young men have been instructed by us, not only in the elements of science, but especially in the Word of GOD, which, alas! is but too greatly neglected in the other schools of this country. We cannot doubt that this seed which we have scattered will bear fruit according to the promise of the LORD, who has already granted us the satisfaction of beholding the first-fruits of the harvest which he is preparing for our labors.

"Sustain us this year by the gifts of your charity. Such is the devastation of this country, in consequence of recent events, that without your assistance we shall not be able to support our institutions. Were we constrained to interrupt our labors the consequences would prove most deplorable. The Kingdom of GOD and his beloved Gospel are at stake in a country where his word has subsisted in spite of great trials; and where many have made and are yet making a good confession before many witnesses.

"Dear brethren, it is probable that we shall never behold each other's countenances here below; but before the throne of our Master we will bear testimony in your favor, that you have consoled us in our afflictions; and the Master, who will reward the giver of a cup of cold water in His name, will richly reward you for the love you have shown us at a time when your support was so greatly needed. The brethren who are laboring here with me, and all the brethren of our communion, salute you in the LORD. Pray for us, that we may be found faithful. The grace of our Lord JESUS CHRIST be with us all. We are sad, it is true, but the LORD comforts us."

Such are the words which come to us, in this season of great tribulation, from the distant regions of Hungary. This simple and Christian appeal will doubtless not be left unheeded. We trust it is quite unnecessary to add, that all political ideas are entirely foreign to our purpose of intervention in this work of evangelical charity.

The donations that may be sent us for this object will be employed in the support of the Magyar Institution, in giving a course of theological instruction, in accordance with the Word of God, to pious young Hungarians who may devote themselves to the holy ministry.

Such donations may be forwarded to the Treasurer of the Evangelical Society, Oratoire, Geneva; or to Mortimer de Motte, Esq., Treasurer of the American and Foreign Christian Union, New-York.

The Pope's Amusements.

A correspondent of the *New-York Observer* says that this pretended successor of St. Peter amuses himself at games of chess and billiards, in which his cardinals participate. His companions, however, at the billiard-table, are his ministers.

Many of our blessings are lost by loving them too well.

Our Own Operations—Home Field.

Rev. Mr. Norton.

The Rev. Herman Norton, one of the Corresponding Secretaries (Society, has just left New-York, to make a long tour in the south-w behalf of the Society. He will visit—God permitting—Charleston, S nah, Mobile, New Orleans, and other cities in the South and West, bef returns. He will probably be absent until the latter part of April.

New Orleans.

The Rev. Philip Wolff, having returned from his visit to Europe, w the imperative demands of duty called him last summer, has proceed New Orleans, to resume his labors there among the French population. hope that it will not be long until a flourishing French Protestant C will be established in that great city, where there are 50,000 or 60,00(ple of French origin.

Mission in Louisiana.

A missionary in one of the cities of this state informs us that the (of the Romanists in that region have been greatly augmented of lat Jesuit emissaries have been reinforced, and strong efforts are making f propagation of Papacy. He gives us, however, some encouraging det success in his labors: and among others, relates the following case:

Mr. D—— was formerly steward on a plantation: he was a perfect tyrant among the slaves, and was completely without God, without religion; ridiculing the convictions of others as absurd superstitions. One of his relatives spoke to him about the French missionary, who had frequently visited her, explained the Gospel, and prayed with her. He expressed a curiosity to see me; not indeed with a desire to inquire into the Truth of God, but to obtain light on some difficult passages which he had met with in books. I went for the purpose of seeing him, but missed his address. Some time elapsed; and on my return from the West a gentleman remarked to me: "Mr. D—— has been inquiring for you; you should visit him; he is an infidel, but an honest man." I obtained a more accurate direction to his house, and had an interview with him. He advanced several difficulties which he had found in his books; and after explaining them I spoke to him of the necessity of the science of a new life vealed by our Lord Jesus Christ invited me to call upon him often upon my second visit I laid befor the plan of salvation; I showed h prophecies concerning the Messiah endeavored to prove that our dege nature needed such a gift from Go exclaimed, "Oh! yes, I needed that it is, indeed, that which is necessa me!" He expressed his regret that could not hear these things; I immed proposed that we should go and se though he lives at some distance fro rooms. We went; and since that visit them both every week, in the ev and sometimes during the course day; for if I pass four days without c Mr. D—— rides over to inquire aft health. His case is one of unusual in His conscience seems very sensitiv his heart interested in the truth. Hi son, and daughter-in-law are also, I sincerely devoted to the Gospel.

Mission among the Irish.

One of our Colporteurs among the Irish population of this city reports that he has been greatly encouraged to find his countrymen so accessible and so willing to listen to the truth. Many are manifesting not only a desire for spiritual freedom, but a determination to shake off the shackles imposed upon their consciences. Another encouragement which he mentions, is the favor manifested towards his labors by Christians of all denominations with whom he comes in contact. We extract a few statements from his interesting report.

"Permit me to give you an instance of the readiness displayed by many kind friends in aiding in this blessed cause. A few weeks since I addressed a large congregation in a Baptist church, and after narrating my own Christian experience, gave some details respecting the system and operations of our Society. At the close, a good brother stepped up to me, and slipped into my hand a note, promising a donation of $25 to the Union. I accordingly called upon him, and received from this cheerful giver (GOD loves such!) his liberal contribution.

"We are holding prayer-meetings in several places in the city, to which we invite our Roman Catholic friends. We have also a Sabbath-school, composed entirely of Roman Catholic children. Of these we might have many more if we could obtain clothing for them. It is indeed encouraging to see those who, but a short time since, did not know a letter, now able to read the Testament, and taking it home to impart to their parents the glad tidings of salvation by faith.

"In visiting among Roman Catholics, I recently called at a house which is occupied by several families. On entering I found a number of them assembled, and I commenced conversing with them upon the subject of religion. They were evidently willing to listen, and free to converse upon many of the points of doctrine taught by the Roman Church; and I received the general assent as I unfolded the doctrines taught by our Lord JESUS CHRIST, as contained in Holy Scripture. I dwelt at some length on the subjects of purgatory and auricular confession, which were the main topics of conversation. In relation to the former, I endeavored to show them that, whilst it is a pleasing doctrine to the rich, who can purchase masses to a large amount for the release-ment of their souls from the flames of purgatory, it is an awful doctrine for the poor, who must remain and endure its pains for the lack of means to pay the priests. In this view they all agreed, and even ridiculed the system, as a money-trap and a deception. After treating in a similar way of the practice of Confession, I proposed prayer, to which all consented. My heart was filled with gratitude to GOD whilst engaged in this exercise; a general solemnity pervaded the room; and several expressed their warm approbation of the sentiments I uttered. When we rose from our knees they thanked me kindly, and begged that I would come often and see them. I promised to do so, and supply them with copies of the Holy Scriptures."

San Antonio di Bezar.

We have received several letters from our Missionary, Mr. Monsalvatge, who is stationed at San Antonio, and who has been laboring with much success among the two or three thousand Mexicans who inhabit that city.

Mr. M. has been stationed at San Antonio since August, 1848, and has been greatly encouraged in his labors. During much of that time he has

The Protestant Italian Press.

We have received from Sig. Ferretti, the pious and able editor of the Italian paper "L'Eco di Savonarola," published in London, the following, in acknowledgment of a donation of $50 from the Committee of the American and Foreign Christian Union, to aid in the publication and dissemination of that excellent periodical.

Dear Sir and Brother in JESUS CHRIST,

I deeply regret that I have been, until now, prevented from replying to your favor of the 15th September. A violent inflammation, at first of the brain, and afterwards of the stomach, kept me to my bed for about two months, within which time I was twice, to all appearance, on the point of removing from this world of tribulation. In preserving my life, I cannot doubt that the LORD has had in view some end to him only known, but which he will in his own time reveal to me. May his ever-blessed will be done in all things! The LORD has been pleased thus to visit not only myself, but also my wife, my child, and my sister. O, how sweet the thought, that when thus our kind Heavenly Father chastens us, it is only because he loves us, and desires, with his lessons of love, to teach us to set on him all our affections.

I know not how to express my gratitude to yourself as well as to the "American and Foreign Christian Union" for the donation of fifty dollars which I have received from your hands, in behalf of the evangelization of my beloved country through the instrumentality of the "Protestant Italian Press" in London. I thank you for it, in the name of my Italian brethren not only, but also in the name of all whom your Christian generosity may contribute to conduct to the feet of our Blessed Saviour.

In view of the interest that you and other American Christians have taken in the work of evangelizing Italy through the instrumentality of the Press, I think it will not be disagreeable to you that I should acquaint you with what the LORD has enabled us to do for the year 1849. The "Protestant Italian Press" in London, besides that newspaper, has published the following small works:—"The Bible Treasury, with an Introduction by Sig. Ferretti," pp. 110; "Exposition of the chief motives which induced me to leave the Romish Church, by Trivier;" translated from the French; preceded by a few words to my dear countrymen, and followed by five dialogues on Celibacy, by Legge, extracted from the "Eco di Savonarola;" pp. 150; 5,000 copies. "The Death-struggle of Popery in Italy." "Psalms and Hymns for the use of the Faithful, who worship GOD in spirit and in truth;" all original, by Rossetti, Mapei and Ferretti; with an appendix of twelve airs arranged for the piano-forte.

This is what we have been enabled to do during the past year. In 1850 we hope to occupy ourselves with the publication of Diodati's Bible, expurgating the numerous verbal errors that are to be found in it, and which greatly contribute to render it unacceptable to Italians. In a long and interesting letter received a few days since from Florence, which has become the centre of a religious reform, a proposition is made to me, by several Italians who are sincerely converted to the Gospel, to compose or translate a species of Bible Dictionary, a Concordance, and a brief history of the Italian martyrs and confessors; besides several small evangelical Tracts for popular distribution. The work which, however, most deeply interests me, is the expurgated edition of Diodati's Bible which I have above alluded to. To realize these several projects, the converted Italians rely most upon the zeal of their brethren in England and America; but particularly upon those in the latter country, for there has always existed between the Italians and Ameri-

cans a natural sympathy, so to speak. The only petition that I offer to the LORD, is that He will multiply throughout my unhappy country the number of these converted souls; to the end that Italy herself, shaking off the yoke of superstition and infidelity, may raise among the ruins of a false religion the glorious standard of the religion of JESUS CHRIST.

In the early part of the coming year I shall transmit to you copies of the three volumes of the *Eco di Savonarola*, the Hymn-book, and all our other publications up to that period; together with a supply of the "*Eco*," which you may perhaps be enabled to distribute among some of the Italian refugees in your own land. I thank you for the circular which you have sent to your friends, and beg that you will likewise distribute the copies of a prospectus which you will find in the parcel I am about to forward.

I shall receive and peruse with great pleasure the periodical which you have promised me—the *Christian Union*. The more I examine and reflect upon the condition of things in Italy, the more thoroughly I am convinced, that if we really desire to benefit the souls of Italians, we must in no wise announce to them the Gospel invested with any particular form, but in all its purity and simplicity, even as Peter preached it in his first discourse to the multitude, and Paul and Silas proclaimed it to the jailor. One only thing is essential in order to attain eternal life: and that is, *to believe in* JESUS, and *to believe* JESUS. To believe in JESUS is to acknowledge him as true GOD and true man. To believe JESUS is to exercise complete faith in his expiatory sacrifice, and to rest upon him *alone* all our hope for that which respects the salvation of the soul.

The prejudices which were imbibed from our earliest infancy are with difficulty destroyed. Ignorant Italians, accustomed in childhood to look upon Luther and Calvin as infernal monsters, entertain the most frightful conceptions of a Protestant. On the other hand, individuals of education, who are desirous of enlightening the masses, admit Protestantism to be the better religion, and more in harmony with human reason; but the prejudice that it tends, from its very nature, to dissever rather than unite, is a sufficient motive to hold them back. Italy, say they, has need of union; political divisions have in all ages been the misery of our country; Romanism, however false, nevertheless contains in itself the grand principle of union—a principle upon which depends the entire well-being of Italy.

The duty, therefore, of all Christians, is to make known to Italians the fact, that however various may be the branches of Protestantism, they, nevertheless, all cling to the trunk, which is CHRIST; they all receive nourishment from the same sap. In the Roman Church, too, there is variety of doctrine, morality, rites, &c.; notwithstanding which, the head of that Church is the Pope, and the rule of faith, Tradition. So in the Protestant Church, notwithstanding the diversity of secondary opinions, all acknowledge JESUS CHRIST as their Saviour and Head, and Holy Scripture as their rule of faith.

For my own part, I believe that the *American and Foreign Christian Union*, and the *Evangelical Alliance*, will prove a great blessing for my country. Religious persecution and intolerance are, to my eyes, the principal causes of infidelity. Let us show to Italy, and the world entire, that true Protestants, that is Christians, love one another as brethren, because they are all the children of one Father, having the same hope, being alike strangers and pilgrims in this world, and directing their way to the same celestial country.

Let us all, with united hearts, pray for poor Italy—that the LORD may, in his goodness, cause the light of his blessed Gospel to shine forth upon that beloved land; and that millions of souls may pass from death unto life—from the snares of

Satan to the precious liberty of the Son of God.

Receive, in conclusion, my warmest thanks, and believe me your brother in Jesus, Salvatore Ferretti.

Rev. Dr. Baird.

A letter from Col. Tronchin gives us the following details, of a more recent date than the report in our last number, respecting the labors of Mr. Boissier in Provence. Like Mr. Rouzie, he is acquainted with the Provençal dialect, being a native of that region, and is therefore able to reach the masses with greater facility than could a missionary from some other part of France.

On returning from Vaucluse brother Boissier passed through Aix, where he met with two individuals of great piety, who entreated him to persuade the American Swiss Committee, to make that town one of their stations of evangelical labors. Without particularly expressing his views on that point, he warmly commends the place to our attention, and requests us to send laborers thither. Things in general appear favorable to the cause, and the Christians there need greatly to be assisted, as they are unable to furnish one another with spiritual food. Mr. Boissier thence proceeded to Cannes, where he spent a fortnight. Of that station he speaks in the following terms:

"I must bear witness explicitly to the zeal, activity and devotedness of M'elle Charbonney.* Humanly speaking, the burden of the work at Cannes seems to be resting upon her. She is accomplishing great good by means of her school, the number of whose pupils is increasing from day to day; as well as by her visits to the poor and the sick, among whom all her leisure time is spent. During my sojourn among this little flock I made several missionary excursions; one to G——, and another to St. M——; I am persuaded that in both of these places the Gospel might be preached effectually. I was furnished with a supply of copies of the Word of God; and I readily disposed of them, after religious conversation.

"I was however anxious to become acquainted with the sphere of labors of which L—— is the centre. I accordingly visited that place on Sunday afternoon, and held a meeting which was attended among others by a number of women.* The population of L—— is decidedly advancing towards *Protestantism*; the rupture with Romanism has already taken place. This is indeed encouraging, but that is all. The Gospel, the power of God unto salvation to every one that believeth, has not yet penetrated the *hearts*, notwithstanding, and on this very account there is a great work to do, trusting in the Lord's assistance, in this place. The want of a schoolmaster is more particularly felt: I promised our friends to plead with the Committee for one.

"From L—— I went to V—— and C——, in both of which places I preached in the open air to great numbers, and was encouraged by the interest manifested to establish religious services; which I am also about to do in a third locality, where there are several friendly individuals."

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* The sister of our excellent evangelist of that name; she devotes herself entirely to the work of teaching and visiting the poor and sick; and has already been instrumental *in accomplishing* much good.

* As the chief supporters of Romanism in France are to be found among the women, who generally compose the great mass of the frequenters of Romanist churches, it is often more difficult to attract them to evangelical preaching than the men; and thus their presence is a favorable sign.

Good News from Sweden.

The following letter from our Missionary in Sweden, Mr. Rosenius, will be read with no little interest. The work of the Lord is certainly advancing in that hyperborean but poor kingdom. Appended to Mr. R's. letter is a note from the Rev. George Scott, formerly stationed in Stockholm, now in London, which will gratify his numerous friends in this country:

"Stockholm, October 10, 1849.

"My Very Dear and Rev. Sir,—Since I have had again this year the joy to experience the charity of our American friends, by our dear Mr. Scott of London, from whom I received the support that by your kind recommendation has been given unto me for some years past, I would herewith express my own and my family's most hearty thanks to you, and the venerable society from which this support is drawn. May our God, whom you serve continually, bless you more and more! And may he give me His grace to be more zealous and faithful in the service in which you employ me.

"I must begin by requesting your Christian forbearance with my negligence in not having written sooner. I will not trespass upon your precious time by explaining all the causes of my delay, but only say, that a letter to America written in English, which is to me as yet a difficult language, always appears a great undertaking. My time has been more than usually taken up in publishing a "History of Martyrs," in addition to my other labors since I last wrote to you. Hereafter I will try to make it a point every quarter, or at least every half year, to give you an account of the state of things among us.

"In making you briefly acquainted with our present state, I will first, to the praise of God, acknowledge, "hitherto has the Lord helped us." Though not without the opposition and revilings of the children of this world from without, and the assaults of Satan from within, yea, severe wrestling in my own weak heart, I have continued my labors under the protection of our *Immanuel*. My labors are these. *First*,—The two periodicals, the "Missionary Paper," and the "Pietist." *Second*,—Daily conversations with inquirers after salvation. *Third*,—Preaching at our meetings. *Fourth*,—Corresponding with Christians in the Provinces. My time for writing is principally in the morning before 10 o'clock; for after that I have constantly visits from those in distress of mind and praises be to the Lord, "His word has not returned void." He has in the highest degree cheered and encouraged our hearts with his blessing the last year; and this among people of every class and condition. It is true, "not many wise men after the flesh, not many mighty, not many noble are called," but we have seen even some of them bowing to the sceptre of the King of kings; we have seen miracles of the grace of God. A nobleman who two years ago was an enemy, is now paying homage to that truth which he formerly blasphemed. A man of learning has sought wisdom at the feet of Jesus, and become wise unto salvation. A lawyer has allowed the law of God to touch his conscience, and he is now seeking the protection of our Advocate with the Father against the condemnation of that law. But the greatest number of the children of God are from those who are despised and esteemed as fools by the world.

"The number of those who attend our meetings is so great that we are obliged to make a division; for instance, on the Sabbath, the persons who attend the morning meetings are not present at the evening service. It is not only in the metropolis, but also in other parts of the kingdom that the Grace of God has been displayed during these years. It appears to be a season of awakening in all this country. It is probable that the political tempests, which, during the last two years, have been shaking our

part of the world, have brought many to consider their own state. We have seen many beginning to think of religion, who formerly thought it did not merit their attention.

"It was only a few months ago that a request proceeded from one of the highest places in our community, that a society for Home Missions might be formed in our metropolis. The plan has not yet been executed, and cannot be in our present state of religious liberty. But a Society for founding an "Institute for Deaconesses" has this year been formed. Its principal aim is a spiritual care for the souls of the poor, a work of the religious persons here. Among the signs of an increasing spiritual life and hunger for spiritual food in Sweden, may be counted the sudden increase of religious periodicals. Ten years ago this country had no more than two religious papers; it has now ten or twelve, all of them more or less intended to create and satisfy spiritual hunger; such signs, as well as glad accounts from different parts of the country, give us the hope of better times. But with the exception of these bright points, a shocking impiety and a heavy slumber of death reign everywhere in our poor country.

"The Temperance cause progresses slowly. It is true that the ruling opinion with regard to it is better; yea, such, that many think the cause is advancing without the help of *associations*—some members of the Society have become so inactive, that in many places things have a sad appearance; drunkenness is even beginning to gain the victory. There are fewer distilleries than formerly, though larger and better conducted. That less brandy is consumed is clear; but it seems to be because many moderate drinkers have become absolutely temperate, while the number of drunkards does not seem to decrease. In the report of the Temperance Society at its annual meeting, there are mentioned, "accused for faults committed in a state of inebriation from 1842–46, at an average yearly 4,372; but in in 1847 they amounted to the number of 4,723. The number of patients seized with the *delirium tremens*, and brought into our hospital, was in 1844, 51; 1845, 75; 1846, 118; 1847, 150."

"Hereby I have given you briefly a view of our present condition. It will again awaken your Christian philanthrophic heart to remember Sweden in love before GOD and your benevolent brethren. Now may our LORD bless you forever with much comfort, strength and peace, for all your love! Such is the prayer of your most humble, but cordially affectionate and grateful friend in CHRIST.

"C. O. ROSENIUS.

"REV. DR. BAIRD."

"37 Vincent Sq. Westminster, Dec. 1, 1848.

"My dear brother,

"As this cover is open, I avail myself of the blank space to add a line. I hope our friend, Rosenius, will regularly write you. I urged it very earnestly upon him. There is a great and good work going on in Sweden; some of us went forth weeping, bearing precious seed, but the sowing has not been in vain.

"Satan has been, and is still, making a desperate attack on Methodism, but the things that cannot be shaken shall remain. We are building with our weapons in one hand and have of course no time, no thought to spare. The LORD will carry us safely through. All here unite in kindest remembrances, and will rejoice to hear of your welfare. Our Glasgow Alliance-meeting was glorious, but we languish at head quarters. It is up hill work, but this only proves the necessity, and the right-minded and the right-hearted must persevere.

"Yours most affectionately.

"GEO. SCOTT."

Ireland.

We have received a long and interesting communication from the Rev. Alexander King, of Ireland, so favorably known to many of our readers by his eloquent addresses during his recent visit to our country. This communication we shall give in our next number, inasmuch as it came to hand at too late an hour to enable us to give it in the present.

Help from Switzerland, Germany, &c.

We are compelled to defer till the March number of our Magazine the very interesting Report which the Rev. Philip Wolff has made of his recent visit to Basle, Berlin, Bremen, Hamburg, &c. at the request of the Committee, for the purpose of finding German evangelists, ministers, and colporteurs, for this country, to be employed by our Society, or by others in case we may not have occasion for their services.

Miscellaneous.

The man of God, and the man of pleasure—a Contrast.

The papers have widely disseminated the notice of the recent death of the excellent Dr. Black of Pittsburg, Pennsylvania, one of the most distinguished ministers of the Reformed Presbyterian Church (more commonly known in some parts as that of the *Covenanters*) in our country. Dr. Black reached a very advanced age. He had the simplicity of a child, as to his manners, notwithstanding his vast learning and great talents. Few men felt a deeper interest in the work of the American and Foreign Christian Union, as the writer of this has had occasion to know.

The *Saturday Visiter* gives the following instructive incident of this venerable man:—"Not long ago a gentleman (one who has a prospect of long life and prosperity, who loves the world and its pleasures) saw him in our office, and when he had gone sat thoughtfully a moment, then said earnestly, 'How I would like to change places with that old man!' To an exclamation of surprise, he answered, 'You see he is tottering over the grave, but there is no death before him—only a translation, *a step into heaven;* while a poor dog like me is not sure how it will be with him—might miss the road'—and he sat thoughtfully a little, then rose, and, with a sigh, walked off."

Von Humboldt's Opinion of the United States.

It is interesting to know the opinion of such a man as the celebrated Baron Alexander Humboldt—distinguished alike for his extensive travels, his amiable and benevolent character, and his profound erudition, respecting our country and its destiny. Writing to R. Walsh, Esq., the American Consul at Paris, on the 14th December, 1847, he says: "I thank you very sincerely for the information which you have so obligingly communicated to me. I congratulate your fine and free country on its moderate tendencies in the question of peace with Mexico. I have no "Papal" pretension to draw lines of demarcation on my map; but I think that the loss of the most northern parts of the internal provinces (hitherto an unpeopled Siberia, but with a fine climate) will be less sensibly felt by what you call *my* Mexico, which is that of the tropics. Moreover, for the last half century it has appeared to me quite natural that you should establish yourselves opposite the Eastern hearth (*atre*). Each nation has a special destiny to fulfil."

In another note, a few days later, he says:—

"I am delighted with your President Polk's Message, and the situation of your country generally. If my humble testimony is of any avail in your land, say to your Minister of Foreign Affairs, that I hope nothing will be renounced in the settlement with Mexico; you must keep California and you will make a glorious country of New Mexico. I look forward in my mind's eye, to America, as the greatest country; one that will have the most influence of any empire on earth."

Notices of Books.

1. THE MONUMENTS OF EGYPT; or EGYPT A WITNESS FOR THE BIBLE. By Francis L. Hawks, D. D., L.L. D. Published by Geo. P. Putnam, 155 Broadway, New-York.

This is a most interesting and instructive volume of nearly 500 pages octavo, elegantly printed, in which Dr. Hawks has given in as brief a manner as possible the results of the investigations which the Champollions, Young, Lepsius, Osborn, Bunsen, Rosellini, Hengstenberg and others have made of the hieroglyphic and other inscriptions in Egypt. The reader will find here in a short compass all that the most of people can expect, or ever desire to know, touching a subject which has probably exercised human wit more than any other that appertains to the domain of ancient literature. We know not when we have perused a work with greater satisfaction. Dr. Hawks deserves the thanks of the entire "reading world" among us, for having given us, in this condensed form, all that is, as yet, worth knowing on this interesting subject. The Biblical student will be delighted to find so many things in it to confirm his faith, and much to enable him to understand better the Mosaic writings.

2. PASTORAL REMINISCENCES; by the Rev. Shepard K. Kollock, with an introduction by the Rev. Dr. Archibald Alexander.

This is a very interesting volume of nearly 250 pages, 12mo. published by M. W. Dodd, New-York. In it the author has recorded many choice "reminiscences" of scenes and persons, which his pastoral labors had, in the course of many years, caused him to treasure up. The "Introduction," by the venerable Dr. Alexander, is such a recommendation as renders surperfluous everything of the sort from any other quarter.

3. IS CHRISTIANITY FROM GOD? or, A MANUAL OF BIBLE EVIDENCE FOR THE PEOPLE. By the Rev. John Cuming, D. D. (of London). Published by M. W. Dodd, of New-York.

This is a most valuable book, small, well printed, and in the highest degree interesting, both in matter and style. Mr. Frelinghuysen, in a brief introduction, has properly recommended it as a "*hand-book* for every man that feels it important *to think* of his origin and destiny—of what he is, and what he must shortly be." This testimony is enough,—high, but not too high.

4. GOSPEL STUDIES. By Alexander Vinet, D. D. (late Professor of Theology in Lausanne, Switzerland.) Published by Mr. Dodd.

This work should be read by all. It is a rich mine of the most valuable thoughts on very many "topics" in Christianity. Mr. Vinet was one of the greatest men in Europe in his day Switzerland has not yet ceased to deplore his death. His intellect was scarcely inferior to that of Pascal, an author whom he greatly admired and profoundly studied.

5. THE MERCY SEAT; THOUGHTS SUGGESTED BY THE LORD'S PRAYER. By Gardiner Spring, D. D. Published by M. W. Dodd, New-York.

We had seen this admirable work

in sheets. Dr. Spring has written many excellent books, but he has given us nothing better than this. May he live to write many like it! THE MERCY SEAT! What a theme! O, were it not for the Mercy Seat, what should we do? And how appropriate to us is the simple and beautiful request of the disciples: "Lord, teach us to pray."

THE CATHOLIC ALMANAC, AND LAITY'S DIRECTORY, FOR 1850.

We have examined with some care and interest this annual exhibit of the current history of the Romish Church in our country. The Almanac itself is somewhat enlarged, and now fills nearly 300 pages of small duodecimo form, compactly and cheaply printed, aiming at, and doubtless securing a wide circulation. Besides the usual contents of an almanac, here are all the directions for the fasting days and feasting days, in great abundance, enough to confound the simple-minded. Then a page or two of liturgical instruction, to explain the ornaments and ceremonies of the mass. The *altar*, the *candles*, the *crucifix*, the *amice*, the *alb*, the *maniple*, the *chasuble*; the *white*, *red*, *purple*, or *violet*, *green*, and *black* colors, with which the priest ornaments himself on different days, and other peculiarities, are all explained for the edification of the uninitiated.

More than 100 pages are occupied with the Statistics of the Hierarchy and the several Dioceses in the United States, and a complete alphabetical index follows of the names and addresses of all the priesthood, high and low. Then follows an enumeration of the several religious orders, male and female, in this country, amounting to some twenty-three divisions and sub-divisions of the former, and eighteen of the latter.

This brings us to the "*Summary of Catholicity in the United States.*" In this table there appears 30 dioceses, 1073 churches, 1081 priests, and a total of population in 20 of these dioceses amounting approximately to 1,233,350. By a very generous assumption for the remaining small dioceses, the entire number of Romanists in the Union, including California and New Mexico, is set down at about one million and a half. Quite enough to be sure, but still half a million less than our Consul at Paris lately claimed. The gain over last year is not trifling, amounting to a quarter of a million, and compares with the immense influx of foreign Romanists who have arrived during the last twelve months; thus showing that our own and other kindred endeavors to enlighten them, and turn them to a more scriptural faith and practice, while they have been crowned with cheering success, need to be increased an hundred fold.

The method, or the want of method, in arriving at the supposed population in each diocese, is remarked on by the editor of the Almanac as unsatisfactory and vague. That it is so, is sufficiently obvious by a single illustration. The diocese of Baltimore has 67 churches, and the estimate of population is 100,000; while in the diocese of New-York, with exactly the same number of churches, the population is put down at 200,000, or just twice as large as the former. Now if any one will consider how large a proportion of the Romish Churches in this diocese are insignificantly small—

the merest beginnings—he will readily understand that 3000 population to each church on an average must be greatly too large. But it is in keeping with the lofty assumptions, and vain-glorious boastings of our shrewd Bishop JOHN, who never loses an opportunity to magnify his office, and his relative importance. If we could persuade ourselves or the public that Bishop Hughes' diocese had really increased at the rate of 70,000 for the last year, it would be possible we should hope to awaken Protestants of every name to the duty of praying and laboring more vigorously for their enlightenment and conversion. Such is the gain claimed, as will be seen by a comparison of the last year's returns with the present.

The Romish periodicals in the United States are ten weekly papers, one Quarterly Review (Brownson's), and two Annuals.

The contributions of Peter-pence, the last year, for the relief of his Holiness, formerly of Rome, is put down by dioceses, and amounts to the comfortable sum of $25,978 : 24, which one cannot but wish had been more worthily bestowed. The three dioceses of Philadelphia, New-York, and Boston and Hartford, gave nearly half this amount, to aid the nefarious purposes of this spiritual and temporal despot, in crushing to the earth the infant republic which the Roman people had established.

In the general view of this, so called Catholic Church throughout the world, this manual puts down the grand total thus: Bishops 781. Population 155,777,547. This is an imposing array; but the Lord JESUS, the only Saviour, whose prerogative they invade, whose honors they would fain divide,—and thus degrade,—is far mightier than they all.

View of Public Affairs.

At length Congress, having the Message of the President and the Reports of the Heads of the Departments before it, is beginning to enter in earnest upon the transaction of business, after having been retarded for six weeks and more by the difficulties of choosing officers in the House of Representatives. Indeed, at the time of this writing, that branch of the National Legislature has not accomplished much, but the Senate has advanced *in medias res*, and begins to grapple manfully with the great subjects which demand its attention. Everything announces that the present session will be a very important one, and that it will leave permanent traces upon the pages of our Annals. GOD grant that the "wisdom which cometh from above," and only from above, may guide the deliberations and decisions of our Congress in this very critical period of our history as a nation! We have a good hope that He will deign, notwithstanding all our sins as a people, which are very heinous as well as numerous, to save us from the rocks and quicksands to which our noble Bark of State may be exposed in her great, and hitherto glorious, voyage.

We entertain this hope with confidence, for we are sure that many hearts will be lifted up in earnest prayer to Him, who was the God of our fathers, and who has in times past carried us through many trials, some of which were as great and serious as any which are now visible along our pathway. Let all pray who can. Prayer is not omnipotent, but it can influence Him who is.

As to the exciting questions connected with Slavery, they must be discussed, and they will be discussed, we venture to believe, with great ability in both Houses; and although we must not rely on man or man's wisdom, yet as God acts by means, and raises up and employs instruments suitable to the work and exigencies which demand them, we cannot but feel grateful to Him that such men as Mr. Webster, Mr. Calhoun, Mr. Clay, Mr. Berrien, Gov. McDowell, Mr. Stanley, Gov. Morehead, Mr. Winthrop, Col. Benton, and other great and wise men are now in our National Councils, and who, we trust, will not be wanting in the hour which will require the aid of their great talents, their mature experience and their well tried prudence. We must not let this great Union be dissolved, and especially when this dissolution will fail, and most signally so to bring the remedy for the evils complained of. The remark of the late King of Sweden, the celebrated old Bernadotte, to one of the corresponding secretaries of this Society, should be widely known and never forgotten. "Above all," said he, "you must keep *united* as a nation; for whatever may be the evils which result from your united state, they are nothing in comparison with those which will flow from your division. For *then*, (in the latter case,) you would *perhaps*, yes, inevitably, have *civil war*, the worst of all wars; and then too, perhaps another Napoleon would be raised up, to be another *curse to humanity!*" This was said in the most solemn and earnest manner.

But we have little fear of disunion; God will, in his good providence, show us how we may avoid that dreadful disaster, if his children in all parts of our land do their duty at the Throne of Grace, and manifest in their spirit and words that forbearance which duty, in our present circumstances, so imperatively demands. Thus far, nothing has been done by Congress which we need to specify.

In Boston, the murder, supposed or real, of Dr. Parkman, continues to agitate the public mind. In a few months the question whether Dr. P. has been murdered, and by whom, will be determined by a proper tribunal. This is one of those cases in which the excellence of the mode of administering justice which prevails in our country is made to appear—an able, discriminating, and patient judge; a bar of acute and persevering lawyers; and a jury of twelve independent and unbiased citizens.

The news from England and other parts of the foreign world is of no marked importance. Great tranquility prevails in most parts of Europe at this moment. Very insignificant consequences are to be expected from the reported insurrectionary movements in Croatia and Slavonia—provinces in the south part of Hungary, bordering on Turkey—and in Servia, a Principality

to the east of the last named, but in Turkey, and having such a relation to the Austrian Empire as Wallachia and Moldavia,—Turkish provinces north of the Danube—sustain to Russia. We attach no sort of importance to those movements. They arise from merely local causes of dissatisfaction, and not from any great patriotic principle—a principle which the inhabitants of those "Border Provinces," who, for three centuries and more, have known more of military life than anything else, are utterly incapable of appreciating.

Neither do we attach the slightest importance to the reported differences between Prussia and Austria, in relation to the course which the former has taken on the question of "German Unity." It is clear, that that country is not ripe for any such thing. The utmost which could now be achieved would be the formation of two great confederations in Germany, one in the south, the other in the north—under the overshadowing influence of Austria and Prussia, the great predominating powers in the land of Hermann and Luther.

It is again reported that the difficulties between Russia and Turkey in reference to the Hungarian and Polish refugees are settled. Turkey is to remove Bem and the other Polish officers who have embraced the Mohammedan faith from Roumelia,—in other words, from the northern parts of the empire to points more distant from Russia and Austria. It is said that Turkey will retain, for a year, the other refugees, in her fortresses. The object of this is obvious—it is that she may have an effectual opportunity of persuading the most important of them to become Mohammedans, *in order that they may enter her armies!* This would be a great thing for her at this juncture, and Russia fully comprehends the effect which this measure would ultimately have upon the discipline and character of the Turkish armies. And therefore it is that she has so earnestly demanded, in the first instance, "*extradition*," and failing in that, in the second place, *expulsion* from the Turkish empire.

According to some recent accounts, the Pope was to return to Rome on the 10th of January, and had consented to the restoration of the Constitution which existed when he so unceremoniously left that city. This news is almost too good to be true. Should it prove true, it will really demonstrate that the President of France has had astonishing perseverance. Nothing, certainly, but the influence of that government could ever bring the Pope to take such a step, and that, too, because Louis Napoleon is convinced that no government but a Constitutional one will be endured in Rome. This will be a very bitter pill for his Holiness to take. Should things so turn out, it will be manifest that the *hegira* of Pio Nono from Rome to Gaeta, and the attempt to excite the sympathy of the Roman Catholic nations, so as to secure his unconditional return to his throne, will have been made in vain.

But on this subject we need the light which Time, with his mighty torch, will soon bring us. In the meanwhile, let us feel assured that He who sits "King in Zion," will, in this, as in all the other acts of the great scheme which He is executing, "do all things well."

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th January, 1850.

MAINE.

Kennebunkport—South Cong. Ch. and Soc'y. 20 00
Augusta—South Parish Cong. Society. 39 25
Brewer—Mrs. Chloe Griffin, 3 00

NEW HAMPSHIRE.

Rochester—Dea. Daniel Mark, in part for life membership, 5 00
Wincham—Individuals, 3 50
Part of bequest of the late Rev. Saml. Harris, to make Rev. Loren Thayer L. M. 20 00
Boscawen—Rev. C. B. Tracy's parish, 23 00
Portsmouth—Methodist E. Church, 10 00
Exeter—Second Cong. Soc'y. a balance, 15 56
Auburn—Dea. Benj. Pike Chase, 3 00

MASSACHUSETTS.

Wareham—Miss Elizabeth Kenny, 4 00
Leicester—Dr. John Nelson's Ch and Soc'y. 51 35
South Deerfield—First Cong. Ch. and Soc'y. in full, to make Dea Cyrus A. Stowell L.M. 22 00
East Hampton—Dea. Saml. Williston, 50 00
Boston—Park street Ch. collection, 125 00
Wenham—Rev. J. Taylor, pastor, 13 00
Hamilton—Rev. Mr. Murlough, 15 00
South Boston—Methodist E. Ch. 30 00
Newton—Corner's M. E. Ch. 5 00
Dedham—M E Ch. 5 00
Webster—M. E. Ch. 1 50
Worcester—First M. E. Ch. 3 00
Boston—Broomfield-st M. E. Ch. 45 00
Saugus—Per Rev. Mr. Mann, 25 00
Dudley—Ladies' Soc'y. in full for Mrs. Maria S. Bates, 9 00
Andover—South Cong. Society, 39 00
Brighton—Rev. Arthur Swazey's Soc'y. to make him L. M. 51 65
Braintree and Weymouth—Rev. Jas. Perkins' Soc'y. to make him L. M. 36 00
Boxonville—Rev. Mr. Northups' Soc'y. a bal. 50
North Brookfield—Dea. Tyler Batchellor, 5 00
Woburn—First Cong. Soc'y a balance col. 15 00
A Friend, 50
Framingham—Ho'lis' Ev. Soc'y. to make Rev. J. N. Terbox L. M. 32 10
Attleboro—Rev. Jonathan Cranes' Soc'y. in full, to make him L. D. 40 00
Sharon—Balance col. 1 19
Hadley—James B. Porter, to constitute himself and wife life members, 60 00
Palmer—Cong. Ch. and Soc'y. 4 30
South Hadley—Cong. Ch. to make Rev. Thos. Lamrie L. M. 36 25
Monson—Cong. Ch. a balance, 3 50
E. Granville—Cong. and Soc'y. 5 25
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Millbury—Second Cong. Ch. in part, to make Rev. L. Grings L. M. 11 53
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Southwick—Bapt. Ch. a balance, 2 41

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Second M. E. Ch. 8 00

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East Hampton—Rev. Wm. Russell, in part, to make him L. M. 13 75
Noank—Dea. John Palmer, 5 00
North Branford—Rev. Geo. J. Wood, 1 00
Glastenbury—Joseph Wright, 3 00
Greenwich—First Cong. Ch. in part for life membership, 20 00
Stamford—First Cong. Ch. to support colporteur in France, 80 00
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Pokeepsie—Ladies of 1st Dutch Refd. Ch. 32 25
Miller's Place—A. L. Brown, 1 00
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Catskill—Presb. Ch. S. S. Day, 5. Jas. Millard, 5. 10 00
Caleb Day, 10. H. Whittlesey, 5. 15 00
Mrs. Mary B. Day, 5. Caroline Day, 8. 13 00
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Hudson—Presb. Ch. 46 50
Reformed Dutch Church, 11 00
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Cong. Church, 25 72
Presb. Church, in part, 13 00
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Refd. Dutch Ch Harlem, to make Rev. Mr. Lord, L. M. 35 04
M. E. Ch. Harlem, Union Meeting, 39 95
Flathush—Union Meeting in Ref. D. Ch. 29 36
Milton—Lyman Marshall, 50
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Methodist E. Cong. 2 25
Bellfont—To make their pastor, Rev. James Lynn L. M. 50 13
Individuals of Meth. and Lutheran Ch. 2 76
Milesburgh—Contribution, 2 97
Hublersburg and Spring Mills—Presb. Cong. to make Rev. Chas. Diver L. M. 37 50
Bolesbury—Zion's Church, 7 50
Perryville—Presb. Church, 4 50
Hollidaysburg—Presb. Cong. to make Rev. David M'Kinney L. M. 65 00

Baptist Cong.	10 00
Lutheran,	1 10
King-ton—Presb. Church,	22 23
Meth. E. Church, in part, with 5 from J. P. Hunt, to make Rev. J. J. Porter L. M.	3 68
Shipingburg—United Meeting,	27 62
Greencastle—Rev. J. R. Agnew,	1 00
Wilkestown—Friends,	2 25
VIRGINIA.	
Falling Water—Presb. Ch. in part, to make Rev. L. W. Wilson, L. M.	4 25
Martinsburg—United Cong. to make Rev. W. Love L. M.	40 32
Shepardstown—Week Ev. Meeting,	10 21
Harper's Ferry,	5 45
Charlestown—A few friends,	2 72
Winchester—M. E. Church,	8 91
Rev. A. H. H. Boyd's Presb. Church,	32 00
Rev. Mr. Krauth's Lutheran Church, to make him L. M.	22 00
Winchester—Friends in Epis. Church,	5 00
Strasburg—United Cong. Week Meeting	11 42
Woodstock—United Cong. to make Rev. Mr. Torry, L. M.	20 06
Staunton—Presb. Church and Cong. to make Rev. B. M. Smith life director,	87 94
Meth. E. Church in part, to make Rev. T. M. Reese L. M.	28 41
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Lexington—Presb. Ch. and friends, to make Rev. Wm. S. White, L. M.	140 50
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MICHIGAN.	
Niles—Presb. Church, to make Rev. Alfred Bryant L. M.	4183
DISTRICT OF COLUMBIA.	
Washington City—Col. M. Nourse,	10 00

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through mistake.

Per Rev. Daniel Gibbs, collection in Co	
Windham.	
Morgan—Balance of Collection,	
East Euclid—Collection in M. E. Churc	
Kirtland—Balance of collection,	
Unionville—Collection,	
Collection in Baptist Church,	
United Congregation,	
Chardon—United Congregation,	
Freedom Congregational Church,	
Cuyahoga Falls—Methodist Churches	
Congregational Church,	
Jefferson—United Congregation,	
Mrs. Wade,	

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Treasurer Am. & For. Chri

New-York, Jan. 10, 1850.

Donations for Portugu

B. W. Dwight, Esq $3, by his so
Rhi, Brooklyn, 1. Hannah Stevens,
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Morris, Washington City, 10 Ladie
Clark's family, Stanton, Va. 3 10. Miss E
1. W. B. Crawford, 1. J. Rear, 3. A
5. Major Preston, 20. North Chur
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2. Friends, Geneva, N. Y. 2 63. M
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ter, 3. Rev. Moses Thatcher, 50 ce
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Miss R. 50 cents. J. M. Grant, 12½ cent

The acknowledgement in December
9 70, from Rev. Mr. Perkins Society, E
Weymouth, for Portuguese, should ha

Clothing for Portugue

One bundle, Greenwich, N. Y. O
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ton. One small bundle, Mrs. Barclay
One do, ladies of Glastenbury, Ct. One
garments, from a friend, City, New-Yo

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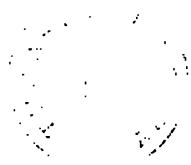

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. 1. MARCH, 1850. No. 3.

We beg leave to invite the attention of our readers to the following document, which the Executive Committee of the Society have addressed to its friends and patrons. We hope that it will receive the serious consideration of all our subscribers, and elicit a favorable and liberal response. Our Magazine goes to more than twelve thousand families, and will probably be read by three or four times that number of individuals. How many among them could aid the Society in this time of its great need, by forwarding, each, a dollar, two dollars, five dollars, ten dollars, or more! The Committee will be most thankful to receive, by mail, whatever sums our friends may be able and disposed to send. Very many of our subscribers, by making a little effort to engage others to coöperate with them, might send one of the sums named above, or some other, in the shape of a note on some good bank. So well established, and so safe are the mails of our country, that there is almost no risk in transmitting money by that mode of conveyance. We take the liberty of making these suggestions, with the earnest hope that many of our friends will have the kindness to do what they can, to enable the Society to meet the numerous and pressing demands from abroad, for that help which is evidently very greatly needed. May He, in whose hands are all hearts, dispose all to do what they can, and to "come up to the help of the LORD, to the help of the LORD against the mighty."

An Appeal to the Friends of the American and Foreign Christian Union, by the Executive Committee.

The Executive Committee of the *American and Foreign Christian Union* would most respectfully, but earnestly, beg the attention of the friends and patrons of the Society to the following statement and appeal.

It is well known to you, dear brethren, that *The Foreign Evangelical Society*, *The American Protestant Society*, and *The Christian Alliance* were united, last May, in a new Society, which bears the above-stated name, and which has undertaken the work, and assumed the responsibilities that formerly appertained to the three. The new Society entered, at once, with vigor upon the prosecution of its great work of diffusing the Truth among the Papal population of our own country, especially that of a foreign origin; and the Commit-

tee are happy to be able to state that they have now nearly thirty Irish, German, French, Spanish, Portuguese and Italian laborers, successfully at work at important points in our country. Scarcely a month has passed away since the union of these Societies, without some addition being made to the list of its laborers in the Home Department. And GOD has signally blessed the labors of those who have been employed.

But the Committee feel constrained to say, that they are much concerned lest the foreign portion of the field of their labors may suffer. And in fact nothing can prevent this but the most vigorous exertions on the part of the friends of the Society. It will be necessary to raise for this department of the Society's operations, at least the sum of fifteen thousand dollars before next May, in addition to what is needed for the Home field, which will not be less than five thousand dollars. To do this, we shall need the prompt and liberal aid of all our friends. Within the last few weeks, and even within the last few days, the Committee have received the most urgent appeals from France, Italy, Belgium, Ireland, Canada—appeals which must be responded to in a liberal manner. GOD is opening, every year, many doors for the entrance of the Truth into those countries, notwithstanding the efforts of Antichrist to prevent our efforts. The Committee are confident, that if all those who are favorably disposed to the Society could read the letters which they have lately received from the countries just named—many of which contain facts that cannot now be safely published—there would be no want of the means to meet the demands which these appeals contain.

Help, too, is needed for down-trodden Hungary, and for the vast, but benighted Empire of Russia, to scatter in both the messages of eternal life. And there is Mexico on our borders, and Granada, Chili, Brazil, and other portions of South America, in which much may be done, and for attempting which the Committee are fully prepared, if the means should be furnished.

In common with other Societies, *The American and Foreign Christian Union* felt the paralyzing influence of the *cholera* during the summer. In addition to this, the bringing to this country of so many hundreds of exiled Portuguese Protestants—driven from Madeira by persecution—their support in N. York for so long a period, last summer and autumn, (on account of the general prevalence of the cholera,) and their removal to Illinois, not only imposed a very heavy burden upon the Society, and occupied much of the time of one of its Corresponding Secretaries and some of its agents, but also diverted no inconsiderable amount of funds which would have been otherwise received for the Society's ordinary and peculiar work. But now this embarrassment has passed away in a good measure, and the Committee would devote their energies to the appropriate work of the Society with redoubled vigor. To be enabled to do this, they would make an earnest appeal to the friends of the Society, and of the cause which it seeks to promote. Brethren and friends, give us your prompt and generous aid. Such aid will enable us to meet the very pressing calls

which are made upon us from our Christian friends abroad for help, in this the time of their need. Whatever you can do, be so good as to do it soon.

THOMAS DE WITT, *President of the Society.*
THEO. FRELINGHUYSEN, *President of the Board.*

JOHN DOWLING,
J. P. THOMPSON,
E. L. BEADLE,
JOHN ROBINSON,
THEO. DWIGHT,
G. B. CHITTENDEN,
} *Members of the Executive Committee.*

R. BAIRD,
H. NORTON,
} *Cor. Secretaries.*

M. DE MOTTE, *Treasurer.*

The Waldenses.

In the last number of the AMERICAN AND FOREIGN CHRISTIAN UNION, we gave a "Letter from the TABLE of the Waldensian Synod," containing an earnest appeal to our American Churches for help. That appeal, we are happy to say, has not been made in vain—as we shall show in another place.

This people should be dear to the hearts of all who love the Lord JESUS CHRIST in all parts of the world—for two reasons: first, for the heroic and long-continued struggles which they made for the preservation of the TRUTH, when Rome, having triumphed over the Albigenses in France, and the "Brethren" in Bohemia, maintained her cruel domination in all the rest of Western Christendom; and, second, because they have evidently been preserved from destruction for the accomplishment of a great and good work in both Italy and France.

On this account we think our readers will be pleased to gain as much information respecting them, as the limits of our work will permit us to give. We have, therefore, concluded to occupy a number of the pages of the present volume with brief notices of this people—their country, history, character, religious economy, present religious state, most remarkable localities and scenes, &c. In the present number the reader will find a well executed map of the country which this wonderful people inhabit, as well as a description of its chief geographical features. In a succeeding number we shall give a short history of these noble defenders and "witnesses" of the Truth, with a view of LA TOUR, their chief town, and a notice of their College and Hospital, both of which are situated in that place. In other numbers we shall give views of Pra del Tor, La Basille, and Prali, which are among the most interesting localities in the mountain home of this poor, but heaven-preserved people.

By pursuing this course, our readers will have, at the end of the year,

much important information respecting a people, who, we are sure, will have much to do, at a future and no distant day, in the regeneration of the northern portions of Italy, as well as the south-eastern parts of France. The interest of these sketches will be greatly enhanced by the striking illustrations which will accompany them. In the present number we give a map of their country, as without this our readers would have but an imperfect conception of the home of these excellent people.

COUNTRY OF THE WALDENSES.

There is every reason to believe that in the middle ages of Christianity—say in the eighth, ninth, tenth, and eleventh centuries—the number of those who maintained the *Truth as it is in Jesus*, in the valleys, amid the towering Alps, was very great. It is said, that at one period there were as many as eight hundred thousand living in the numerous and deep valleys which lie in both the eastern and western sides of that great mountain range. But persecution and war succeeded in reducing them to the limits which they now occupy—a small country on the Italian side of the Alps, bounded on the east by the plains of Piedmont, and on the west by the eastern borders of France and Savoy. The greatest length of their country, from south-east to north-west, is about twenty-two miles; its width, from north to south, scarcely exceeds fifteen. This little territory lies wholly in the mountains, and is distant some twenty five miles from Turin, the capital of the kingdom of Sardinia. It lies nearly in a south-west direction from that city.

The reader will, therefore, perceive that the Waldenses are *Italians*. As they are called *Vaudois* in French, some persons, in this country as well as in England, confound them with the inhabitants of the *Canton de Vaud*, in Switzerland, who are also called *Vaudois* in French, but who occupy a country that is at least one hundred and fifty miles distant from that of the Waldenses.

The country of the Waldenses lies wholly within the Alps. By an inspection of the accompanying map, the reader will perceive that the southern part of their country is drained by a small river, called the *Pelice*, into which many smaller confluents fall from the north and the south, the most considerable of which is the Angrogna, which unites with the Pelice a little below the village of La Tour, which may be called the *capital of the Waldenses*.

VALLEY OF LUSERNE.

In the valley of Luserne, just below the eastern lines of the Waldensian territory, lies the Italian town of Luserne. This town is of considerable size, and is famous for its markets, held several times a year, which are much frequented by the Waldenses who live within the range of the Valley of the Pelice—commonly called the *Valley of Luserne*—and its branches.

This is the finest part of the country of the Waldenses. Within its limits lie several of the best of their fifteen parishes. Just as one enters the Val-

ley of Luserne—which is nearly two miles wide at the mouth, and gradually diminishes in breadth, till, at the distance of ten miles up in the mountains, it becomes of no considerable width—lies, in the north side of the valley, the parish of *St. Jean*, which has about two thousand three hundred and fifty inhabitants, and in which the village of St. Jean is the only place of much note.

A mile or two higher up the valley is the parish of *La Tour*, which has a population of nearly two thousand five hundred. This is one of the finest parishes of the Waldenses, but the number of Roman Catholics in it is far greater than in any other parish, for reasons which we shall give in another place.

Higher up the valley still, lies the parish of *Villar*. And at the head of the valley is the parish of *Bobi*;—the former having a Waldensian, or Protestant population, of nearly two thousand seven hundred, and quite four hundred Roman Catholics; and the latter, fifteen hundred and forty Protestants, and seventy or eighty Romanists. The alluvial plains in these parishes have often suffered from the sudden and tremendous freshets which sweep down the Pelice and its branches. This whole valley, from St. Jean up to the highest point in it, has been the scene of many most wonderful events. Most of its numerous villages and hamlets have been "baptized with blood," and have witnessed heroic combats.

VALLEY OF RORA.

In the most southern edge of the country of the Waldenses, lies the parish of *Rora*, in the valley of a confluent of the Pelice. This parish has a population of seven hundred and twenty-five, of whom about forty are Roman Catholics. This truly mountain parish has a history, and a very remarkable one. It was among the people of this parish (where bloody scenes of persecution occurred in 1655, under the reign of one of his ancestors,) that Victor Amadeus, the Duke of Savoy, found protection in the beginning of the eighteenth century, when driven by the French from his capital—the wolf compelled to find shelter with the lamb! Upon quitting his place of safety, he gave his silver goblet, or drinking cup, to the family whose hospitality he had enjoyed. This cup descended as an heir-loom in that family, till Durand Canton, its last possessor, was compelled by poverty, a few years ago, to sell it.

VALLEY OF ANGROGNA.

Immediately north of the Valley of Luserne, lies the Valley of *Angrogna*, whose torrent-stream falls into the Pelice below La Tour. This valley may be called the "holy valley" of the Waldenses. It was in this narrow and easily-defended valley, that they were often compelled to take refuge during their many wars with the dukes of Savoy, in defence of their rights. High up that valley, at a distance of eight miles from La Tour, is the village or hamlet of *Pra del Tor*, where, in ancient times, the Waldensian synod often held its

meetings, and where, too, was their "School of the Prophets." This valley constitutes one parish, and has a population of about two thousand seven hundred and fifty souls, of whom more than six hundred are Roman Catholics. There are two Protestant and two Roman Catholic places of worship in the valley. In no part of the Waldensian territory have more memorable occurrences taken place than in the valley of Angrogna.

VALLEY OF CLUSONE.

On the northern side of the country of the Waldenses flows the Clusone, which forms their boundary in that direction for a considerable distance. The lowest parish in this portion of their country is *Prarustin*—a very fine one—having a population of more than two thousand four hundred Protestants, and sixty or seventy Roman Catholics. This is one of the most fertile districts of the Waldenses. It has two churches.

Above this parish lies that of *St. Germain*, which takes its name from a pleasant village on the river. This parish is exceedingly mountainous, and the population is not great. But the next parish above, that of *Pramol*—having one thousand three hundred and fifty Protestants, and one hundred and fifty Romanists—is still more mountainous.

On the northern bank of the Clusone lies an admirable road, which Napoleon made, and which, commencing at Pignerol, passes through the village of Perouse, and the strong fortress of Fenestrelle, crosses Mount Genevre into France, and descends in the valley of Durance, by the cities of Briançon, Embrun, &c. This was the most frequented route from Italy into Gaul in the times of the Romans, and it is probable that Irenæus, and other Christian Missionaries, often pursued it. Some suppose that both Julius Cæsar and Hannibal passed this same route.

VALLEY OF ST. MARTIN.

Opposite to the Roman Catholic town of Perouse, the Germanesca, which flows through the Valley of St. Martin, falls into the Clusone. The first parish in this valley is that of *Pomaret*, which takes its name from a very pleasant village, which stands at the junction of the two rivers just named. It has a population of more than one thousand five hundred Protestants, and two hundred Roman Catholics. There is here a good Grammar school, and a Dispensary.

The next parish in this valley is that of *Ville Sèche*, very mountainous, which has a population of nearly two thousand five hundred souls, of whom, eight hundred are Roman Catholics.

Above Ville Sèche lie the parishes of *Maneille* and *Macel:* the former has only seven hundred inhabitants, of whom two hundred are Roman Catholics; and the latter one thousand and forty, of whom about two hundred and fifty are Roman Catholics.

In the upper part of the parish of Macel stands the hamlet of *Basille*, on the left bank of the torrent, opposite the famous high cone-shaped mass of rocks, called *Balsi*. It was on this *natural fortress* that Henri Arnaud, with a few hundred Waldensian soldiers, made such a wonderful defence in the winter of 1689–90 against twenty-two thousand French and Savoyards, of which we shall speak at another time.

On the south-western branch of the Germanesca lie the two highest, most dreary, poorest, and most dangerous parishes of the Waldenses—those of *Rodoret*, containing less than seven hundred inhabitants, of whom one hundred and fifty are Roman Catholics; and *Prali*, which has about eight hundred inhabitants, of whom no more than about a dozen are Roman Catholics, who have a small chapel at the village of Prali, whilst the Protestant church is at Guigot, two miles higher up in the valley. The inhabitants of these parishes are dreadfully exposed to *avalanches*.

It is difficult to give an American, who has never seen any mountains which have much resemblance to the Alps, a vivid and clear idea of the wonderful country in which the Waldenses live. The lower, or eastern mountains of their country are, for the most part, far higher than any which we have in our country. Whilst those in the upper, or western part, are indeed stupendous. On the lower sides of all these mountains there are trees, excepting where they are composed of such perpendicular masses of rocks that the roots of no tree can find a foot-hold. At the height of three or four thousand feet nothing but bushes is seen growing among the rocks. At the height of five or six thousand feet there is considerable grass growing in spots. It is up to these *alps*, or *grassy spots*, that the Waldenses drive up their cattle, sheep, and goats, and pasture them for three months in the summer, whilst those who take care of them, and make cheese and butter, live in *châlets*, or temporary huts. The summits of the mountains above are masses of greyish rock, and are often covered with snow as early as September. Indeed, in the ravines and crevices of these summits, especially in a northern exposure, snow lies the whole year. The top of *Mount Viso*, on the southern boundary of the country of the Waldenses, is nothing but a mass of snow both summer and winter. In the upper valleys, the winters, which are often tremendously severe, last eight months, and sometimes nine!

In the lower valleys there is some excellent land, a large portion of which is, alas, in the hands of Roman Catholics. In those valleys the people in easy circumstances, occupy in the larger and better villages, houses built of brick, or stone, and *stuccoed*, or plastered outside. In the upper valleys they live in poor, little stone houses, which are extremely uncomfortable, often having stone floors, very small windows, and every way cheerless and dreary. In the extremely cold weather the people often betake themselves to the stable, and sit down among the cattle and sheep—the women knitting, and the men making baskets, &c.—the live-long day, kept warm by the genial warmth of the animals.

In the lower valleys they raise rye, a little wheat, flax, some vines, potatoes, &c. In the upper valleys there is but little ground that can be cultivated—here and there patches on the mountain sides. In many places stone walls are built, to form terraces, in order to create small areas for raising potatoes. The chestnut tree, which grows abundantly in their lower valleys, furnishes much of the food of the poor people. The fruit of that tree, in Italy, is far larger than it is with us. Roasted, and ground up with rye, the chestnut makes better bread than many who have not seen it would imagine. And as the poorer Waldenses bake their bread but once a year, they are not likely to consume so large a quantity of that article as we do.*

There are few people among the Waldenses who possess much property; the greater part are very poor. They are an industrious, frugal, contented, excellent people. We have seen much of them. They are very civil, and even polite in their manners. We never saw one of them begging. They are kind to their Roman Catholic neighbors, and speak well of them.

The number of these people is about twenty-two thousand. The number of the Roman Catholics living in the same country is rather more than four thousand, and is constantly but slowly increasing. There are as many Roman Catholic churches and chapels as there are Protestant places of worship; whilst the Romish clergy, including the monks in a monastery at La Tour, probably exceed the number of the Protestant pastors. But on this point we shall have more to say in another number. We have not intended to do more in this than to give some description of the country in which these excellent people live. Of their *history* we shall say something in our next.

We will only add, that the reader will see in a corner of the map the beautiful *coat of arms* of the Waldenses—*a lamp surrounded by seven stars*—and the very appropriate motto, LUX LUCET IN TENEBRIS, (the light shineth in darkness,) forming the border. Could anything be more proper for this wonderful people, who so long shone "*as lights in the world, holding forth the word of life,*" when darkness, worse than that of old Egypt, enveloped the rest of Christendom?

Letter to the Rev. Dr. Candlish, of Edinburgh, Scotland, by one of the Corresponding Secretaries of the Society.

No. II.

MY DEAR DR. CANDLISH,

I proceed now to the consideration of the reasons—some of which I submitted to the meeting, in Edinburgh, to which I referred in my first letter—

* To many, this statement may appear incredible; it is, nevertheless, true. Amid those high mountains, with their pure atmosphere, it is easier to preserve well-baked bread than it is with us. The peasants in the north part of Sweden bake their bread twice a year.

why the Protestants of Great Britain, of the United States, and of the rest of the Protestant world, should direct their greatest energies to the propagation of the Truth in the Papal world, wherever the way is open for it.

For the present, let it be taken for granted—what I shall attempt to prove in another letter—that many parts of the Papal world are open for the entrance of what we, as Protestants, believe to be the TRUE GOSPEL, and for the recommencement of the Reformation of the Sixteenth Century.

1. The first argument for the vigorous prosecution of the work in Papal lands which I would employ, is derived from the example of the Apostles. The Saviour's last command to these men was: *Go ye into all the world, and preach the Gospel to every creature.* This was certainly explicit enough—nothing could be more so. Their commission embraced the whole earth, with all its various nations, speaking many languages, and in every possible condition—from the most debasing barbarism, which involved the greatest part of mankind, up to the most refined civilization of Greece and Rome.

And where did these men begin their mission? They were a little band, and the wide world was before them, with nothing but the Spirit and Providence of their ascended Master as their guides. According to His command they began at Jerusalem; and soon spread the tidings of salvation throughout their native land. In a few years they were led by the heavenly guides, just mentioned, to extend their labors beyond the narrow limits of Palestine. And whither then did they go? They went into Syria, into the Valleys of the Euphrates and the Tigris, into all Asia-Minor, into Macedonia and Greece, into Italy, into Egypt, and probably into Spain and the south part of France. In a word, their first, their greatest efforts were made to carry the Gospel into the most civilized portions of the great Roman empire, which then embraced the entire civilized world. Of this any man will be convinced by reading the *Acts of the Apostles.*

Why did these men pursue this course? There were barbarous countries enough in the northern, middle, eastern and southern parts of Asia; in the middle and northern parts of Europe, and in the middle and southern parts of Africa. Why did they, then, direct their first efforts to the most civilized countries of that day? It was because their Master knew—if they did not—how important it was that His religion should be early planted and firmly established in all those countries (and first of all in the most important centres of influence in each) in which there was most of civilization, of learning, of the arts and sciences, of philosophy, of commerce, of every thing which gives the people of our country an influence over those of another.

And what was the result? It was that Christianity early gained a foothold in all the great cities of the countries just named, spread thence into more remote parts, until, at the end of three centuries—notwithstanding the dreadful persecutions which it encountered—it reached the remotest limits of the Roman Empire, with its hundred and twenty millions of inhabitants, and

established itself on the throne of the Cæsars. But, if instead of commencing its career at the centre, as it were, of the civilized world, it had begun at the circumferance—amid the barbarism of the confines—what long ages must have passed before it had achieved the conquest which it did!

Should we lose sight of this example in our efforts to convert the world? We live in a wonderful day. The whole world—Pagan, Mohammedan, Papal, is opening to receive the Gospel.. Countries and nations which could not be reached by its influences a hundred years ago, fifty years ago, and even ten years ago, are now opening to prudent and well-directed efforts to propagate the Truth in them. Never, in the history of our race, has the world seen any thing like what is now going on. I do not stop to inquire into the *causes* of all this—it is not necessary I should. The *fact* is what we have now to deal with.

Under these circumstances, since we have neither men enough, nor money sufficient, to carry the Gospel immediately to all the portions of the human race, ought we not to make a wise use of what we have? Ought we not to direct our efforts to the most important centres of power, to those nations which are exerting the greatest influence in the world; to nations which, when they shall have received the Gospel, can do the most to impart it to others that may be still destitute of it? This would certainly seem to be a dictate of common sense.

If that be so, whilst we should prosecute with vigor the work of sending the Gospel to the Heathen and the Mohammedans, as fast as God opens the way, we should certainly carry it into Papal nations, some of which exert an incomparably greater influence upon the rest of mankind than any Pagan or Mohammedan country. And yet we have been too long going round, or going over, the Papal nations, to reach those which are Pagan, and leaving them (Papal nations) in almost as deplorable a degree of ignorance of the true Gospel as the Heathen themselves.

This cannot be a wise policy. Not so does Rome act. Whilst she is doing something to spread her religion among Heathen and Mohammedan nations, her greatest solicitude, her greatest efforts are bestowed upon Protestant countries—upon Great Britain and her colonies, and upon these United States of North America. She is wise, very wise in all this. She knows how desirable it is to subvert Protestantism in its strongest holds. Even Rome sets us an example.

2. If we would succeed in spreading the Truth among the Heathen and Mohammedan nations, it would seem absolutely necessary to attack Rome also, and subvert her power in her own domain; for until this be done, she will do all she can to overthrow our missions among those nations. She will plant a mission wherever we plant one, as the history of her efforts in the Society Islands, the Sandwich Islands, the Western coast of Africa, and other places, abundantly attest. She hinders us even on heathen ground, and this is the most of what she is doing in that direction.

3. The best interests of Protestantism in almost every part of its own domains, especially is this true of Great Britain and these United States, and to some extent of Germany, require that we should, in earnest, take up and prosecute the work of carrying the Gospel into all portions of the Papal world that are accessible. We have acted on the *defensive* long enough. Rome would, indeed, have us continue this course, but we cannot afford to do it. It is better, it is cheaper, it is easier to invade, in this warfare, than to be invaded. I would meet Rome in her own domain, and if possible, in the "Eternal City" itself, rather than on the confines of that domain. She is weakest near at home. She is there perfectly understood by all well-informed people. She has there exerted all her blighting and accursing influence. With us, in the United States, she prates about liberty, about the rights of the people; even about the rights of conscience, and about the education of the masses. Has she been in the habit of talking thus in Italy, in Spain, or in any other country where she has had her own way? No, verily, no! But here, in these United States, she dares to talk in this way, and among our Protestants, who are, many of them, very ignorant of the true character of Romanism, she finds persons who are credulous enough to believe her assertions. She cannot do this very readily in her own domain. She dare not do it.

It may truly be said that the best interests of England and these United States are deeply concerned in the spread of the Truth in Papal lands. What could prove a greater blessing to the former than the conversion of Ireland to the true Faith? And what a blessing to the latter, if not only Ireland, but all the Papal portions of the Continent and of this western hemisphere were to receive the true Gospel! The stream of emigration from the Old World—a very large portion of it from Papal nations, which is reaching us is immense, and threatens to produce the most serious consequences. Can we be indifferent, therefore, to the conversion of the Papal world? Rome is raising and expending vast sums, annually, to spread her corrupt doctrines in the British realm, and in the United States. Ought not British and American Christians to do as much, and far more, to spread the Truth in her domains? I am sure you will agree with me in saying that they ought. If the hundreds of thousands of emigrants from Europe, who are now annually flocking to my country, were all enlightened Protestants, I could have no fears for the stability of its political and religious institutions. And if Ireland were like Scotland, in its religious faith, what a load of deepest solicitude would be removed from the minds of British Christians and patriots! In my humble judgment, we shall never see either the one or the other of these desired blessings, until the Protestants of both countries wake up to discharge, with all their energies, the *duty* of carrying the Truth into all Rome's great domain, and give her something else to do besides sending her Missionaries, of various sorts, among us. In a word, whilst I would by no means neglect (as you will learn hereafter) the work of saving Romanists that are already among us, and the tens

of thousands who are arriving almost daily, I would carry the war, if I may use the expression,—not a war of violence and blood, but of love and truth,—into the country of the enemy. That this can be done I will try to show in my next.

With great respect, I am yours truly, R. Baird.

The Vicar of Esto, or the Spanish Confessor in the Nineteenth Century.

The following notice of one whom the Truth had emancipated from the errors of Rome, appeared lately in the columns of the *New-York Observer:*

Juan Antonio Solano was a native of Verdun in Aragon. While at the University he studied the philosophy of Aristotle, and the scholastic divinity. He was a devout son of the Romish church, and having become an ecclesiastic, he was appointed Vicar of Esto, in the diocess of Java.

He had naturally an inquisitive and inventive mind, and though he was ignorant of the Baconian method, he made no small progress in mechanical philosophy. He invented several implements for facilitating the labors of the husbandman, and in various ways employed his inventive powers in promoting the temporal prosperity of the people committed to his care.

At length he was visited with a severe illness, which rendered him a cripple for life. Being unable to resume his active pursuits, he devoted himself to theological studies. It happened that his small library contained a copy of the Scriptures. One day he was led to open it, and he soon became interested in what he read. He laid aside the scholastic divinity, and spent all his time in the study of a book which had hitherto been entirely neglected. The consequence was, a gradual change in his religious views, which ere long became substantially those which are held by the leading Protestant churches.

He was sensible that he could no longer teach the doctrines, and observe the rites of the church at whose altars he was appointed to officiate. He was not disposed to conceal, for a moment, the change which had taken place in his opinions. He drew up a statement of his views, and submitted it to the bishop of his diocess. The bishop paid no attention to his communication. He then laid his statement before the theological faculty of the University of Saragossa. The professors did not attempt to refute his positions. There was for them a more easy, if not a more excellent way: it was to refer the matter to the Inquisition. The consequence was, that he was arrested and thrown into the prison of the *holy tribunal* at Saragossa. This, in the infirm state of his health, was almost the same as sending him to his grave.

By the aid of his friends he succeeded in escaping from the prison, and in reaching the nearest town in France. There, in comparative safety, he considered what course duty required him to pursue.—Should he flee to England, or to America, where he was sure of the sympathy of Protestant hearts, and where the familiars of the Inquisition could not reach him? Or should he return to his flock, and bear testimony to the truth in face of death? He decided to do the latter. He returned to Esto, and was soon again in the power of those from whose prison he had so recently escaped.

When summoned before that terrible tribunal, he made a frank avowal of his opinions, and declared that he had not derived them from Protestant books, but from the Word of God alone. He declared that the Bible was the sole rule of faith and practice—he denied the infallibility of the Church—he affirmed that purgatory was a human invention. The tri-

bunal, after going through the ordinary forms, decided that the prisoner should be delivered over to the secular arm.

Arce, the inquisitor-general, (who was suspected of infidelity,) was averse to an execution by fire during his administration. He accordingly prevailed on the council to order a new trial. The result was the renewal of the former sentence.

Arce made another effort to avoid the necessity of an *auto de fe*. He caused an inquiry to be made respecting the mental sanity of the prisoner. A physician was found who pronounced him insane; but when closely questioned as to the grounds of his opinion, he could assign no other than that the prisoner had published opinions different from those of his brethren.

An effort was then made to induce Solano to retract his opinions. The effort was vain; all arguments drawn from the decisions of Popes and Councils had no weight with one who had learned to rely solely on the Word of God.

In the mean time he was taken ill of a fever, and it soon became manifest that his life was drawing to a close. Great efforts were made to win him back to the Church, but without success. He thanked his attendants for their efforts in behalf of what they supposed to be his salvation, but assured them that he could not recant without offending God, and betraying His truth. When he was near his end, the physician informed him of his danger, and exhorted him to avail himself of the few moments that remained, to become reconciled to the Church. "I am in the hands of God," said the prisoner, "and have nothing more to do." In a short time he was released from his sufferings, and the persecutors were robbed of their victim. This was in the year 1805. The last Spaniard who was actually committed to the flames perished at Seville in 1781.

HISTORICUS.

(Continued from last number.)

Account of a discussion which took place in the month of July, 1848, between a Missionary-Evangelist of the American and Foreign Christian Union, residing in the village of B——, and the Roman Catholic Priest of M——, at the town of B——, —— county, New-York.

Priest. If we pray to the saints, we pray to them as being the friends of God; but we do not grant them an entire confidence, it is not a sin to pray to the friends of God.

Missionary. Since God has not commanded it, and it is contrary to the laws of JESUS CHRIST, the only Mediator recognized and established by the law of God, between God and men, it is evident that it is a sin, and a great sin; since it turns immortal souls from the only way by which they can come to the Father; which way is revealed to us in St. John, 14 : 6, where JESUS says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." As to what you say that you do not put entire confidence in the saints, why then in your chaplet, which you say I ridicule, do you address ten prayers to the Holy Virgin for one to God?

Priest. It is false; we do not pray any more to the Holy Virgin than to God; we believe in God, and we pray to him. No, my children, we do not pray any more to the Holy Virgin than to God; it is thus that this man calumniates our religion; go seek your church in the clouds, Mr. M——, and do not trouble my flock.

Missionary. Is there a rosary here? They brought me one. I took it and showed the ten heads to the priest, asking him if they did not say an *Ave Maria* upon each of these ten, and a *Gloria Patri*, or a *Pater Noster*, upon each of the beads which separate the tens; consequently, he recited ten prayers to the Holy Virgin for one to GOD, and rendered ten times more honor to the creature than the Creator.

Priest. It is not so.

Missionary. Tell us, then, how you repeat the rosary; teach your people your new method. The priest did not make any reply. I then addressed myself to a woman among the audience, and asked her if the manner which I had just shown was not that in which the Romanists were accustomed to repeat the chaplet. At this moment the priest darted a glance at her, who replied, "No, we say a *Gloria Patri*, a *Pater Noster* upon one bead, and a *Ave Maria* upon the next, and so on." Then another among the audience said, "It is not so, it is as Mr. M—— has said, that we have always recited the chaplet, and it is thus that we have been taught from our infancy." I turned to the priest and said to him, Is it possible that the spirit of darkness which hardens your heart, occupies so large a place in the hearts of your people! It is the best proof of the falseness of your doctrines, since, in order to defend them, you are obliged to change them.

Priest. Mr. M——, you do not understand anything about our religion, I have already told you, and I tell you again, go seek your church in the clouds. When you read in a book, is it not the letters which make you understand the words which you read? so it is in the chaplet, it is the book of the ignorant, the beads are as the letters in a book.

Missionary. (Showing a bead of the rosary.) In that case, have the goodness, sir, to tell me what word this bead represents. The priest evaded the question by telling me still go seek my church in the clouds, and saying that he had the power to chase away all the devils, and that all the ministers of America would yet be confounded by him.

Missionary. Sir, you have the power of chasing away the devils from without, and can you chase one out of your own heart? You can confound all the ministers of America, and you cannot extricate yourself from a dispute with the least of them. Truly, I do not understand you any longer But, reply to my question, since the beads of the chaplet are as the letters in a book, what word does this bead represent? The priest eludes the question still by taking a crucifix, and pointing it to me, saying, "Here is your GOD Mr. M——, but you reject him."

Missionary. GOD forbid! My GOD is living, and He is not wood and brass, He is Spirit and Truth.

Priest. (With eagerness, and as if to rectify his mistake.) At least, it is the representation of Him. You do not like it, but we love to see continually before us the resemblance of JESUS CHRIST dying upon the cross for us.

Missionary. But GOD has said, "Thou shalt not not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." To whom, then, will ye liken GOD, or what likeness will ye compare unto Him?

Priest. But your Bible is false, it is the Bible of the devil. Perhaps there is something good in this Bible, but it is a Protestant Bible, I do not know it.

Missionary. My friends, my Bible is false, it is the Bible of the devil, says the priest. I will close my Bible, let the priest produce his own. I do not wish to draw any proof from a Bible which is not from GOD, I wish the truth for you and for myself. But if the priest does not produce a good Bible, I protest against him, that he has blasphemed the Word of the living GOD. Produce your Bible, sir, give us a Bible which you can affirm to be the Word of GOD.

Priest. I have no need of a Bible, I have enough knowledge in my head.

Missionary. You speak as a man who no longer knows where he is; you are engaged in this controversy, you must have proofs to convince the audience and your adversary; you are not a god to pretend to oblige us to receive your assertions for laws. You have dared to say that my Bible is from the devil, prove that by producing a Bible which is from GOD, or else you will have to pass for a dishonest man.

Priest. My Bible is at M———, if you wish it, go and procure it.

Missionary. It is not for me to go for it; when I have need of proofs I will get them without your sending me for them. But it is a surprising thing, that you should pretend to be a minister of GOD, to teach the religion of GOD to poor souls who listen to you, and you do not bring with you the rule of faith, the Word of the Eternal. I beg to know what you expect to do here without the Word of GOD? You have accused my Bible of being from the devil, destitute as you are of proofs. Are you not too trifling and inconsistent in your words? You have repeatedly told me, in jest, to go and seek my church in the clouds, but, I can now tell you with justice, to go and learn to talk sensibly, and to seek the origin of your Church in the darkness of the Middle Ages. Some noise was then made in the assembly, several persons commenced to speak, some in favor of, and others against the truth. The priest appearing very much embarrassed, muttered some words which I did not hear. I demanded silence. The priest after exhorting the people not to speak during the meeting, came to me, and struck me upon the shoulder with a very gracious air, saying, "My child, I hope that you will be some day a good Catholic; you do not understand our religion, but when you become acquainted with it, you will be like me, I hope."

Missionary. Sir, I am not your child, and you are not my father. I have learned from the LORD that I shall call no man my Father, spiritually, because, in that sense, I have but one Father, who is GOD. And as to becom-

ing a Roman Catholic, as you say, you will be disappointed in your expectation. I know your religion too well ever to embrace it. God forbid, that I should be so base as to leave Jesus Christ to follow Antichrist. But is it thus that you wish to evade the question? Do not think that I shall let you leave the field of battle so. We were upon the question of images. God has forbidden us to make them. He has called those that do so false teachers. How do you justify yourself?

Priest. It is too simple for me, it is finished. I will permit no person to speak; I am in my Church here, if any one speaks I will cause him to be taken out of the Church. Then the priest commenced to read his catechism, and the discussion was ended.

About a week after, the same priest was to come to B—— to celebrate the mass there, and to preach to the Romanists. As soon as I heard this, I went to M——, where the priest was, to ask him if he would bring his Bible, and consent to have another conference with me before the public. He replied that he was ready to have such a discussion, but that he did not need his Bible, and that, besides, his Bible was so large he could not bring it. I replied that it must be very large if his horse could not carry it: that if *his* could not bring it, mine could, and that if he would lend it to me I would carry it to B——, and return it to him. After a moment of hesitation he consented to lend it to me. He then took his Bible, a large volume in folio, all covered with dust, (proof that he did not read it often,) and gave it to me, promising, at ten o'clock, to discuss with me before the public. I then told all the French, who fear God, to meet me at ten o'clock the next day, in the house where we were accustomed to worship God, which is situated opposite the one where the priest was to celebrate the mass. When the hour had arrived, I sent a messenger to the priest to say that I was ready, if he would come there to us, but if he liked it better we would go to him. He replied that when he had breakfasted he would come for me. I had the priest's Bible and my own; this news soon spread among the Romanists who were listening to the mass, all expecting to hear the priest discuss with me out of his own Bible. We were like the camp of Israel, and the camp of the Philistines; but there were some persons continually passing from one camp to the other to hear what was said, for, while I was waiting for the priest, I read in his Bible the same passages which I had read in mine at the first conference, when the priest had declared my Bible to be from the devil. Soon the news that my Bible was like the priest's reached all ears, and all were anxious that the conference should commence. But the great Philistine, fearing the sling of the little David, preferred to retreat, and to take measures to render his defeat less complete. The priest, in contempt of his promise, retires into his chamber after his breakfast, where he read in his catechism to some devotees who were still rallied around him. One of his hearers said to him, "Mr. M. has been waiting for you sometime;" to which he replied, "I have talked enough

with him." At last, after reading four hours successively, he sent word to me that he could not trouble himself any more, that he had given me his Bible, and that was all the proofs that he could give me. A great number of the people were quite indignant at this conduct, and said *the priest is afraid of his own Bible!* The priest did not dare to come out as long as he saw that I was there, although he had ordered his horse to be harnessed; but as soon as I had turned away he ran to his carriage, as if a panic had seized him, forgetting his handkerchief, umbrella and books. The people of the house called him back, and he was delayed in spite of himself. In the meantime I returned, and found him occupied in locking up the things, which, in his haste, he had forgotten. Approaching him, I said, "Well, brother M——, you have retreated to-day. I am sorry for your defeat. I should have been pleased to have seen that you were a man of your word." He replied, "Go seek your church in the clouds." "You reply always with the same wisdom, Mr. Priest," said I, "my church is not in the clouds, but it is in your own Bible. You have sent word to me that you had given me your Bible, and that was all the proofs which you could give. In that way you wished to spare yourself the shame of having advanced false accusations against my Bible. That was prudent, but I wish that you would leave me your Bible at least one week."

"Well, one week then," said the priest, "and if that is not enough I will lend it to you for a month."

"That is better still," said I, "I should not have dared to ask it for so long a time." There were several witnesses who heard the priest lend me his Bible for a month. I then appointed a meeting for the following Saturday, in order to read the priest's Bible. But the next day the priest came to my house, I was just ready to mount my horse to go away, he called me to his carriage, and said, "*Mr. M. give me my Bible.*"

I replied, "Mr. Priest, you surprise me more and more; yesterday you broke your promise of discussing with me before the public out of your own Bible. You excused yourself by saying that you had lent me your Bible, and that you would give me one month to examine it. I thought then, that there still remained in you some honesty; but, now you have gone beyond all bounds, you have effaced the little ray of integrity which I thought I still perceived in you. Truly, you do not design to do so."

Priest. You believe that we are idolaters, for that reason I take back my Bible.

Missionary. You knew that I believed you to be idolaters before you lent me your Bible; and if your Bible could convince me to the contrary, you would not fear to lend it to me as long as you promised. But I know what you fear; you fear that the light will shine with too much brilliancy, and that light issuing from your own Bible, would enlighten the minds of your people, and you fear the consequences.

Priest. I shall tell the French that you call them idolaters; that is very wrong indeed, very wrong.

Missionary. I have not called the poor French idolaters, for they know not what they do; the priests are careful to keep them in ignorance; but, I say that you priests are idolaters, and, although you may endeavor to vindicate yourself, your own Church condemns you. Your pope's Councils have decreed, authorized and canonized the worship of images, angels, and demi-gods, whom you call saints.

Priest. (With fury.) Go away, go away, nothing remains to me but to excite my people against you.

Missionary. That does not astonish me: it has always been the custom of your priests to do so, but remember there is One above to whom you must render account, he can deliver me from your hands; therefore I do not fear you.

Here ended the discussion, the priest has not been seen since.

An important work to be done by The American and Foreign Christian Union.

One of our most esteemed agents writes from the south as follows: "I have ventured to say that one-half of our work is to enlist the Churches, in their respective vicinities, in the work of converting Romanists—to inform them *how*, and to engage their efforts in the work. Every Christian should be a missionary to his Romanist neighbors. Great good might be done by this means. By acting prudently, all men may aid in the work. Am I right?

"Here is one instance to show how untaught, even intelligent Romanists are in the great truths of the Gospel.

"Rev. Mr. W. at L., Virginia, was once pastor at C., where is the University of the State. One of the most intelligent of the literati of the place, a Romanist, heard him six months. Mr. W. set forth the plain, simple doctrines of the Cross. Receiving an invitation to call, he waited upon the Professor. He had sent for him to tell him his whole soul, and to inquire more fully into the plan of salvation. He had never understood the subject before. 'Your preaching,' said he, 'has been all new to me.'

"Never was a mind more interested. A new field of contemplation was open to him. He saw the beauties of the Gospel scheme, the sublimity of the doctrines of the Atonement and Redemption. GOD was evidently at work. His heart was open. A free and full interchange of views took place. The Professor soon professed his faith in CHRIST, and joined the Church.

"This ought not to appear strange or uncommon. Romanists are never taught theology. The nature of human depravity—the work of Atonement—the plan of Justification—religious experience—in a word, the nature of true Religion—all is unknown. The priest can pronounce absolution, if the

devotee be truly humble, and unreservedly commits his soul and body to the Church, and performs the penances and rites she prescribes. And JESUS may be inclined to favor him if he can get the Virgin Mother and the Saints to influence Him. This is all, or nearly all that is required. We are little aware of the destitution of true religious knowledge among even intelligent Romanists."

All this is true. As to the proper mode of doing good to Romanists, it is a subject of vast importance, and needs to be treated in detail. This we propose to do in this work, if GOD spare our lives.

Dr. Achilli.

An American gentleman, at Rome, has written to the Corresponding Secretary of this Society for the Foreign Department, that he has had an interview with Dr. Achilli, who was confined in the square tower (above the round tower) of the Castle of St. Angelo. Dr. A. was delighted to see him —appeared to be tolerably comfortable—has books, but is not allowed writing materials—has sweet peace in believing in CHRIST—hopes to recover his freedom when the Pope returns. But his American friend, the correspondent, has great doubts about it, and with good reason.

The Portuguese Exiles in Illinois.

Our Portuguese friends are now pretty well settled among the hospitable people of Jacksonville, Springfield, and Waverly, in Illinois, and are doing well.

A gentleman from Jacksonville, who had just returned to that place from the East, writing to a friend in New-York, urges that a copy of the volume of "Facts," relating to their persecution in Madeira, and their expulsion from that Island, should be sent to every family which has received any of them, and to every farmer far and wide around—affirming that every such copy thus disposed of would more certainly bring them a twelve pound *ham* than a silver dollar would! He thinks that a copy of the same work ought to be laid on the table of every Member of Congress, and declares that, in his opinion, these Portuguese exiles—sufferers for conscience' sake, deserve —considering the nature of our institutions—the sympathy of the nation, quite as much as those who have escaped from Austrian Vandalism. He thinks that if a portion of the public domain is not to be expected for them, some delay in the payment of the public lands which they may buy, ought to be obtained.

Deferred Articles.

We are compelled to defer till the April number of our Magazine, the very interesting Report of Mr. Wolff's visit to the Missionary Institutions of Ger-

many. It is a very important document, and we do not intend to divide it if we can avoid the necessity.

In like manner we are forced to postpone to the same number the extracts which we had intended to give from the Rev. Mr. King's letters from Ireland. In the meanwhile we beg the attention of our readers to the article entitled MISSIONS FOR IRELAND, which they will find in another part of the present number. It is cheering to see that the work in Ireland, under the auspices of this Society, is taking a proper form and direction. It is also cheering to learn that the colporteurs and evangelists whom our IRISH-AMERICAN COMMITTEE have commenced employing, are meeting with very encouraging success. But details hereafter.

Progress of Liberal Opinions in Canada:

A correspondent of the *Journal of Commerce* uses the following language in relation to the change which is coming over some minds in that country.

As a sign of the progress of the Young Canada party, I will quote you a passage from a correspondent of *L'Avenir*, whom the priests' organ, *Les Mélanges*, says it knows to be a person who studied two years for the priesthood. "The history of the Popedom during a series of ages is the history of every crime which dishonors humanity," and "the clergy of the middle ages came very near effacing every trace of Roman civilization." "Strange thing, that while teaching that the Bible was the Word of GOD, they prevented the people from reading it, under the pretext that they would not be able to understand it; as if GOD had not been able to express himself clearly." "We know the reading of this book is not only permitted among Protestants, but that among them it is even a duty to read it. This duty has been, for them, a fertile source of progress, because it has instructed them. It is there, without any doubt, is to be found the unique cause of the incontestable superiority of the Protestant over the Catholic nations!"

"*L'Avenir*," and "*Les Mélanges*," are two French journals, published at Montreal.

Those dreadful Isms!

Pope Pius IX has issued a long Encyclical Letter, which *The Freeman's Journal*, Bishop Hughes' organ, has given at full length in English. We give only a brief extract at present, to set forth *one* of the causes of grief which have oppressed His Holiness' paternal heart during his exile at Gaeta and Portici. It is a portion of his lamentation over the progress of Protestantism. We are waiting for a copy of his Letter in the language in which it was written. We predict for it, if not *immortality*, a very long *notoriety*. The poor Pope is even in tears when he thinks of the mischief Protestantism is making. He says:

"We cannot refrain from tears at seeing that, at this hour, there are some Italians, so perverse, so abandoned to such miserable illusions, as not to shrink from diffusing the depraved doctrines of wicked men, and conspiring with them for the ruin of Italy. Thus have they formed the design of drawing over the Italian people to the opinions *and to the conventicles of the Protestants*, in which, they repeat incessantly, in order to seduce them, that nothing will be seen but a different form of the same true Christian religion, wherein one may please GOD as well as in the Catholic Church. Meanwhile, they know full well that nothing can be more useful to this wicked cause than the first principle of Protestant opinions, the principle of

free interpretation of Holy Scripture, by the private judgment of each individual. Among the many kinds of snares in which the most artful enemies of the church and of mankind endeavor to take the people, one of the principal is assuredly that which they have prepared for a long time past in their criminal designs, and which they have found *in the depraved use of the new art of book-making*. They devote themselves to this entirely, so that they do not pass a day without multiplying, without throwing into the populations, printed books, journals, detached sheets, (tracts, no doubt,) full of lies, of calumnies, of seductions. And yet more. *Using the resources of Bible Societies* that have been for a long time past condemned by the Holy See, *they are not ashamed to circulate translated Bibles*, (without having taken care to conform to the rules of the church,) *in the vulgar tongue, profoundly altered and perverted into a bad sense*, with unheard of impudence, and under a false pretext of religion, and recommend the reading of them to the faithful people.

"But, alas! there are ecclesiastics in Italy, although in small number, it is true, who have passed over to the enemy's ranks, and have helped them, not a little, to deceive the faithful!"

Help for the Waldenses.

In our last number we gave a very interesting letter from the "Table" of the Waldensian Synod, which contained an *appeal* to the Churches in America, for help. 1. To build a Church at Turin, the capital of the Sardinian kingdom; a most important measure, the accomplishment of which much exceeds their ability. 2. To employ a minister to preach in the *Italian language* at Turin—also a measure of the greatest moment. 3. To employ two or three assistant ministers among themselves to aid the Moderator, (whose duties are very great,) and some of the aged pastors, and others whose parishes are too extensive and difficult for them. 4. To employ colporteurs in the region around the territory of these people, since the government now tolerates such laborers, and the Italians desire to receive the Sacred Scriptures.

We are happy to say that the simple and very interesting letter of these excellent people—the lineal descendants of those who suffered so much in the early ages of Christianity from *Pagan Rome*, and in latter times from *Papal Rome*—has not been read in vain. A few ladies in Oswego, New-York, have sent us more than fifty dollars for these objects. And a gentleman, of the same place, has offered to be one of ten persons to give fifty dollars each, for five years, towards the support of a preacher in Turin, of evangelists among the Waldenses, and of colporteurs in the country around. Who will be the other nine? Are there not more than that number among the readers of our Magazine who will be most happy to take part in this enterprise, which would secure five hundred dollars a year, for five years, for the aid of a people whose "debtors" the Protestant Churches are, (for their ancestors were almost the sole depositaries of the Truth for ages, and prepared the way for the Reformation,) or rather aid in the promotion of the Gospel *through them*, and around them? God grant that we may soon have a favorable response

to the proposition of our friend in Oswego; who subscribes himself "*The Poor Colonel,*" in allusion to Col. Beckwith, an Englishman, who has been so great a benefactor to these people, and about whom we shall have much to say, in a future number of this Magazine, if GOD permit.

Liberality.

"*And* JESUS *sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.*" Mark, 12: 41–44. We sometimes see, in our day, striking illustrations of these two kinds of liberality or charity. If we are not mistaken, the subjoined letter gives an account of a contribution made in a poor Church and congregation in one of the New-England States—a Church which has been aided, and perhaps is yet, by the Home Missionary Society—that forms a wonderful contrast, when the relative ability of the cases is considered, with what is done in some of our rich churches.

"The enclosed, thirty dollars and thirty-one cents, is a donation from the ladies and gentlemen of the Congregational Church and Society of E., town of G., Hartford County, Connecticut, to constitute the Pastor of that Church a Life-Member of the American and Foreign Christian Union.

"Considering our circumstances, it is more than I expected. We are one of the poorest societies in the county, and owing to our poverty we are not in the habit of giving to many foreign objects. We give to the Foreign Missions about six dollars a year; we contributed to the Bible cause this year about nine dollars. The Ladies' Sewing Society gave something towards foreign benevolent objects, and once, within a few years, we gave twenty-three dollars to the Tract Society.

"Previous to the year 1841, the Society gave nothing to any foreign objects. This which we now send is the largest single donation which has ever been raised in this place, except that the ladies in 1845 made out a box of clothing for Home Missionaries, valued at over sixty dollars. But for a cash contribution this is the greatest for us, and, considering what we were and what we are, it is perhaps great; and yet I presume that not a single individual will suffer the loss of a single item of the ordinary comforts of life for what he has now given. Mrs. H. handed me the list of contributors, and remarked that it was most gratifying to reflect that so far as she could observe, it was given freely and cheerfully. Such are the givers whom GOD approves and blesses! I doubt not we shall all think more, feel more, pray more, and do more for this cause for the little investment now made.

"Yours in the fellowship of the Gospel,

"A. S.,

"*Pastor of the Cong'l Church in E., Ct*"

The Reaction in Italy.

The triumph of the Pope, through French influence, is made the most of by the Jesuits and persecutors. Dr. Achilli is in prison at Rome; Ugo Bassi was shot, after having his fingers and brow flayed, in order to remove the symbols of consecration; the Jesuitical bishops of Piedmont are busy at work, endeavoring to impede the free movement of constituted freedom: the Bishop of Saluzza has sent circulars, to prevent the sale and distribution of Italian Bibles; Jesuits, in

disguise, are circulating tracts and prayers to the Virgin Mary; threatening placards have been seen in Turin and Genoa against a supposed Protestant proselytism; in Tuscany, a kind of religious reaction has risen so fiercely as even to occasion the arrest of persons who did not take off their hats to a passing procession.

Still the truth has obtained some foothold in Italy. In various Italian cities, more frequently visited by the English than Rome—Florence, Pisa and Nice—many individuals have been converted, a favorable influence for the cause of CHRIST is now likely to arise, more than ever, from the Italian Evangelical Church in the Grisons, and extend over the districts of Upper Lombardy. The leading articles of Liberal periodicals, as well as polemics of alarmed divines in Austro-Jesuitical papers—the liberal addresses to the people, to the clergy, or to electors, and the tone of several new publications—show that a tendency towards a reformed Christianity, especially since the hypocritical patriotism of many priests has been unmasked, is steadily progressing among the Italians. In a radical newspaper of Turin (*Il Proletario*) it was said, "that the day of the LORD is fast approaching; the people will emerge from darkness; the hand that for centuries was raised to impart blessings to the world, is now stained with blood; the faithful turn their face from it, and scorn the vain babbling of the priest; the night of hell awaits the false Christs and Mammonic propheta." In another popular paper (the *Democrazia Italiana*) it is openly declared that the late misconduct of the Pope has been a great blessing for Italy, since a struggle has thus commenced between the Italian nation and Popery, her eternal foe—a struggle which must happily end in the overthrow of anti-Christian superstition and despotism.

Christendom Abroad. No. 2.

SWEDEN.

In our last number we commenced the series of brief sketches of the state of religion in the several portions of Christendom abroad, which we have proposed to give, and called the attention of our readers to NORWAY. We now proceed to speak of Sweden, another of the Scandinavian countries, and in some respects the most important of them all.

Sweden is a larger country than Norway, and lies east of the mountains which divide the great Scandinavian peninsula into two unequal parts. It is bounded by Norway on the west and north-west; whilst it has Finland, the Gulf of Bothnia, and the Baltic on the east and south-east. It is not so long as Norway, but is much wider.

Like Norway, Sweden is, for the most part, a rocky, hilly, and in much of its western and northern portions, a mountainous country. Its coast is indented by a great many *fiords*, or bays, and bordered by a barrier of innumerable islands—just as is that of Norway. It has several lakes of considerable size, such as Wener, Wetter, and Mælar; the last named of which, it is said, contains fourteen hundred islands, most of which deserve rather to be called *islets*. Almost every river in Sweden abounds in cataracts, many of which are very remarkable. Those of Trolhætten, in the Götha river—the outlet of Lake Wener—are among the largest, and most celebrated in Europe. The

south part of Sweden contains some extensive level tracts of land, of tolerable fertility; but the northern portions are, with few exceptions, too hilly and rocky to admit of much cultivation. Wheat and rye grow in the southern parts of the kingdom, rye in the middle and northern, and the potatoe in all parts. Sweden is a poor country, though a larger portion of its surface is more susceptible of cultivation than that of Norway.* The population of Sweden is about three millions and a quarter. The entire population of the Scandinavian peninsula, (which is larger, by nearly one half, than France,) including both Sweden and Norway, is only four millions and a half; whilst France has thirty-six millions! The reason for the difference is to be found in the difference of position, climate, soil, and other natural circumstances. The people of Sweden and Norway are the same essentially in appearance and character.

Christianity began to penetrate into Sweden, as into the other Scandinavian countries, about one thousand years ago; but it was a long time in reaching up to the northern parts, and extirpating that type of old heathenism of which Odin was the author. Nor was there ever, before the Reformation, a very great prevalence of any thing like a pure Christianity in the northern portions, especially of the Scandinavian peninsula, if we may attach much credit to the accounts which ecclesiastical historians of those countries give us on this subject.

The glorious Reformation certainly exerted a great influence upon Sweden, perhaps greater than in any of the other Scandinavian countries. At that period Finland belonged to Sweden. The Reformation entered both about 1525–30, during the reign of Gustavus Vasa, the liberator of that country from Danish tyranny. This prince, one of the most remarkable in modern history, and, with the exception of his celebrated descendant, Gustavus Adolphus, the most distinguished for moral excellence of character of all the monarchs of Sweden, was a great friend and promoter of the Protestant Reformation. During his reign, the Reformation triumphed throughout Sweden and Finland. In fact, the Roman Catholic religion was suppressed by law, a mode of promoting the Reformation which no enlightened Protestant can possibly approve of. The effect was just what might have been expected. Whilst there was, undoubtedly, a great increase of true piety, and a considerable diffusion of sound scriptural knowledge among the people, vast numbers of them experienced no spiritual renovation. Indeed, if we may believe what the celebrated historian of that country, Geijer—who died a year or two ago —states, the ignorance, as it respects religious matters, must have been truly profound in some parts; for he says, that a century after the Reformation had given the Protestant Faith to Sweden, the peasants in the north thought, whilst they were repeating the Lutheran liturgy, that they were still saying the *mass!*

* In a part of the edition of the last number, by a typographical blunder, we were represented as saying that only the one hundred and ninetieth, (instead of one hundred and nineteenth,) part of Norway can be cultivated

The chief promoters of the Reformation in Sweden were two brothers, Laurentius and Olaus Petri, who had prosecuted their studies at Wittemberg, under the instruction of Luther and Melancthon. Many other young men from Sweden, as well as from the other Scandinavian countries, prosecuted their studies at the same celebrated seat and fountain of the Reformation. In consequence of this, the Swedish Churches are Lutheran as to doctrine. As to Church government they are episcopal—as are all the Protestant Churches in the Scandinavian countries.* The liturgy is long, too long, but decidedly evangelical, as is the psalmody.

For a long time the state of vital religion has been deplorable in Sweden, especially in some parts of the kingdom. The union of Church and State has been disastrous to true piety in Sweden, as in every other country where it has existed. It has engendered a spirit of intolerance utterly unworthy of Protestantism. Even to this day, a Swede cannot become a Roman Catholic without subjecting himself to long imprisonment or exile. There are not one hundred Roman Catholics in the kingdom, and but two priests. And even no form of Protestantism is tolerated, *by law*, so far as the native population is concerned, but the national Lutheran Church. The Rev. George Scott, an English Wesleyan minister, was compelled, a few years ago, to quit Stockholm by reason of this intolerance, although he was probably doing more good than any other man in Sweden.

A second reason for the low state of religion in Sweden for the last hundred years, is to be found in the results of the long and dreadful wars which Sweden carried on with Denmark, with Poland, and with Russia. What true Christian can read the accounts of those wars without tears?

A third reason for the present want of piety in the Swedish Churches, is to be sought in the prevalence of intemperance in Sweden, and which has spread great moral death through many parts of the country during the last fifty or sixty years. It seems almost incredible, yet it was the fact, that there were one hundred and sixty-one thousand distilleries in 1834, and the consumption of whiskey, made from the potatoe, exceeded forty millions of gallons. The disastrous influence of all this may be partially conceived, not described.

But the tide is turned, and brighter days are coming for Sweden.

The Temperance cause has gained a strong foot-hold in Sweden, as well as in Norway, which, since 1814, has been politically united with it. When the author of this article went to that country for the first time, in 1836, almost nothing was doing in behalf of this cause; but he found friends who were ready to second every thing he proposed, and none better disposed than the late king, Bernadotte, and the present monarch, who was then Crown Prince.

* The Episcopacy of those countries is of a different type, in some respects, from that of the Established Church of England. In certain circumstances the presence of a bishop may be dispensed with, if we are correctly informed, in the ordination of priests and deacons.

When he went there the third time, in 1846, how great the change! During that visit he attended a great Temperance meeting, composed of delegates from all parts of Sweden, Norway and Germany. It lasted three days, and the King* and Queen were daily spectators of its proceedings. The most cheering results were reported from all quarters—one hundred thousand members of Temperance Societies in Sweden, many thousands in Norway, and a million in Germany!

Evangelical religion, too, is looking up in many parts of Sweden. Of the eleven bishops, two or three are reckoned decided friends of vital religion, as is also the excellent Archbishop Wingord. The number of faithful men, among the two thousand five hundred pastors, is increasing. A great many copies of the Scriptures have been circulated by the Swedish Bible Society, and the Agency of the British and Foreign Bible Society. A goodly number of excellent Tracts have been published and circulated. The Rev. Mr. Scott, during his ten years' residence in Stockholm, did much, and does much still, though now living in London, in behalf of these enterprises.

In some parishes, meetings of what are called "Readers" have long been held, composed of serious people among the peasants or farmers, who assemble in private houses, or on the hill-sides amid the forest, in the summer, for reading the Bible and other religious books, as well as for prayer and praise. The writer can never forget the meetings of these people which he attended in the north of Sweden in the year 1840.

There are two or three excellent Moravian ministers in Sweden and Norway, who do good by holding meetings; but they have formed no churches.

There are many followers of Emmanuel Swedenborg in Sweden, who was, as is well known, a son of a pious Swedish bishop; but they form no separate churches, they are still members of the National Church.

That a great struggle for religious liberty is near at hand in Sweden is manifest enough. Some Evangelical Christians have recently proceeded so far as to form dissenting societies, or churches, in the north part, without waiting for a law granting toleration. This will soon bring matters to a crisis. The King is in favor of toleration, as he informed the writer in 1846, and will do all that he can in its favor. But the Diet, it is feared, will be difficult to bring over to these views. That body embraces *four* houses, or branches; one of which consists of clerical members, about eighty in number, including the Metropolitan and the eleven bishops. As the Diet votes by *houses*, and unanimity is required,—that is, the vote of each branch—in order to make any fundamental change, it will be no easy thing, whilst the present constitution of Sweden lasts, to bring about entire religious liberty. But it will come, and that before long. Norway has that boon, at least to such an extent that any one who has

* The king employs one or two Temperance Missionaries to labor among the people who live on the crown-lands, which are quite extensive.

attained the age of nineteen years can quit the National Church, and attend the worship of his choice, if he states, *in writing*, his desire to do so, to the parish minister, and if he will, with others, sustain the expense of the worship of his choice. He is not, however, exempt from taxation to support the National Church. This is a great gain, and Sweden will not be long content without at least as much, especially as the king is in favor of it.

There is a good deal of interest felt among the pious in Sweden in behalf of the six thousand Laplanders in the northern part of the country, who still maintain the nomadic habits which their ancestors brought from Scythia. Several excellent young men are laboring as Missionaries among them, or rather on their borders, who are training up hundreds of their children in Christian schools.

Finally, a Missionary spirit is growing up in Sweden, with the increase of Evangelical piety. Many of the churches raise money for the purpose of sending the Gospel to the heathen, and when the writer was there, four years ago, the attempt was about to be made to found, in the south, a Missionary institute, or seminary, like that of Basle, in Switzerland. May GOD smile upon this and every other effort of his dear children in that distant but interesting country, to revive and extend true religion. May the day soon come when pure religion shall take the place of that negative Christianity, that cold, dead, worldly *formalism** which now, unhappily, so extensively prevails in all the Scandinavian countries.

Brief Sketches of the several Religious Denominations in the United States.

No. II.

In our number for February we gave a sketch of the history and present condition of the American Protestant Episcopal Church, the eldest branch of the one evangelical and true Church of CHRIST in the United States. We now proceed to speak of the Congregational churches, the second Denomination of Christians which arose in our country—dating from 1620, some thirteen years after the landing of the founders of the Colony of Virginia, at Jamestown.

The "Pilgrims," as they are called, were the first Congregationalists who reached these shores. They had separated from the Established Church of England before they took refuge in Holland. And when they left the latter country to come to America, years of deep investigation had established them in their views of ecclesiastical polity.

They were succeeded by what may properly be called the "Puritan Colonies," which settled at Salem in 1628, at Boston in 1630, and at Hartford and New Haven at later dates. These colonists, pastors and people, had belonged to the Established Church in the Fatherland, and

* The defect in the religion of Sweden may well be characterized by the word *formalism*. There is not much avowed error on the part of the pastors. German Rationalism prevails, it is said, to some extent among the ministers in the south of Sweden, but not as much as in Norway. The reader will find some interesting facts in relation to the religious state of Sweden in the letter of our Missionary *Rosenius*, at Stockholm, in our number for F[illegible]

were of course Episcopalians. They were such at the time of their departure from England. Several of their prominent ministers had been beneficed clergymen in that Church.

But shortly after their arrival in America they were led to abandon Episcopacy and become Congregationalists.—Several reasons led them to take this step —the oppression they had endured in England—the fear that the spiritual tyranny of the bishops would overtake them even in America—and, above all, the working of that "pattern" of Congregationalism which the "Pilgrims" had set up at "New Plymouth," as their settlement was called.

The Congregationalists may be called an American Denomination, for there were none in England till thirty or forty years later. And of all parts of America, New England is emphatically the part in which they most prevail.

For a long time they united with the Presbyterians, when they emigrated into the Middle, Western and Southern States. Within a few years, however, and especially since the division of the Presbyterian Church in 1838, flourishing Congregational churches have been springing up in New-York, Pennsylvania, Ohio, Indiana, Michigan, Wisconsin and Iowa. There are a few churches of that Denomination in the Southern States; whilst it is certain that they are destined to be numerous in Minesota, Oregon and California.

The number of Congregational churches in the United States is estimated at 1,971,* of whom nearly 1,400 are in the six New England States, and the remainder in the other states and territories, chiefly in Ohio, Illinois, Michigan, Wisconsin and Iowa. The number of ministers is 1,687, and the communicants or members 197,196.†

In this statement we do not include what may be called "Unevangelical Congregationalists," or *Unitarians*, as they are more commonly called. Nor do we include the Baptist churches, which are also "Congregational" in relation to ecclesiastical polity and creeds, for the simple reason that they are more commonly and extensively known by the term "Baptist," and have never taken the name *Congregational*, as a distinctive one.

The Congregationalists differ from most other communions in that they have no common authoritative standards of Faith and Order but the Holy Scriptures. Their system is well known, however, to themselves, and they have taken pains to make it known to others. Such works as John Cotton's "Keys of the Kingdom of Heaven,"—John Norton's "Latin Epistle to Apollonius," (a Minister in Holland)—"The Cambridge Platform," (made by a Synod in 1648,) and the "Saybrook Platform," (made by a Synod in 1708,) were designed to set forth the leading principles of the body, although none of them should be considered as a complete exhibition of the system of doctrine and order maintained by this religious body.

The principal features of the Congregationalism of this country, at the present day, may be set forth in few words.

1. The Congregationalists hold that a church is a body or congregation of true believers, statedly assembling for worship and religious improvement and communion. This they hold to be the true meaning of the Greek word ἐκκλησία.

2. In their opinion, a church derives its existence simply from the consent of those who agree to organize themselves into one, according to the rules which CHRIST and his Apostles have laid down, and not from charter or right conferred by some superior ecclesiastical body. They believe that a church founded by the coming together and organization of

* *Christian Almanac* (published by the American Tract Society) for 1850.

† The number of Congregational churches in the entire British Realm is estimated at 2,521. The whole number of Congregational churches in the English-language nations (and they are almost all that exist in the whole world,) may be put down at 4,492.

a number of the followers of CHRIST, He himself being present, Matthew, 18 : 20, is a true church, whether it have any connexion with other churches or not. Yet they hold to the *fellowship of the churches.*

3. The officers of a church are, in the opinion of the Congregationalists, *elders* and *deacons;* the *former* to preach and have the pastoral care of the flock, the *latter* to serve the LORD'S table, and look after the poor.

4. In the admission of persons to the church, the candidate makes known his desires to the pastor, and if the pastor and deacons, or a "Committee" (as some churches have) deem him qualified for membership, his case is stated to the church, and a vote of the church, or of the "brotherhood" of the same, is taken. The candidate, if received, is required to give his assent in a public manner to a formal profession of the Christian Faith, read to him by the pastor, and to a form of covenant, by which he binds himself to be the LORD'S, and to fulfil the duties appertaining to membership of a church of CHRIST.

5. The censures of the church are pronounced by the pastor, in accordance with a previous vote of the brotherhood. The direction of CHRIST, (Matt. 18 : 15–17,) as to the treatment of an offending brother, are, in most churches, strictly and literally followed.

6. In calling a pastor, the church, or body of communicants, takes the lead, and elect the man whom they may deem most suitable. Then the "Society," sometimes called the *parish*, and often the *ecclesiastical Society*, which is an incorporated body in New England, meet and either approve or dissent from the choice of the church. In case of disagreement—which does not often occur—a new attempt must be made. The *church* has charge of all spiritual matters; the *Society* has charge of all secular affairs, such as the care of the building in which public worship is held, to raising of the salary of the pastor, etc.

7. The pastors of neighboring churches form themselves into what are called "Associations," for mutual advice and aid in the work of the ministry. They hold regular meetings, in rotation, at each others houses.

8. Ordination of ministers, as such, with the Congregationalists, that is of evangelists, or ministers *sine titulo*, to labor as Missionaries, is done by the imposition of the hands of those who are already in the ministry. They hold that although it belongs to the church to make a pastor, it belongs to ministers to make a minister.

9. The Congregationalists disavow the idea that the churches are, properly speaking, *independent* or *isolated*—that is, having no connexion with each other. For although each church manages its own interior affairs, yet the communion and fellowship of churches is deemed very important, as well as scriptural. Accordingly, they have much intercourse with each other, by means of "councils", of neighboring ministers, and lay delegates of the churches, in cases of ordination and installation of pastors, and to settle difficulties which sometimes arise, and are too great to be well managed by the church itself. For these and other purposes, there are, in many places, what are called "Consociations," or voluntary confederations of from half a dozen to twenty contiguous churches, which bind themselves to call upon each other in all difficulties which require a council.

10. The highest ecclesiastical bodies by which the Congregational churches in this country are, in a sense, united or associated, are *The General Associations* of Massachusetts, New Hampshire, Connecticut, New-York, Michigan, Illinois and Iowa; *The General Conference* of Maine; *The General Consociation* of Rhode Island; *The General Convention* of Vermont, and *The General Convention* of the Congregational and Presbyterian ministers in Wisconsin.

The Congregational churches, besides a number of local Societies for the promotion of religion, are associated with the

New School Presbyterians and some others, in the American Board of Commissioners for Foreign Missions; The American Home Missionary Society, The American Education Society, and with portions of most, if not all, the evangelical bodies in the American Bible Society, The American Tract Society, The American Sunday School Society, The American and Foreign Christian Union, The American Jews' Society, The American Prison Discipline Society, The American Temperance Union, The American Colonization Society, and some others, in advancing the kingdom of God, at home and abroad. And it is not going too far to say that, in proportion to their numbers and wealth, they have done more, and are now doing more, than any other body of Christians in our land.

The Congregational churches have ever manifested a deep interest in education, from primary schools up to the highest faculties for professional studies. The following colleges, seven in number, were founded, in a great degree, by their exertions, and are wholly under their influence:—

Names.	*Location.*	*Instructors.*	*Students.*	*Vols. in Library.*
Bowdoin . .	Brunswick, Me.	10	140	21,000
Dartmouth, . .	Hanover, N. H.	14	200	15,000
University of Vt.	Burlington, Vt.	6	100	11,000
Middlebury, . .	Middlebury, Vt.	5	60	7,000
Williams, . .	Williamstown, Mass.	8	175	8,500
Amherst, . .	Amherst, Mass.	11	150	20,000
Yale, . . .	New Haven, Conn.	34	380	47,000

These are all in New England. In the western states the Congregationalists have united with the Presbyterians in founding and sustaining colleges, and have contributed for this purpose large sums of money.

The Theological Seminaries of the Congregationalists are as follows:—

Name.	*Location.*	*Professors.*	*Students.*	*Vols. in Library.*
Bangor, . . .	Bangor, Me,	3	40	7,000
Gilmanton, . . .	Gilmanton, N. H.	3	20	3,000
Andover, . . .	Andover, Mass.	4	90	21,250
Theo. Dep. Yale College,	New Haven, Conn.	4	50	900
Theo. Inst. of Connecticut,	East Windsor, Con.	3	20	5,000

Such is the brief notice which our limits allow us to give of the Congregational churches in the United States. Few denominations have been more blessed, none have done more for letters, for the honor of the country, or for Missions at home or abroad.

Our Own Operations—Home Field.

Irish Mission in New-York.

We have received from one of our Missionaries among the Irish population of this city, an encouraging account of the labors of a young man who has but recently commenced to devote himself to this work. His success

een very satisfactory to our Missionary, from whose report we eresting extracts.

heavy storm this morning
y door a man who prov-
of those with whom our
d held conversation yes-
nay imagine how glad I
) see the fruits of a day's
' apparent, but also to find
r a man of taste and good
at least from his language
portment. I soon found
the way that leads from
' the Man of Sin, and in-
' good old path " conduct-
and heaven. The earnest-
uiries elicited much con-
h not of a controversial
manifested no opposition
t was said, and came pro-
k the truth with a well-
He had evidently under-
change in his views, and
was, though not similar-
ke that of Peter on the
it is good to be here." He
pplied with the chart of
ble—and with a contro-
t. When about to leave,
ould have any objections
with him. He gladly ac-
proposition, and during the
d deeply affected.
noon there came another
ikewise been addressed by
her I——. I have never
serious in seeking the
CHRIST. Fearing, at first sight, lest his motives might be interested, I questioned him concerning his belief in some of the errors of Romanism; his replies were striking for their earnest simplicity. For instance; I inquired what objection he might have to believing that the host, or consecrated wafer, was the flesh and blood, together with the soul and divinity of JESUS CHRIST. He answered, "Sir, I have seen the priest's clerk make these wafers; and I am sure that neither clerk or priest can make GOD, who made heaven and earth, as well as the priest and all of us." I asked him, "What objection have you to praying to saints and angels as your church teaches?" "Because, sir," he replied, "I know that I have sinned against GOD himself; I have a right to ask his pardon; and I know that He can hear me when I pray, which neither saints or angels can do." "Do you not believe that the priest can forgive sins?" "I do not think he can forgive his own, let alone mine; but I'd rather trust to GOD, any how." Here then is a man, illiterate and assisted only by his natural reason, who, nevertheless, has common sense enough to reject Popery, as a religion not emanating from GOD.

There is another young man, who had studied for Maynooth, but became unwilling to enter the Romish priesthood; and although he still clings to the system, he is now inquiring after the truth, and will, I trust, be brought to understand and receive it.

German Mission in Buffalo.

niani makes a favorable report of the success of his enterprise erman population at Buffalo. The following statements will rs some interesting information respecting this Mission.

ve have only sown the seed
essed be the name of the
our has not been in vain,
the Holy Bible have been fulfilled; the Word of God came in power and demonstration of spirit, and became the power of GOD unto salvation to many among us. Our congregation is not only

growing in number, but in spirituality; the members feel that "except a man be born again he cannot see the kingdom of GOD." The form without the spirit is death.

We add, every week, new members from the ranks of the Roman Catholic Church. Especially the rising generation of the Roman Catholic families, are like the Bereans of old, they search the Scriptures to see whether it be as your missionary is preaching unto them.

You will be pleased to hear that we have a weekly prayer meeting, which is very well attended. Yesterday we had our third prayer meeting as a congregation, and our lecture room, which can conveniently hold four-hundred persons, was more than half full. The Spirit of GOD is with us; we are glad in the LORD JESUS, who is so gracious unto us.

Our Sabbath-school, which has suffered so much for want of teachers and books, has recovered its pristine strength; we have, every Sabbath, a *minimum* attendance of two-hundred and fifty scholars of both sexes. The LORD has provided us with teachers, and the scholars provide their own books.

Our parochial school is flourishing above all expectation. I have over *one hundred* children, most of them children of Roman Catholic parents. The priest refured absolution to a poor woman who has two children in my school; she told him that the Free German Catholic priest gives instruction gratis, and also p with books those who are poor; would do nothing without mone insulted her in the confessional, s left for ever that priest of Baal, seeking the LORD with all her May she find him, and with him th which passeth all human underst

The Romish hierarchy have ce annoy us, but the struggle is in milies. The fathers of the famili attend my church, send their child the church also, for the day and S schools; the mothers, who are ye the priestly rod of Rome, oppc right of the fathers, and in many in the mother compels the children t the Romish church in the father's a in that way they throw the fire-bra families. My principle is liberty science; I exhort them from the p that effect. "If your wives choos to the Roman church, do not pre but pray for them, that the LORD I lighten them; read the Word of your families, the rest leave to th Spirit."

You see, Dear Sir, that we s without trials, but with CHRIST w overcome them all, and in the e shall see that all things work t for good to those who love GOD.

In the hope that the Christian will soon send us help in the f western New-York, I am yours, &

Aspects of our cause at the South.

Charleston, S. C. January 28th, 1

To the Board of Directors of the American and Foreign Christian Union.

DEAR BRETHREN,—Since my arrival in this city I have had an op nity of learning, to some extent, the sentiments of the community witl rence to that department of benevolent labor in which we are engaged. one who will carefully observe, will at once discover a difference betwe and most if not all our northern cities. The difference to which I allude, absence of immigrants from every nation, that crowd our streets at the and constantly remind us of the rapid increase of our foreign popu Yet there are memorials of a foreign Papal population here. Many

citizens say they remember when there was scarcely any such population to be seen. Now there are four or five thousand in this city, some of whom are French, but the majority are Irish. As the number is less, compared with the Protestant population, than at the north and west, it would not be strange if the interest for this class of men should also be diminished. Yet there is an interest felt in this city. In conversation with a gentleman on this subject, I have frequently noticed more of fearful apprehension from the influx of this foreign tide, than is indulged by many who are surrounded by a much larger population of this kind. This, in one aspect, is a truthful view of the case. The danger to our country is not over. We have not yet reached that elevation, or gained that ascendency over our immigrant population where we can safely fold our hands, cease our efforts, and sing the song of victory. Let the Church in this country neglect these men as they were neglected ten years ago, and let ten years more roll over us in such a state, and who can predict the results.

Much doubt has been felt and expressed here about the possibility of reaching the Papal mind by any efforts on the part of Protestants. To such it has been a joyful relief to have these doubts met by a simple statement of facts. Facts are more efficacious than arguments on this subject. It is interesting to see the glow of delight kindle and light up the countenance, as one fact after another comes forth to remove those gloomy doubts that made the heart so sad, and that paralyzed all efforts for these deluded multitudes.

Our cause will, I humbly trust, take a strong hold of the affections of this community. Those who have read the publications of the Society are its bold and earnest advocates. To these publications no objections are made here by those who read them, but, on the contrary, they are highly commended to the attention of all.

Here and there an individual is found who objects to the whole work of the Society, on the ground that it is an effort to convert men from *Christianity*. While we know that this objection has no real foundation, yet, it may be timely to publish occasionally some short articles on the subject, by which all may see there is a wide difference between pure Christianity and senseless forms. Those who offer this objection suppose that we doom to inevitable destruction all who are within the pale of the Roman Catholic Church, or that it is impossible for any one of them to be saved.

In reply, we may say, it is not for us to limit the operations of the Holy Spirit, or the grace of GOD in the conversion of souls. We know not how much of ignorance, or of superstition, may yet exist in the mind, where, at the same time, there may be enough of faith in the Lord JESUS CHRIST to save the soul. But we do know that the great majority of Romanists are extremely, or we may say, totally ignorant of the way of salvation by faith in the Lord JESUS CHRIST. Such is the confession of all whose minds have been enlightened by the *reading, or preaching,* of the Word of GOD, and who have

left the Church of Rome. To this we have never known an exception. This may furnish some data from which we may infer the condition of those who are yet under the dominion of the man of Sin.

This view may well awaken the sympathies and benevolent efforts of all who desire the salvation of their fellow men. Minds, properly enlightened, will feel the force of such an appeal. It is by such a presentation of the state of those for whom we labor, rather than by the denunciation of their Church, that we win the affections, and secure the co-operation of the Christian community.

Wherever the design and the work of our Society are understood, we find it receives the approbation of members of all Evangelical Churches. This should give a new impulse to our efforts, and impress us more deeply with the vital importance of giving prominence to our *one* great object of seeking the spiritual interests of the Papal population, while we promote a healthful activity in the Protestant Churches. The Board may be assured that this cause will gain upon the community as it is understood, if it is wisely conducted. And the wisdom essential to success is that which will guide us straight forward, turning neither to the right hand, nor to the left; but pursuing the spiritual conquest of the Papal world with untiring fidelity, in the spirit of Christian love. With renewed requests for your prayers for the blessing of God upon the efforts I am permitted to make,

I am, affectionately yours, HERMAN NORTON.

Rev. Christian Zipp, Racine, Wisconsin.

By an oversight on the part of the Committee, Mr. Zipp's commission was suffered to expire in June last, but it will undoubtedly be renewed. The attention of the Committee had been so much engrossed with the cases attendant upon the organization of the Society, immediately after the union of the three Societies, out of which the American and Foreign Christian Union sprang, that this excellent laborer appears to have been, for a while, overlooked. But it seems to have made but little difference with him. Employed or not by a Society, and supported or not, he has been working away with all his might, for as he says in a recent letter, "I do like to work; and I have labored, and do, with so much love and zeal as I have ever done."

"I have only six different places of laboring," he proceeds to say, almost in the spirit, *glorying*, like Paul of old, in his abundant labors, "two in Illinois, about sixty-five miles from my place of residence. In these two places I preach to about thirty families, and my labors have been blessed to them. Almost fifty miles directly west of Racine I visit another settlement of Germans, for whom my labors have not been in vain. Then thirty miles from Racine, west and south-west, I have three other places, where souls have

been gained for JESUS and his kingdom, both among the Roman Catholics and our Protestants."

Such a man as this, it is clear, must be sustained. Would that there were many more like him, and a heart in the Churches to furnish the means needed to support them! We shall turn Mr. Zipp over to an Association in L——, Connecticut, where it so happens, (and most opportunely,) that there is an "association" that is demanding the privilege of supporting such a laborer. They shall have him.

Operations of the Society in the Foreign Field.

Russia.

Early last summer the sum of five hundred dollars was forwarded to Russia, the second annual grant of the *Foreign Evangelical Society*, for the employment of a Tract agent. It will be seen from the subjoined letter that the money has been received, and that there is a prospect that it will be well employed.

St. Petersburg, August 31, 1849.

MY DEAR SIR,

Accept a thousand thanks from our Committee for your welcome remittance of £102 19*s.* 6*d.* transmitted through Mr. Ropes. I trust that we shall be enabled, in due time, to send you interesting particulars respecting the appropriation of this sum—but must beg your kind indulgence for the present. The fact is, that since the receipt of this money we have not been able to meet with a proper person to employ; but we have hopes of obtaining the same indefatigable and zealous coadjutor who last year managed so satisfactorily. I have not anything new to communicate. Our friend, Mr. Melville, will spend some time this autumn among the Karaite Jews in the south of Russia, and with the Tartars also. He has found some favor, of late, among both these interesting races, and has hopes of doing good among them, especially by introducing books into their schools, etc. We have reason to believe that the LORD is working in the hearts of many a "hidden one" in this Empire, and that time will develope a great work. All the friends unite in kind regards.

Ever, yours affectionately,

REV. DR. BAIRD. W. C. GELLIBRAND.

A letter from a pious lady at St. Petersburg, dated the 24th of last September, gives us the gratifying intelligence that Evangelical religion and Temperance are making decided progress in some provinces of Finland, and that a great change among the clergy, for the better, is going on in that country. May the *LORD revive his work* in that large, and nominally Protestant

part of the Empire, and cause that a Christianity, pure and apostolical—such as the Reformation of the sixteenth century gave to it in a measure—may flourish throughout its entire extent.

Mission for Ireland,

AUXILIARY TO THE AMERICAN AND FOREIGN CHRISTIAN UNION.

This Mission was formed in connexion with Rev. A. King's visit to the United States last year, and has commenced operations with the funds raised while he was in that country.

This organization is unsectarian in its character, and unconnected with any question of party politics. Its object is to promote scriptural Christianity, religious liberty, and Christian union; and its efforts are promoted by the use of the press, by the agency of Colporteurs, by the preaching of the Gospel, and by general Missionary labor.

It attempts no hostile rivalry with any other agency for the evangelization of Ireland, and its support must be derived, principally, through the funds of the American and Foreign Christian Union.

A united Committee, consisting of ministers and members of the several Evangelical bodies, holding the voluntary principle, has been formed to conduct the operations of this Mission, under the direction of the Committee of the parent Society in New-York.

The members of this auxiliary Committee reside principally in Dublin and Cork, and they are assisted by branch Committees in various parts of the northern and western provinces.

Evangelical voluntaries in every part of the island are favorable to the effort, and its prospects of usefulness are limited only by its want of agency and means.

COMMITTEE FOR 1850.

Rev. J. Alexander,	Rev. W. Urwick, D. D.	J. Dunne, Esq.
Rev. J. Gailey,	M. Bergin, Esq.	G. Foley, Esq.
Rev. J. Jennings,	J. Boyd, Esq.	J. Haines, Esq.
Rev. W. Jones,	G. Campbell, Esq.	W. C. Logan, Esq.
Rev. J. McCarthy,	C. Collins, Esq.	J. McMullen, Esq.
Rev. C. Milligan,	J. Copland, Esq.	W. Morgan, Esq.
Rev. W. Shaw,	E. Dale, Esq.	N. Peterson, Esq.
Rev. J. Strogan,	A. Dunne, Esq.	G. Ridings, Esq.
	J. Woodhill, Esq.	

Treasurer.—John Powel, Esq. National Bank of Ireland, College Green, Dublin.

Sub-Treasurer.—Joseph Mc Mullen, Esq. Merchant, Cork.

Secretary and General Agent.—Rev. A. King, Rathgar, Dublin.

Evangelical Society of France.

We have received a highly interesting letter from the Committee of this Society, relative to the wants and prospects of the cause in France. We shall, however, be obliged to postpone its publication until our next number.

Papal Intolerance at Rome—Honorable Conduct of our Charge, Mr. Cass.

The *Journal of Commerce* of the 2nd ult., contains a full account of an occurrence at Rome which well illustrates the Spirit of the Papacy in this 19th Century—which has characterized it, indeed, in all ages. We have seen a full account of the affair from a friend who was present at the service spoken of.

The Niagara brought us, last week, a piece of intelligence which we confess, much as we knew of Papal intolerance, we were not prepared to receive. It was to the effect that the Police at Rome had interposed to break up a small religious meeting of Americans, and Americans only, which had been held at the apartment of an American Protestant Minister who is passing the winter in that city. The intelligence in question is thus stated in the *London Daily News*, as derived from a letter from Rome, dated December 26th.

"An American Protestant Minister had twelve of his countrymen joining him in worship at his own house last Sunday, in the via S. Bastianello. The police were made acquainted with the circumstances before night, and the American Charge d'Affairs, Mr. Cass, was apprised that if the offence was repeated the minister would be sent away from Rome immediately."

Having seen a letter from an American gentleman who attended the meeting, we are enabled to give a more particular statement of the case.

The American minister referred to, has been several weeks in Rome, with his family. Soon after his arrival he invited a few Americans, whose acquaintance he had made, to attend a religious service in his own apartment. On the first Sabbath three attended—all lodgers in the same house with the Minister and his family. The next Sabbath the number increased; and on the fourth Sabbath there were twelve present, all Americans—met quietly and unostentatiously to worship God after the manner to which they had been accustomed in their native land—this glorious Protestant country of ours.

There was nothing like ostentation in all this, neither was there an attempt at concealment, nor any violation of law, as far as was known. On the contrary, the design and act of the worship were stated by this Minister to Mr. Cass, our Charge d'Affairs, who not only approved of the movement, but went to the Cardinal Vicar, who has the management of such matters in the absence of the Pope, and demanded protection for the said religious service. Mr. Cass is represented in the letter which we have seen, as having nobly urged on the Roman Government a liberal course in relation to the worship of foreign Protestants—insisting upon the enjoyment of this right, as demanded by the spirit of the age as well as by enlightened policy.

The answer which Mr. Cass received from the Cardinal Vicar, was, that the granting of liberty to hold such meeting, on the part of the American Protestants, was a question which must be reserved till the arrival of his Holiness—which was expected to occur on the 15th proximo, (January)—inasmuch as it transcended the power of the Provisional Government.

The result is, that when his Holiness "comes to town," from his long visit to Gaeta and Portici, the grave question will

be decided by the "Congregation" of Cardinals, (the Pope being present,) whether it will be allowed to a dozen, twenty, fifty, or a hundred American Protestants, if so many should be at Rome this winter, to meet, in a quiet and inoffensive way, in a private house, for the worship of God, conducted by a minister of the Gospel from their own country—or whether such a boon is to be denied them, however many Protestant American ministers may be in the Holy City, attracted thither by want of health, or any other cause.

We are happy to state that, not only has Mr. Cass acted in this affair as an American diplomatic agent should do, but also that our Consul has shown a similar spirit, and has expressed his great desire to have the religious service in question conducted in his hired apartment, but regretted that it was not sufficiently convenient in size and position for the purpose.

We sincerely hope that his Holiness may have the good sense to grant permission for the holding of this religious service. And yet we shall not be surprised to learn that he will do no such thing. What a commentary on the miserable prating of Bishop Hughes and his organ about the liberal nature of Romanism! Rome is afraid to let a few Americans have a religious service for their own benefit within the walls of the "Holy City." She demands liberty for *her* worship in every Protestant capital throughout Christendom; and even in the most intolerant portions of the Protestant world, her children have long enjoyed the right and worship God according to t preferences. But she is far fro willing to reciprocate the favor. within a short time that the Eng testants sojourning at Rome h permitted to hold a religious s that city—and that not *inside* bu the walls! And it was only af urgency that the Prussian Gov some twenty-five years ago, ga mission for a Protestant service benefit of the many Germans Rome) to be held in the hou Prussian Ambassador, on the C Hill. Oh, the baseness of suc rance. What contempt must it in the minds of all independent n

But what art thou afraid of Why not grant religious liberty one hundred and fifty, or two millions of subjects—yes, *subject* Ah, thou knowest why thou a The entrance of the Bible, and B ders, and Bible distributors, a preachers, into Italy, into Spain, i tria, into South America, into would trouble the midnight which prevails in those countrie as religious faith, and we may and political rights, are concerne possession and perusal of the God by the people would soo down the double despotism of t and of the priest. Well, other t coming, Rome. Thou art only ing for thyself a more awful des

Other Societies.

Bible Society in California.

The American Bible Society sent, some time ago, an agent to California to promote the distribution of the Sacred Scriptures. The following extracts from one of his recent reports to the Society will be read with interest.

"What time I have devoted to the Bible cause since I have been here, has been mostly occupied with confering with those friendly to the object, respec means to be used in promoting in this country. We determined t expedient to form a Bible Socie called the San Francisco Bible auxiliary to the American Bible At a preliminary meeting of a fe it was decided to issue a call to zens of the place, to meet and the formation of such a societ

call was signed by one individual from each of the religious denominations here, excepting the Roman Catholic and Baptist. The Rev. Mr. Wheeler, of the Baptist Church, informed me courteously, but decidedly, that their influence must be given to a separate organization. The Episcopal, Presbyterian, Methodist and Congregational united in the call. Pursuant to the invitation a large and respectable number of citizens met at the Methodist Church, which was kindly granted to us, on the evening of Sunday, the 29th instant. I stated the object desired to be accomplished by the Parent Society in sending me to this country, and a nearer view of this place and region has confirmed the opinion that on these shores is speedily to arise a powerful commonwealth, and that San Francisco is to be the centre of a vast influence, which shall extend hence far and wide over the Pacific, and reach to remote quarters of the globe.

"After the statement of the designs of the Society a motion was made and seconded, which passed unanimously, that a society be formed. While a committee were preparing a constitution to report, the meeting was happily addressed by Frederick Billings, Esq.

"The officers are—President, John M. Finley, Esq. Presbyterian. Vice-Presidents, Rev. Dr. Ver Mehr, Episcopal; Rev. A. Williams, Presbyterian; Rev. W. Taylor, Methodist. Secretary, T. D. Hunt, Presbyterian. Treasurer, W. W. Caldwell, Presbyterian. Executive Committee, B. B. Coit, Presbyterian; Frederick Billings, Presbyterian; Millet McCord, Methodist; Frederick Hawley, Congregational.

"After the election of officers it was moved that a subscription be raised for the funds of the society, which was adopted. I felt a delicacy in respect to this movement, as I had said, in accordance with the opinion of some friends, that no demand would be made for money when I asked for the use of the room, but the feeling of the meeting was so strong in favor of contribution, as to overflow the barriers of my discretion, and a sum was subscribed on the spot, amounting to two hundred dollars, eighty of which was paid in. By vote, several persons were made life members, a list of which I will send you, that I may receive their certificates."

Brooklyn City Tract Society.

A large audience assembled on Monday evening in the Plymouth Church, Brooklyn, on the occasion of the twentieth anniversary of the City Tract Society. The president, Rev. Dr. C. B. Cutler, rector of St. Ann's, was in the chair. The annual report was read by the secretary, Rev. Samuel T. Spear, pastor of the South Presbyterian Church. Among other interesting facts, it was mentioned that there were 407 visitors now engaged in distributing Tracts, an increase of nearly 150 over the number of last year. They have circulated in the city 151,692; among the shipping 25,753, and in the criminal institutions 12,577. They have also distributed 418 Bibles and 415 Testaments; gathered 416 children into Sabbath-schools; secured 560 signatures to the temperance pledge, and report 37 hopeful conversions. The statistics showed a degree of effort and an amount of good accomplished which should lead the Society to thank GOD and to take courage. Still the startling fact was brought out that about 60,000 persons in Brooklyn do not regularly attend the ministrations of the Gospel.

Methodist Mission in Germany.

Two letters have been received from the Rev. L. S. Jacoby, by the Rev. Dr. Nast, says the Christian Advocate. Mr. Jacoby arrived, with his family, at Bremen on the ninth of November, and his first letter is dated on the eleventh. One of his first acts was to visit a bookseller, to whom he had been recommended by Dr. M'Clintock, and from whom he ascertained that he could furnish fifteen hundred

pages for about sixty cents. He immediately placed in the hands of the printer a dozen Tracts which he had previously selected, and intends to prepare another for the especial benefit of emigrants, of whom more than fifty thousand annually sail from the port of Bremen for the United States. In behalf of these emigrants he calls upon the German societies in the American sea-ports, and in the principal cities in the interior, to establish private boarding houses, kept by trusty persons, to which he may recommend the emigrants, so that they may be saved from the necessity of spending any time in coffee houses and low taverns.

With regard to the establishment of the mission in Germany, he says that there are no legal obstacles to the holding of religious meetings, or the formation of societies. The Bremen law secures to every citizen "full liberty of faith and conscience," the right to hold social worship in private and public, and to form "new religious societies." The Hamburg constitution also contains similar provisions.

As an important aid in accomplishing the purposes of his mission, he desires to establish a Methodist paper in Germany, by means of which misrepresentations of Methodism in that country may be corrected, and essential aid be furnished to the emigrants, by giving them reliable information respecting the new homes they are seeking, and warning them against everything which may injure them. Many of these on leaving the land of their birth are supplied with Tracts or pamphlets in which "the moral darkness of the West, with its three monsters—namely, Popery, Infidelity and Methodism—are portrayed in frightful colors; and they are told that Methodism is the most dangerous of the three, because, there Satan transforms himself into an angel of light." With five hundred dollars he could commence the publication of a semi-monthly paper, which he could send, with the postage paid, to any person in Germany, for one dollar and a half, or for one dollar without paying postage. The Germans are a reading people.

Bishop Hamline gave twenty dollars toward the five hundred needed to establish the paper in Germany.

We have seen a letter, say the editors of the Commercial Advertiser, of a late date, received from a highly respectable source in Bremen, which, in speaking of Mr. Jacoby, says that there is a prospect that the labors of this excellent man will be favorably received. The writer had attended several of the religious meetings held by Mr. J. in a large room, which was generally filled to overflowing. The missionary had been favorably received by those on whom he had called, and when it is borne in mind that Bremen is the depôt for the great mass of emigrants to this country, it is hoped he will be enabled to do much good to this interesting class of persons. In addition to the distribution of suitable tracts, the Board of Managers of the Missionary Society have authorized him to publish a small sheet monthly, giving such religious intelligence as may aid him in his ministerial labors. It is in contemplation to send another missionary to Bremen.

Miscellaneous.

General Washington's Funeral Sermon.

Rev. Stephen B. Balch, D. D., who was for more than half a century the pastor of the Presbyterian Church in Georgetown, D. C. preached the Funeral Sermon over the remains of the Father of his Country from the Book of Esther, 10 : 3. "For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

Poor, but Rich in Faith.

'. Le Brun, of Port Louis, Mauri-
nentions the following very gratify-
tances of Christian liberality among
orest of his flock:

Ve are now busy in collecting shil-
and pence for the chapel. The
lay a poor African came to my door,
is two children, the one eight, the
ten years old. 'Well, my good
I said, 'what do you want?' 'Sir,
yesterday at chapel, and I heard you
it you would be happy to receive
rifles for the debts of the chapel.
sir, on my way home I was saying
self, could I not do something?
I not give two shillings?—my con-
› said, Yes, and more too—thou
t easily give eight shillings. Those
oys of mine said they must also
›mething too, and they have brought
illings each.' So I received twelve
ys.

. poor woman, who used formerly
one shilling every month, had not
her appearance for this purpose
the year, though she attended re-
· at the chapel. I said nothing to
owing her poor circumstances; but
th she came to see me. 'Well,
I said, 'I have not seen you bring-
ır shilling, regularly every month,
used to do.' 'No, sir,' she replied,
ım now come to pay for the year,
o months more, for I did not pay
t two months of the other year;'
› then placed in my hand fourteen
's. 'My good woman,' said I, 'that
nuch for you to give; I know you
›r; take half of this money back.'
r,' she said, 'I cannot; the money
mine—it is the LORD's;' and I
ıot persuade her to take back even
lling."

ıaron Burr as an Orator.

r public speeches have produced a
ıarked and decided effect upon the
ıe, than the address of Mr. Burr,
ng leave of the Senate, in 1805.
He appeared before them under circumstances not the most favorable to success. The prejudices of his hearers were against him, for the most part strongly so. He was known to be a man of almost unbounded ambition. He had aspired to the highest office in the gift of the nation, and had failed to secure it. His prospects were blighted. His political career was now to terminate. Leaving the Senate, he was to bid adieu, at the same time, to all hopes of political distinction, and retire to private life a disappointed man. Not merely this. He was known, moreover, to be a man of little principle, whether political, or religious—a selfish man, whose own will was his only law, and who, in the pursuance of his chosen plans and enterprises, suffered no considerations of right or honor to impede his progress. He had been from the first a marked man—not more by his splendid abilities, than by the distrust with which the more prudent and sagacious statesmen of that age regarded his course. Washington had received him, when a youth, among his personal followers and aids, but never gave him his confidence. There was on him, at the time of which we speak, a still deeper disgrace. Hardly a year had elapsed since, on slight provocation, he had challenged one of the most pure-minded statesmen of the age, to mortal combat, and quenched the light of that noble life. His country had not forgotten nor forgiven the death of Hamilton.

Under all these disadvantages, Burr rose to make his parting address to the Senate. And such was the art and power of his address, as not only, for the time, completely to divest his hearers of their personal prejudices against himself, but entirely to enlist their sympathies, and win their admiration. The effect, as described by one who was present, was overpowering and most wonderful. The whole Senate were in tears, and so unmanned that it was half an hour before they could recover themselves sufficiently to come to order, and choose a Vice-President *pro tem.*

Afterwards, at the President's, two of the senators were relating these circumstances to a circle which had collected round them; one said he wished that the tradition might be preserved as one of the most extraordinary events he had ever witnessed; another senator being asked on the day following that on which Mr. Burr took his leave, how long he was speaking; after a moment's pause, said he could form no idea—it might have been an hour, and it might have been but a moment; when he came to his senses he seemed to have awakened from a trance.

Taking into view all the circumstances, it would probably be difficult to find on record a case more fully exhibiting the power of true eloquence.

Notices of Books.

1. A MEMOIR OF LADY COLQUHOUN. By Rev. James Hamilton, D.D. (of London). Published by Robert Carter & Brothers. This admirable book we would most earnestly recommend to our readers. It is prepared with great taste and sound judgment. Dr. Hamilton is a young man, and yet he has written a number of charming books;—such as "Life in Earnest," "Mount of Olives," "Harp on the Willows," "Thankfulness," "Life of Hall," "The Happy Home,"—most of which, we believe, have been republished by the Carters. He is a man of distinguished talents, and of a very ardent piety—like that of Urquhart and McCheyne.

Lady Colquhoun was a daughter of Sir John Sinclair—one of the most useful men that Scotland has produced among the ranks of her nobility and gentry. The subject of the memoir of which we speak was remarkable for her unaffected and zealous piety, her amiable disposition, and her great benevolence. This book ought to have a great circulation among us. It is beautifully gotten up.

2. LOYOLA; AND JESUITISM IN ITS RUDIMENTS. By Isaac Taylor. Published by the Carters. This is a great work. This we might expect from the Author of the "NATURAL HISTORY OF ENTHUSIASM." There is a vein of profound philosophy running through every page of this book. It is not a book, however, which every body will read. It is a book which a great many people cannot read, for they have not minds or hearts to comprehend it. Those who find their delight in reading the productions of Dickins, and Eugene Sue, and Lamartine, (especially his auto-biography,) James, Dumas, *et id omne genus*, will find in this LOYOLA of Mr. Taylor, a book surpassing the calibre of their intellects, and they will do well to let it alone. But to those who *can* think, this volume may be commended, for it will furnish them a rich repast.

3. JOHN HOWARD, AND THE PRISON-WORLD OF EUROPE. By Hepworth Dixon. Published by the Carters. In this volume of 400 pages 12mo. beautifully printed, we have, at last, a life of the great English philanthropist worth reading. The Introductory Essay, by Rev. Richard W. Dickinson, D. D. is a capital one, and is a suitable portico for the noble temple. Of the subject of this Memoir, and of his wonderful efforts in behalf of degraded humanity, which this volume records, we need say nothing. Yet we cannot refrain from giving the following passages from a notice of this book which is contained in a recent number of the London Watchman:

"Had Howard lived in what are called the heroic ages, he must have been placed foremost in the *cœtus* of the demigods. Jason did not brave stronger perils, nor Hercules perform more gigantic labor, nor Theseus show more undaunted heroism, than the Christian philanthropist. He tracked the plague to its lair in the pest-houses of Constantinople and Smyrna—he cleansed the worse than Augean foulness of the prison-dens—he taxed to

the utmost, and for long years kept in constant exercise, the mighty enginery of his steadfast and fervid Christian energies in pleading the cause, and righting the wrongs, of the captive and oppressed. Before the might and right of his calm and stern reproof, the most exalted despot was humbled and abashed, and the most inveterate hardness and effrontery were cowed and made to quail. The great vied in honoring him, the good in doing him reverence.

"The profligate and magnificent Catharine of Russia, would fain have distinguished him with almost royal honors; the Pope of Rome, (Pius VI, one of the best in his line,) would not be content without receiving in private, conversing with, and blessing, the unyielding British Democrat and Protestant Dissenter. Never did he bow knee to royalty, nor utter flattery to crowned head; but in the uprightness of a heroic and Christian manhood, he walked through the kingdoms of the earth a benificent presence and a corrective power.

"Such was Howard—need we say that he was a deeply religious man? Only Christianity could have implanted and nurtured such goodness and greatness as his. Christian truth, Christian courage, and Christian love—these were the elements of Howard's majestic character. Of the volume before us we need say little. It is, we suppose, likely to be the most popular of the lives of Howard which have yet appeared. The writer has done his work *con amore*, and a very interesting volume is the result."

4. DAILY BIBLE ILLUSTRATIONS; BEING ORIGINAL READINGS FOR A YEAR. By the Rev. Dr. Kitto. Such is the title of a most valuable work, in four volumes duodecimo, which the Carters have in press, and which will appear about the first of March. This excellent work relates to those things in Sacred History, Biography, Geography, Antiquities and Theology, which will enable a reader of the Scriptures to understand them more readily and fully. The results of much reading and study are here set forth in a very simple and unpretending way. Every Biblical scholar is aware that a flood of light may be shed on many passages of the Holy Volume, which would otherwise be obscure, by an intimate acquaintance with the manners, customs and ideas of Eastern nations.

5. MAHOMET AND HIS SUCCESSORS. By Washington Irving. The first volume, that embracing the life and character of the Prophet of Mecca, is the only one which has yet appeared. It is published by Putnam. We have read it with great interest. It is written with all the ease, grace and good taste which characterize the works of its gifted and amiable author, who has done so much for the honor of his country's literature. It is just such a life of Mahomet as the people need. We think that Mr. Irving has taken a true view of the character of the author of Islamism—first a sincere enthusiast, and then an ambitious lawgiver, and finally a stern and cruel conqueror.

6. THEOPHANY, OR THE MANIFESTATION OF GOD IN JESUS CHRIST; WITH A SUPPLEMENT, TOUCHING THE THEORIES OF THE REV. DR. BUSHNELL. By Robert Turnbull. This is a work of much value on some of the most important doctrines of Christianity. The author is a gifted and highly esteemed pastor of a Baptist Church in Hartford, Connecticut. The American public is indebted to his pen for several excellent books, such as a translation of some of Professor Vinet's best Discourses, (which Mr. Turnbull has published under the appropriate title of "Vital Christianity,") the "Genius of Scotland," and the "Genius of Italy." To these he has added the work whose title stands at the head of this notice, and which, we are pleased to say, has reached a second edition. This book is published by Bockett, Fuller & Co. Hartford, Connecticut, and is for sale at the book-stores of this city.

8. LETTERS TO YOUNG MEN, FOUNDED ON THE HISTORY OF JOSEPH. LETTERS ON PRACTICAL SUBJECTS, TO A DAUGHTER. Both are from the pen of the Rev. Dr. Sprague, and are published by E. H. Pease & Co. Albany. They have both been well received by the Christian Public, the former (though published but a few years) having reached the *seventh* edition, and the latter, the *ninth* American. This is no more than they richly merit. We wish that they were in the hands of every young gentleman and young lady in our country. They are full of the best counsels, expressed in the happiest manner. They are also beautifully printed. We earnestly recommend these two volumes to all our youthful readers.

8. SERMONS BY THE LATE REV. JAMES RICHARDS, D. D. with an ESSAY ON HIS CHARACTER. By William B. Sprague, D. D. Such is the title of a beautiful 12mo. volume, embracing twenty admirable Sermons and Discourses of the late Dr. Richards; published by E. H. Pease & Co. Albany. These Sermons have been selected with much judgment, and are truly rich and instructive. Dr. Richards was one of the best preachers of his day. He had few equals, still fewer superiors. The Introductory Essay on his character is worthy of the pen that wrote it.

9. RECOLLECTIONS OF NETTLETON, AND THE GREAT REVIVAL OF 1820, by the Rev. R. Smith, is a very interesting little volume, also published by E. H. Pease & Co. Albany. It is a well executed attempt to set forth Mr. Nettleton's peculiar mode of presenting the truth, and of dealing with the awakened conscience. Mr. N. was no common man. He was the most philosophical preacher we have ever heard. We mean by this that he better understood the true mode of causing the Gospel to reach the human mind than any other preacher we have ever known. The little volume which we have just named is worthy of an extensive circulation.

10. MEMOIRS OF THE REV. WALTER M. LOWRIE, MISSIONARY TO CHINA. Published by Robert Carter & Brothers, New-York. This is a most valuable contribution to what may be called our *Missionary Literature*. The subject of these Memoirs was cut off—to human view—prematurely, by a violent death, on the coast of China, August 19, 1847, when he had just reached the middle of his twenty-ninth year, and was well entered upon what his friends and the Church had fondly hoped would be a long career of eminent usefulness. But his LORD judged it to be best for His great plans—best, perhaps, for the accomplishment of the work in which the youthful missionary was so heartily engaged—best for the advancement of the Church in what ought to be her great interest—her noblest work — that of spreading the Gospel throughout the world, to take him to Himself.

This volume contains five hundred closely printed pages octavo, and yet its contents are all so interesting that we could not desire to see them curtailed. It is a most valuable work for our theological students—especially those who are thinking of Missions, (and all should be thinking *seriously* of them,) as well as for all who would be well-informed Christians.

11. THE GALLERY OF ILLUSTRIOUS AMERICANS, is the title of a work which probably surpasses in mechanical beauty and value, any previous publication of the kind. It will be completed in twenty-four numbers, each of which, appearing semi-monthly, is to contain a splendid engraving of some distinguished character, accompanied by a biographical sketch from the pen of Mr. C. Edwards Lester. The first number of this publication, which deserves, for its literary and artistic merit, a high degree of popularity, gives a striking likeness of President Taylor, engraved from a daguerreotype taken for the purpose. Published by Brady, d'Avignon & Co. New-York.

View of Public Affairs.

We cannot see far into the future, and generally speaking, the little we can see, or think we see, looks dark. But we are certainly disposed to believe that the portentous clouds which have been hanging on our horizon for some time past, and which have been becoming denser and blacker and more menacing the last few months, are begining to disperse. The scene begins to lighten up a little. Blessed be GOD for it! Since the delivery of Mr. Clay's first speech, about the first of February, in which he brought forward his series of propositions, and gave a running commentary on them, our hopes have grown stronger. His masterly speeches on the sixth and seventh of that month, have done much, we are sure, to promote a better spirit on all sides. No man in the country could have brought forward these propositions with better chances of being heard and heeded. The advanced age of the speaker, his distinguished services to his country through a long life, his well-known spirit of conciliation and patriotism—so signally manifested in the House of Representatives in 1820, and in the Senate in 1832—his being a man of the south by birth and residence, and yet well acquainted with the north, where he has many devoted friends, and his wonderful powers of speaking, are all combined to make him *the man* to say what he did. We have read his speeches with great care, and cannot but admire the kind, the respectful, the truly courteous manner in which he refers to all, living or dead, whom he had occasion to mention. This is truly magnanimous. We have been greatly pleased with the way in which he referred to his old rival—never in a bad sense a rival—Mr. Calhoun. What an example this to the younger and less distinguished members of Congress, some of whom are sadly deficient in this noble elevation of soul! We know nothing in the intercourse of men to compare with that deference, that profound and delicate treatment of each other, and of all others, which characterize all truly great and pure minded men, of every profession. The opposite spirit which is, alas, infinitely more common, is truly deplorable and despicable.

We were much gratified by Mr. Clay's appeal, amounting even to prayer, to the Great Source of all true wisdom, as well as the Sovereign Arbiter of Nations. May this spirit be greatly augmented among our senators and representatives; for it is our best security against the evils of anarchy, division, disunion—civil war!

At the time of our writing these paragraphs, it is impossible to judge with certainty what will be the effect of the propositions of Mr. Clay; but we confidently hope that this threatening storm will soon break away, and the sun of our happiness and joy burst forth from behind the clouds which conceal at present his glorious face. *"To the cross!" "On your knees!"* the late Archbishop of Paris used to say in his eloquent and peculiar French style to the "faithful" *in his diocese, at the commencement of Lent*; so we would say

to our Christian friends and patrons, "*pray, pray* earnestly, pray daily to our Heavenly Father that He would graciously interpose to save us." And He will hear.

The dreadful calamity by which more than one hundred persons were either hurried, instantly for the most part, into eternity, or greatly injured by the bursting of a steam-boiler in Messrs. Taylors' machine establishment in Hague-street, in this city, on the fourth ultimo, struck all with horror and grief, and plunged many families into the deepest poverty and distress. May God sanctify this dreadful event to them and to all. As usual, people are divided in opinion as to the *cause* of this catastrophe, as well as to its *authors*, whether through carelessness, incompetency, or a reckless inattention. Perhaps the investigation, on the part of the proper authorities, will throw some light on the subject. At all events, it is high time that our Legislatures should make some effectual provision for the examination, by competent engineers, of *every steam-engine* which is any where used, and for whatever purpose.

The news from the Old World is not without importance, and yet is not of a very marked nature. The market in Europe for many of our natural productions continues to be favorable for the most part. There may not be an adequate supply, in some districts of Ireland, and perhaps some other countries in Europe, of the necessaries of life, but there is reason to believe that there will be no distressing famine.

The King of Prussia finds some difficulty in getting his Parliament to agree to such modifications in the constitution as he desires, and which relate chiefly to a hereditary peerage—a feature in the proposed constitutional government of the country upon which his majesty has greatly set his heart—as most monarchs would be likely to do.

It is said that the Emperor of Russia is concentrating his pecuniary resources, and even abandoning, for a time, some of his great internal improvements, for the purpose of making a grand military movement in some direction in the spring. The conjecture is worth no consideration. It is more likely that he finds it not easy to reimburse the expenses of the Hungarian expedition. Russia is a poor country, so far as *money* is concerned.

It would seem that the difficulties between Russia and Austria, on the one hand, and Turkey on the other, are in process of adjustment. The pertinacity with which both the former powers demand the guarding of certain Poles and Hungarians, in fortresses, by the Turks, and the employment of those who have turned Mussulmen in parts as distant as possible from Russia and Austria, demonstrates that there is no ordinary danger apprehended by them, from some quarter or other, to the present apparent tranquillity. It is quite certain now, we suppose, that the noble Kossuth will, before long, be able to quit Turkey, and seek a refuge in a free country.

There is nothing in the political affairs in the rest of Europe which merits, our attention, save that the government of France deviates more and more, *every day, from* the spirit and the letter of the constitution, and seems to be

preparing the way for a *coup d'état;* but who is the Cæsar, the Cromwell, or the Napoleon? Time must tell us.

The late dispatch of Lord Palmeston to Lord Elgin shows, what any man who knows much of the character of the English nation and government might have expected, that England will not readily part with Canada, whether to be annexed to the United States, or become an independent country. When did England ever manifest such a spirit? We say nothing of the wisdom or policy of such a course.

Finally: It seems to be certain that the Privy Council of her Majesty have decided against the Bishop of Exeter in the famous Gorham case, that is, has reversed the decision of Sir Jenner Fust, in the Court of Arches. The details of the case, however, have not reached us. May the blessed Head of the Church so direct in this very grave matter, on which so much is depending, as that truth shall be promoted and His blessed kingdom be advanced in the British realm, and throughout the world.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th February, 1850.

MAINE.

South Paris Cong. Soc'y to make Dea. Elisha Morse, L. M. 25 00
Portland—Alvina Cross, . . . 2 00

NEW HAMPSHIRE.

Fisherville—Ch. col. per Rev. Isaac Knight, 8 00
Hollis—Benevolent Association, to make Rev. Mr. D. Gordon, L. M. 43 00
Windham—Balance to constitute Rev. Loren Thayer, L. M. 18 00
Dover—James Ketchum, in part for L. M. 5 00
A Friend in America, ... 2 00
Amherst—Cong. Ch. 36 00
New Ipswich—Cong. Ch. 17 00
Mt. Vernon—Cong. Ch. 16 00
Merrimack—Cong. Ch. 24 00
Jeffrey—Dea. H. Spaulding, . . . 1 00

MASSACHUSETTS.

Brookville—Timothy Walker, for L. M. . 10 00
New Bedford—Wm. st. Baptist Ch. to make Rev. Rufus Babcock, L. D. in part, . 50 00
Woburn—John N. Collier, an old sailor . 2 00
Monson—Alfred Ely, for L. M . . 30 00
Leominster—A little Girl, ... 50
Do. A little Boy, ... 1 00
Collection to support a colporteur in France, and make Leonard Burrage and A. H. Merriam, L. M. 72 94
East Medway—Cong Soc'y in full, to make Rev. Sewall Harding and Timothy Walker Life Members, ... 51 31
Sudbury—Rev. J. Ballard's Society in full, to make Mrs. Nancy M. Jones, and Mrs. Lucy B. Brown, L. M. 50 00
Salem—Tabernacle Ch. to make Rev. S. M. Worcester, L. D. 125 00
Cambridge Port—Mrs. Elizabeth Havens, 4 00
A Lady to constitute Rev. Charles B. King Life Member, ... 30 00
Sheffield—A balance, ... 5 00

CONNECTICUT.

Lisbon—First Cong. Ch. and Soc'y collection, 7 00
Bridgeport—Mrs. Rhoda Wheeler, to make her son Dwight Morris, L. M. . . . 30 00
Lisbon—Mrs. M. Huntington, to make George Wilson Huntington, L. M. 30 00
Chester—A. S. Chesebrough, . . . 3 00
Upper Middletown—in part to constitute Rev. George A. Bryan, L. M. 17 58

NEW-YORK.

Yonkers—J. Jennings, ... 5 00
Angelica—Mrs. Palmer, ... 1 00
Chester—Presbyterian Ch 6 25
N. Y. City—A Friend, ... 1 00
J. W. D. 5 00
Durham—L. H. Fellows, . . . 10 00
Lansingburgh—Miss C. Falconer, . 3 00
N. Y. City—Samuel Dunshee, . . . 5 00
John D. Dix, ... 10 00
Phelps—John Bement 10 00
Clarkson—Cong. Ch. 12 53
Edwin Wadham's 2d. payment for L. M. 5 00
Brockport—Presb. Ch. to make S. S. Sheldon Esq. and Rev. Hiram Greig, L. M. . 62 60
Mrs. Lydia Gifford, in part for L. M. . 20 00
Wilson—Presb. Ch. in part . . 16 59
Baptist Church, ... 6 79
Scottville—Presb Ch. 19 87
Jamestown—Cong. Ch. a balance, . 4 12
West Almond, ... 1 00
Cayuga—Presb. Ch. 37 00
Brighton—Cong. Ch. 19 66
Fairport—Cong. Ch. 6 02
Nunda—Presb. Ch. to make Mrs. M. J. Lusk, life member, ... 35 00
Baptist Church, ... 9 50
Josiah Bradley, in full for L. M. . . 20 00
Brooklyn—Third Presb. Ch. . . . 36 05
N. Y. City—Presb. Ch. University Place, to make James Brown, L. D. . . . 100 00
Frederick H Bartholomew, in full for L. M. 10 00
Pearl street Presb. Ch. 51 03
Hugh Aikman, ... 10 00
Kingsboro—Cong. Ch. 50 00

NEW JERSEY.

Cadwell—Presb. Ch. 2 00
Hanover—First Presb. Ch. to constitute Rev. George J. King, L. M. . . . 30 00

PENNSYLVANIA.

Lewistown—E. Risharoquillas ch. collection, 19 12
Honesdale—A Friend, ... 10 00

MARYLAND.

Port Deposit—John Carson . . . 3 00
Baltimore—Mrs. C. B. 20 50

VIRGINIA.

Winchester—Ladies of Ep. Ch. in full, to make Rev. C. Walker, L. M. . . 25 00
Richmond—First Presb. Ch. to make Rev. T. V. Moore, L. D. 174 00
Second Bapt. Ch. to make Rev. J. L. Reynolds life member, ... 25 50
Rev. Mr. Hodges' Ch. 10 75
Dr. Wharton, ... 3 00
Grove-st. Bapt. Ch. 20 12
First Baptist Church Collection, . . . 91 40
Rev. Mr. Read's Ch. to make him L. D. . 101 80
Farmerville—Preb. Ch. . . . 40 25
Meth dist Ep. Ch. 13 50
Lynchburgh—Rev. Mr. Newlins, Presb. Ch. 35 50
Rev. Mr. Vaughn, Presb. Ch. . . . 25 50
Prot. Methodist Ch. 9 61
Methodist E. Ch. 3 50
College Ch Rev. Dr. Bird, . . . 30 25
College and Seminary collection, . . . 14 95
Professor Martyne, ... 3 00
P. Edwards, Presb. Ch. collection, . . 7 79
Petersburg—Presb. Ch. . . . 96 81
A. G. McIlwain, to make Rev. A. B. Van Zandt, L. M. 30 00
Gettysburg—Methodist E. Ch. . . . 22 87

OHIO.

Columbus—Trinity Church, . . . 18 12
Tinker's Creek—Balance collection, . . 50
Newburg—M. E. Ch. collection in part, 6 50
Warrenville—M. E. Ch. collection, . 1 95
South West—M. E. Ch. 50
Chayrin Falls—Cong. Ch. collection, . 3 75
Rev. Josiah Hopkins, ... 1 00
Harvey White, ... 14 00
Cleveland—M. E. Church, ... 4 85
Individuals in Presb. Ch. . . . 9 87
Twinsbury—M. E. Ch. in part, . . 1 58
Cong. Ch. 9 00
Dr. Stevens 2 00
Ohio City—M. E. Church collection, . 2 20
Streetsborough—Presb. Ch. . . . 9 00
Burton—M. E. Church, ... 4 85
Individuals in Cong. Ch. . . . 13 78
Hamden—M. E. Church, ... 55
Cong. Church, ... 3 60
Morgan—Cong. Ch. in full to make Rev. A. Palmer, L. M. 7 13
Williamsfield Center—Cong. Ch. . . . 4 26
Williamsfield and Wayne—Cong. Ch. in part, which with former collection will make Rev. Geo. Roberts, L. M. . . . 5 71
Millford—S. West, ... 3 00
Oxford—Mrs. Lake, ... 1 00
Cincinnati—Dr. Pulte, ... 10 00

ALABAMA.

Mobile—Mr. Dorsay, per Rev. Thomas Castleton, ... 20 00

WISCONSIN.

Galena—First Presb. Ch. . . . 9 45
Second Presb. Ch. 28 00
South Presb. Ch. to make Rev. Hugh B. Gardner, life member, ... 30 00
Meth Epis. Church Collection, . . . 3 85
Plattsville—M. E. Ch. collection . . . 5 00
Cong. Church, ... 7 20
Hazel Green—United Meeting, . . . 12 05
Mrs. Curtis 4 20
Cash, ... 20

SOUTH AMERICA.

Buenos Ayres—A. Lyons Van Blarcom, by Rev. Mr. Norris, Brooklyn. . . . 10 00

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.

New-York, Feb. 10, 1850.

Donations for Portuguese.

Timothy Walker, Rockville, $8. Two Friends, 14. Mrs. A. M. Jones, Wilmington, Del. 2. Rev. C. H. Nourse, Md. 1 50. R. C. Holmes, N. Y. 2. Anonymous, Portland, Me. 10. Associate Reformed Cong. Mt. Nebo, 13. Associate Reformed Congregational, Sugar Creek, 10. Associate Ref. Cong. Sunbury, 8 Wm. M. Case, 3. Mrs. M. Campbell, Pa. 1 50. L. Noble, O. 1 50. A Friend, Pittsburg, 3. Susan B. Monia, Del. 2. Mrs. Loper, Cooperstown, N. Y. 5. Rev. C. D. N. 25 cents. A little Girl, Salem, Mass. 13 cents. Jonathan Woodman, Cazenovia, N. Y. 3 N. R. Centerville, Mich. 5. Rev. Mr. Bascom's Ch. Chicago, 71. Dr. Tucker's Ch. do. 50. Rev. Mr. Raymond's Ch. do. 22. Collection at Waverly, Ill. 50. Rev. L. Giustiniani, Cong. coll. 38. Member of Bapt. Ch. Buffalo, 1 25. One bbl. of clothing from Hannah Nichols, Ridgeport.

All the boxes and money from South Abington and E. Bridgewater have been received, in all, one trunk, and two boxes, and $35.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. 1. APRIL, 1850. No. 4.

Brief Historical Notice of the Waldenses.

In our Magazine for March we gave a very brief description of the country occupied by the Waldenses. We now proceed to say something of their history, premising that they seem to have been called Waldenses in England at an early period, from an impression that they were descended from the sect of Peter Waldo, a rich and pious merchant of Lyons in France, who did so much in the Twelfth Century to propagate the Truth in that city, and whose followers were, in derision, called *The Poor Men of Lyons.*

The Latin name of the Waldenses, is *Vallenses,* which signifies *The men of the Valleys*—in reference to the nature of the country which they inhabit. The word *Vaudois,* in the Provincial language—that of the Troubadours—by which they are still designated among themselves, has the same meaning.

As to their origin, it is their own belief that they are descended from those followers of CHRIST who, in the Second and Third Centuries, to escape from persecution at the hands of the Roman emperors, took refuge in these deep, secluded, and almost unknown valleys. And although they cannot produce express and positive historical data on which to rest this opinion, yet there are many things stated by early writers, as well as by those of the middle ages, which strongly corroborate this position. The nature of this sketch will not allow us to go into detail, but we may say that Reinerius, Rorenco and Castini—their enemies—admit the truth of this claim. Voltaire held the same opinion; so did Beza, Usher, Mede, Vitringa, Drelincourt, Wake, Sir James Mackintosh, and other distinguished Protestants.

After the cessation of the Pagan persecutions, at the accession of Constantine to the Roman throne, these people, whose number was very great, and who occupied the valleys in both the eastern and western sides of the Alps, lived in quietness in their mountain-home for several centuries, maintaining, as there is reason to believe, the Truth in its primitive simplicity, and practising the forms of worship which they had received from Apostolic times. Until the beginning of the Ninth Century, the errors of the Papacy had not gained an ascendency in the northern parts of Italy, some of whose bishops, especially those of Milan and Turin, had nobly contended for the "Faith once delivered to the Saints." Nor was it till the Twelfth Century that Papal Rome began to give serious molestation to these poor people, who had, perhaps till then,

scarcely attracted her attention. But now their troubles from that quarter commence.

In the century just named, a rich man at Lyons—who probably was a native of these valleys of the Alps—*Peter Waldo*, by name—having come to the knowledge of salvation by the reading of the Word of God, commenced his zealous efforts to cause portions of the Sacred Volume to be translated, copied and circulated among the people. His efforts were greatly blessed, and their influence was widely felt in France, Italy and Germany. Many souls were enlightened and saved, as we have reason to believe. Soon the displeasure of Rome was excited, and persecution broke forth. The noble band of witnesses for the Truth was dispersed; Peter Waldo, the founder of the sect, ended his days in Bohemia, and many of his followers took refuge in the valleys of the Alps, among the Waldenses.

In the century following, those of the Albigenses, in the South of France, who escaped the sword of Simon de Monfort, and the tortures of the Inquisition, also found shelter among the Waldenses. This was enough; the bloodhounds of Rome soon tracked their victims to their places of refuge, and then commenced the persecutions of the Waldenses, especially of those in the western or French side of the Alps.

For a long time it was simply a persecution—the seizing and subjecting to trial before the ecclesiastical courts, and to the punishment of death, of individuals who ventured down from the mountains, on either side, to the plain country below. But at length Rome finding that this mode of extirpating heresy was too slow, began to excite her faithful sons, the kings of France in the west, and the dukes of Saxony in the east, (whose capital was Turin,) to attempt the extirpation of these people by faggot and sword. Until this occurred, these excellent people submitted, without resistance, to wrong, to suffering, and to death. But now they felt themselves called on to repel aggression, in the shape of war, by force of arms. And during a period of almost three centuries they sustained thirty-three distinct wars. But though they achieved many a wonderful victory, and maintained themselves in their strongholds, their enemies succeeded at last in reducing them to their present narrow limits. Not only so, they extirpated the colonies of these people in Calabria, planted in the year 1370, and which had flourished during two hundred years.

We cannot go into details respecting these wars, but we may, however, notice one or two of them. In the year 1655 a greater storm than any which had hitherto fallen upon them, suddenly burst forth. Their valleys were invaded by an army of fifteen thousand Piedmontese troops, besides French, German and Irish auxiliaries—the whole not short of eighteen thousand men—and all their strong places were seized. Then occurred scenes of blood and cruelty such as it is truly horrifying to read. Indeed the details which Leger, the great historian of these people, and Sir Samuel Morland, the

Envoy of England, have given, illustrated by appropriate pictures, would lead us to believe that the authors of these atrocities, truly diabolical, could not have been human beings, but demons from the infernal pit!

"Houses and churches were burned to the ground; infants were remorselessly torn from the breasts of their mothers, and dashed against the walls or the rocks, or had their brains dashed out against each other; or two soldiers, taking each a leg, rent them asunder, or cut them in two with their swords. The sick were either buried alive, cut in pieces, or thrown down the precipices with their heads tied between their legs. Mothers and daughters were violated in each other's presence, empaled, and either carried naked as ensigns upon pikes at the head of the regiments, or left upon poles by the road-side. Others had their arms and breasts cut off. Men, after being indecently and barbarously mutilated, were cut up limb by limb, as butchers cut up meat in the shambles; they had gunpowder thrust into their mouths and other parts of their bodies, and then were blown up. Multitudes had their noses, fingers, and toes amputated, and then were left to perish in the snow. Some, both men and women, were buried alive. Some were dragged by the hair on the ground at the tail of a mule. Numbers were cast into a burning furnace. Young women fled from their pursuers and leaped down precipices and were killed, rather than submit to their brutal violence. That these things occurred, we have in proof the depositions of more than one hundred and fifty witnesses taken in the presence of notaries-public, and of the consistories of the different localities. Morland and Leger give all the details, with the names of the men and women who suffered the greatest cruelty, as well as the depositions of the witnesses."*

Those atrocities were made known to Europe by an Appeal from the Synod of the Waldensian churches of the most heart-touching nature. The effect was instantaneous and prodigious. Remonstrances were forwarded from all the Protestant Governments of the Continent; whilst Cromwell, who was then Protector of England, sent Sir Samuel Moreland as a special Envoy to the Duke of Savoy, charged with a terrible speech, which he fearlessly and faithfully delivered.

It was on this occasion that Milton, who was Cromwell's Secretary, wrote the following inimitable and well known sonnet:—

"Avenge, O LORD! thy slaughtered Saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy Truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not: in thy book record their groans,
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontese, that rolled
Mother and infant down the rocks. The moans

* Protestantism in Italy, (pp. 349, 350,) by the author of this sketch.

The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learned the way,
Early may fly the Babylonian woe!"

Through the influence of these remonstrances and Cromwell's interference, peace was restored in the month of August succeeding, and large contributions were forwarded from Switzerland, Holland, England and other Protestant countries for the relief of the suffering. Cromwell appointed a day of special humiliation and prayer in their behalf, and ordered collections to be made in all the churches and chapels throughout England, Scotland and Ireland, for their relief. This collection amounted to £38,241 10*s.* 6*d.* of which £21,908 0*s.* 3*d.* were remitted in the course of the two following years and a half. Cromwell himself gave £2,000. We may here add that Charles II, to his everlasting infamy, squandered on his mistresses the sum of £16,333 10*s.* 3*d.* which Cromwell put in the hands of the government to form a fund for the future aid of the Waldenses, and said, when interrogated about the matter, that he was under no obligation to pay the debts of a Usurper! But the English nation has effectually vindicated its honor in regard to this matter.

In the last year of Cromwell's life the Waldenses were again most cruelly attacked and harassed by their enemies, the Savoyards. Cromwell again interfered and threatened. Another war happened in 1663, when the Protestant States of Europe again remonstrated, and with success.

But the most dreadful of all their persecutions and wars occurred twenty years later, when Louis XIV instigated Victor Amadeus II, the young Duke of Savoy, to undertake the extirpation of these people, promising him the powerful aid of France. In the year 1686 (in April) they were attacked by both France and Savoy, and in a few days their country was overrun and conquered! Fourteen thousand captives were thrown into prison, where eleven thousand soon died of cold and hunger; two thousand children were carried away by the Roman Catholics, to be brought up in their faith. The whole country was ravaged. Those who escaped both imprisonment and death, retired to the Protestant Swiss Cantons, whither they were invited, and were received with heartfelt kindness and sympathy. After spending three years, partly in Germany, but chiefly in what is now the Canton of Vaud, they succeeded in making their way back to their own country in the months of August and September, 1689. This, their "Glorious Return," was one of the most extraordinary expeditions on record. Between eight and nine hundred men, imperfectly armed, under the command of Henri Arnaud, a man who had studied for the ministry, but had been prevented by the troubles of the times from entering it, and had afterwards become a captain in the army of the Prince of Orange, (who became King of England, under the name of Wil-

liam III, in the year just named,) crossed the Lake of Geneva and marched through the Alps, defeated two thousand five hundred French troops at the bridge of Salabertran, (a village on the Dora river,) killing six hundred of them, and entering again their native valleys. But there they had to fight many a battle with the French and Savoyards, taking refuge first in one valley and then in another. The most famous achievement of all was their defending themselves for months at *Balsi* against ten thousand French and twelve thousand Savoyards, and at last abandoning that mountain-fortress in a way that astonished their enemies. In another number we shall give an account of this affair, with a view of the scene.

At length Louis XIV quarreling with the Duke of Savoy, the latter made peace with the Waldenses, and engaged to secure them their rights if they would help him against his former ally, the King of France. They did not hesitate to accept his offer, for they seem to have looked upon his conduct in making war upon them as a matter of necessity, owing to the ground which Louis XIV had taken.

From that time, 1692, to the present, the Waldenses have enjoyed comparative rest. Although they have been oppressed, they have not been persecuted, nor have they been attacked. Attempts have been occasionally made —as at La Tour, in the year 1794—instigated for the most part by the Roman Catholic priests among them, to perpetuate acts of violence, but they have failed. During Bonaparte's reign these people were for years under his dominion, and were treated by him with great kindness. They had entire religious liberty, and their pastors were liberally supported. It is strange that Cromwell and Napoleon—two *usurpers*, as they are called—should have been such friends to these poor people!

At the downfall of Napoleon the House of Savoy—or of Sardinia, as it is now called—recovered its hereditary possessions on the continent, from which Bonaparte had driven them, and with their return oppression returned to the poor Waldenses. They had to pay much heavier taxes than their Roman Catholic neighbors; they were not allowed to buy a foot of land from the Catholics living among them, but every inducement was held out to cause them to sell their own acres. They might not attempt to proselyte a Roman Catholic, but Roman Catholic priests might enter their houses and try to convert their children, in their very presence, and they dared not say a word against it!

But a better day has dawned upon these excellent people. The present government of Sardinia is far more favorable than any which has preceded it. The Constitution which the late King, Charles Albert, granted to his subjects in 1848, secures to them their political rights. And although they have no guarantee for their religious rights, it is clear from their recent letter, given in the February number of this Magazine; that they have a vast deal more freedom in this respect than they ever enjoyed before. They are allowed to

build a church at Turin; to circulate the Scriptures freely among the surrounding people; have a printing press, and a religious newspaper. This is a great change.

But we have made the sketch as long as our limits will permit. In future numbers we shall speak of other subjects which concern these people—such as their doctrines, their church government, the state of religion among them, their college, etc.

The Plate for this Number of our Magazine.

We give in the way of Illustration this month, a well executed View of the Village of La Tour, the chief place among the Waldenses. It stands in the north side of the Valley of Luserne, just above the junction of the Angrogna and the Pelice. It is a long and narrow village, of perhaps twelve or fifteen hundred inhabitants, at the foot of high mountains.

The beautiful Valley of Luserne, which is there more than a mile wide, stretches out to the south-west of it. Whilst across that valley, and facing the mountains which overhang La Tour, rises up a stupendous mountain range, hedging in the valley on that side.

The view which our plate gives is obtained from the east, and shows the appearance of La Tour as you approach it on the road from Pignorol, by way of St. Jean. Only a few houses are visible, and among them the Roman Catholic church, near to which a large monastery has been built within a few years, to serve as a seminary to train up monkish missionaries, to convert these excellent people. Vain undertaking! Were we Roman Catholics, and did we desire to labor for the conversion of Protestants, we do think that the Waldenses would be the very last people upon whom we should wish to try our hand. They are kind enough; no people could be more civil and respectful; but as to embracing a religion of whose legitimate fruits they have had such a long and painful experience, it is about the most improbable event that any sane man ought to expect. And this opinion is confirmed by the efforts which Rome has for more than six centuries made, by persecution, and war, and persuasion, to convert these people—we will not say to bring them back to her fold, for they never were in it.

In the upper part of the Village of La Tour is a Hospital, erected some thirty years ago, chiefly by the munificence of friends in England and other countries.* About the middle of the village stands the college, of which we shall speak hereafter.

* The Emperor Alexander of Russia gave liberally to this object. At the Congress of Vienna he received very kindly the deputy whom the Waldenses sent to that celebrated Council of Monarchs, heard with tears his simple statement of the condition of these people, and gave him twelve thousand francs, (nearly $2,400,) to be applied to the building of a hospital and the rebuilding of a dilapidated church, though he was a member of a convention which differs much in rites, and even doctrines, from that of the Waldenses.

This village has been the scene of many a dreadful persecution and butchery. Even as late as 1794 it was on the point of being the theatre of a bloody affair.

Whilst the flower of the population were employed in defending the frontier against the French, a plot was laid for the destruction of the inhabitants, which was to take place on the night of the 15th of May of that year. Eight hundred men from Luserne, and other neighboring Papal villages, were engaged to perpetrate this diabolical deed. To the honor of Mr. Brianza, the Roman Catholic curate of Luserne, it ought to be stated that as soon as he heard of the plot he hastened to La Tour to apprize the people of it. A Captain Odetti, a Romanist, also hastened to La Tour, and pledged the last drop of his blood in the defence of the inhabitants. The whole scheme was defeated by the arrival of a General Godin, a Swiss officer commanding on the frontier, with his troops, at the last moment. But the authors of this dreadful affair were never arrested.

We will only add, that strangers who visit the Waldenses will find two comfortable hotels at La Tour, opened within a few years, and kept by very worthy families. They are the only hotels among these people, and even they are poorly sustained, owing to the fact that few travellers ever visit these valleys, and they are mostly English and American Protestants whom a desire to see these picturesque scenes, and the more remarkable people that inhabit them, attracts thither. We wonder that the number of such visiters is not far greater than it is.

Work of God in and around Lyons, in France.

We know not when we have read a document better calculated to strengthen the faith and encourage the hearts of those who feel an interest in the conversation of Roman Catholics than a paper lately issued by the EVANGELIZATION COMMITTEE OF THE CHURCH OF LYONS, (in France,) from which we give the subjoined extracts. When we first knew Lyons, fifteen years ago, the work of GOD then was indeed like a grain of mustard-seed. We will only add that a new chapel at Croix Rousse, mentioned in these extracts, is now opened, thanks be to GOD, as we have learned by advices still more recent.

"During the past six months the work has increased exceedingly. We mentioned in our last letter that seven agents, acting as colporteurs or Bible readers, were laboring in our city or its suburbs. We now have fifteen agents, of different descriptions, engaged in carrying the word of truth from house to house. Several religious societies, desirous of laboring in this metropolis of Popery, have met together in the most Christian manner in this vast missionary field. The Evangelical Society of Geneva has directed six colporteurs to Lyons, to the part maintenance of which we contribute. The Foreign Mis-

Society has assisted us for two others. The Edinburgh Bible Society also supports two colporteurs: a lady in Scotland, a kind friend to the work in Lyons, has conveyed to us a special donation for another agent. The Free Church of Scotland entirely supports the minister for the new chapel at the Croix Rousse. These several efforts are carried on with a harmony for which we cannot sufficiently bless GOD. The brethren employed in evangelization have meetings every fortnight, for the purpose of prayer and the study, in common, of the various questions which interest the work; and also of passages of Scripture which may appear to require elucidation. By means of these different agents, nearly *one thousand* Roman Catholic families are regularly visited; and, in most of which, the Gospel is listened to with respect and pleasure. We wish our friends to remember this large number of persons evangelized, and to help by their prayers the brethren engaged in this great field.

"We have already mentioned the work commenced at the Croix Rousse, and the difficulties we were meeting with in preparing to open our new chapel. It were too long to relate all the details of this complicated affair, which we have been persuing for the last eight months; it will suffice to mention, that the prefect of Lyons began by absolutely forbidding our religious worship in any part of the township of the Croix Rousse. Some time after, the mayor added a special refusal with respect to a place of worship; but which, we need hardly say, was based on no sincere or serious motive. We appealed from both these decisions to the Minister of Worship, M. Hebert; and, on his keeping silence, and after waiting patiently for two months, we informed him that we should open the chapel on the 30th of May last. We also informed the mayor of our intention; he replied by a fresh refusal to permit our worship. We persisted in our intention, and, on the day fixed, opened the chapel for public worship. We were aware that the meeting would be dispersed, but we felt that it was our duty to obtain, by any means, the recognition of our most sacred rights. We felt that we were supported by the good wishes and prayers of our brethren in CHRIST, of all denominations; and we were, moreover, following the directions of the Society for the Protection of the General Interests of Protestantism in France. The commissary of police made his appearance; and having, with as much respect and civility as the case would admit of, read his summons to the meeting to disperse, it broke up in the greatest order, although many persons were shedding tears.

"A prosecution was inevitable; but the Lyons authorities feared, apparently, to discuss the great principles of religious liberty; and, instead of pursuing the minister, M. Cuenod, or any of the persons present at the meeting, they attacked the landlord of the chapel, who had let it to us several months previously, and who was quite a stranger to the whole matter. But the cause of religious liberty was to be fully pleaded, and to obtain almost the victory, before the various jurisdictions of the second city of France, and

in the head quarters of Jesuitism. We succeeded in obtaining the assistance of one of the most celebrated and most estimable members of the Lyons bar, a counsellor of the prefect, and who had been substitute for him. Our landlord, it is true, was condemned to the minimum of punishment, viz. a fine of sixteen francs, for having allowed the meeting to take place on his premises without permission; but the public prosecutor was forced to acknowledge, in the fullest manner, that our public worship was guaranteed by the charter itself, and that none could legally contest our right. We feel assured that this verdict, and a similar one obtained the same day, in a case which had occurred in the neighboring department of the Ain, has greatly advanced the cause of religious liberty in France. A full account of the proceedings is to be published, and which, we trust, will preclude all further contestation as to our right to celebrate religious worship according to our own convictions. We have again applied to the authorities to *authorise the premises;* and, as the great principle of freedom of worship has been recognised, we trust shortly to obtain a favorable decision, which is the object of so many desires and prayers.

"Our chapel at the Croix Rousse, although closed, has yet been useful to the cause of the Gospel. Interested by the opposition of the authorities, and the subsequent prosecution, crowds of persons have been to visit it, and, by means of tracts and suitable addresses, the keeper has had abundant opportunity to make the Gospel known. The irritation at first caused by the clergy has disappeared, and the public voice has become more and more favorable to the cause of the oppressed. In the meantime, a large congregation is prepared for the final opening of the chapel; and our excellent minister, M. Cuenod, has a circle of about two hundred and fifty families, who look upon him as their pastor, and who may be considered as gained to the Gospel.

"It would be very desirable to open schools at the Croix Rousse, they are much needed; unfortunately the state of our funds does not allow us, at present, to entertain this object.

"Whilst the township of the Croix Rousse is separated from the city of Lyons, by its elevated position, and its steep approaches, the township of the Guillotière is not less so, by the rapid Rhone; and, although there are six bridges to unite it to Lyons, yet five of these take toll, which is a great obstacle to attendance at the chapel by our poor weavers. The Croix Rousse contains a population of thirty-five thousand souls; the Guillotière contains more than forty thousand, and is becoming one of the most important of the Lyons districts. Adjoining this township is the extensive village of Villeurbane, which is nearly a league in length; and the hardly less important village of Charpennes is quite contiguous. There are several members of the Lyons congregation who reside at Villeurbane, and we should have very great facilities in opening a chapel there. We have long entertained hopes for this

district; meetings for edification have for some time been held there, and a regular place of worship is very much desired. Previous to undertaking this, we have been desirous of following the system pursued at the Croix Rousse, and have called special ministers to labor there. Our Evangelization Committee has obtained the services of our esteemed brother, M. le pasteur Laügt, for this important post. Nothing but the clearest indication of God's will would have induced us to take this step, at a time when our funds were so deficient. But the most unequivocal directions of Providence have traced our path, and the good hand of God has given a blessing to our determination.

"When M. Laügt arrived amongst us, there were two hundred families in this district ready to receive him. After a residence of two months, this number had increased to three hundred. Having paid them a first visit, he recommenced his labors, and was much impressed by the favorable change which had almost everywhere taken place in the interval. Where he had at first been received with indifference, he was listened to with pleasure. Many persons had made notable progress in the knowledge of divine things, and several appear sincerely converted to God. Thus has a new evangelical district or parish been rapidly formed; and we already anticipate the time when it will require more than one pastor. Have we been imprudent in establishing our esteemed brother there, while we have such a deficiency in our funds? These three hundred families are there to reply. We trust our friends will hear their voice, as we have done, and will enable us to consolidate our labors in this new district.

"In the interior of the city we have the like blessings on our labors to record. In a part of the town in which the nobility principally reside, and the Jesuit's college is situated, and where, until recently, our labors had been the least successful, one of our colporteurs has been selling, *daily*, more New Testaments than all the others together, and several families have been instructed in the Gospel. Our chapel has been better filled this summer than any similar season heretofore; and the truth has been widely disseminated. We have reprinted two excellent tracts: 'The True Cross,' by the Rev. Dr. Malan; and 'The Doctrine of Scripture on the Worship of Mary,' by Mons. Bost. These have been abundantly distributed at the chapel and elsewhere. Our girls' school is giving us much satisfaction, by the serious impression shown by several of the scholars. The adult school has also been blessed this year for several young men.

"The Colportage is going on round Lyons in an encouraging manner. Instead of allowing our agents to spread over large tracts of country, we have found it advantageous to concentrate their efforts on particular districts. They take the addresses of the persons who purchase the Scriptures; they return frequently to these houses, and they water what has been sown. By these means, doors are opened for the Gospel, and the work gradually spreads.

"We cannot include in this report a notice of all our stations in the neighborhood of Lyons, but we shall mention a new locality which our Committee has taken charge of, agreeably to arrangement with the society which was laboring there. Tarare is one of the most difficult stations in France, but for which we hope the more as our faith is more tried. Most of the agents who have labored in this mountainous district have exposed their lives for the LORD JESUS CHRIST; and since the work commenced, three and a half years since, the disturbances that have occurred to drive the evangelists from the place are innumerable. Hardly a week passes that divine worship is not disturbed by a mob; and the presence of a police officer at the chapel door has been frequently insufficient to maintain order. The persons who have embraced the Gospel are immediately deprived of their employment, or any other means of support which can be taken away. We felt that after so many difficulties had been resisted, this station should not be abandoned. Much seed has been sown; there are still some few persons there unshaken by persecution, and many Nicodemuses. The municipal authorities have hitherto protected our worship against a fanaticised population. These circumstances have induced us to persevere, and we feel assured that our friends will think we have done right.

"The following is an account of one of the conversions that have taken place there: A colporteur one day entered the shop of Mons. F., and offered him the New Testament. Mons. F. refused, but subsequently bought one, thinking it would serve him to refute the Protestants. He began to read his book, at first with mistrust; but, little by little, he took a liking to it, and at length it interested him very much. Still he felt some scruples; if the book taught him to pray and to resist sin, it also produced another effect, and was detaching him from the Romish Church. Mons. F. could not believe that his ancient Church could be in error; the book no doubt was false. Faithful to his Church, he left off reading his book, and ordered his wife to make away with it; he wished never to see it any more. On this he left his house, but had not gone far before he returned and asked for the book again; his first order had not been accomplished, his wife had not destroyed it. On recovering it, he pressed it to his lips, and embraced it as a friend whom he had lost but recovered, and determined never to lose sight of it again. He continued to read, and for some time redoubled his devotional practices in the Romish Church; he endeavored to combat his own sins, and accomplished, by mere devotion, acts of superstition that the world even despises. His knowledge, however, of the New Testament, made him desirous of obtaining the whole Bible; and he travelled to Lyons to purchase one, but he would do nothing without first consulting his spiritual director, who was a Capuchin monk. He confessed his design to him. 'No, no,' replies the monk, 'do not read the Bible; it's all very well for learned men, but you would entirely lose yourself if you were to *read it*.' *He determined*, though heart-broken, to obey

his spiritual director, and to leave Lyons; but on crossing the bridge, he cast one more look of regret at the city which contained the much-desired Bible. Again he determined to return and purchase it. 'No,' he says, 'it is a temptation of the evil one;' and he sadly continued his journey home. A year passed by; on some solemn occasion, at the confessional, he asked permission of the priest to read the Bible and New Testament; at first the confessor appeared inclined to accede to his request, but concluded by refusing it. On his return home, he fancied he heard the voice of GOD himself which told him to read his book continually. He did so, though he returned once more to mass, but the scales had fallen from his eyes. Image worship and other idolatries now appear to him to be monstrous errors; he wishes to leave the church, but, to avoid making a disturbance, he waits till the mass is concluded. While obliged to wait, he reads attentively the portions of the New Testament contained in the Romish liturgy, and then leaves the church, bidding a final adieu to Rome and to the Pope. The evangelist stationed at Tarare soon became acquainted with him, and instructed him more fully in the way of the Gospel; but it is by the simple reading of the Word alone that he was led to reject Papal errors. We trust he is now sincerely converted; the seed sown in good ground had taken strong root, and its fruits were soon visible externally. He is very useful to the cause of the Gospel, and has made many sacrifices for it.

"We cannot conclude this review of our undertakings without mentioning our Infirmary. This establishment was formed in 1844. The necessity for a hospital to our Protestant females appeared so urgent that we felt forced to satisfy it, looking in faith to Him who is abundant in means. During the two past years we have received much encouragement; several sick persons have learned to know the Gospel, others have fallen asleep in the LORD. At the present time we have one person who has learned the love of CHRIST during her sickness, and rejoices to be with him. Our past experience respecting our Infirmary, shows it to be an indispensable complement to the work of the Gospel in Lyons and its neighborhood. A thousand families are open to the Gospel, and we trust that the number will soon become much larger; these families belong nearly all to the working classes, exposed to sickness, and who then have no other refuge than the general hospital. Did our Infirmary not exist, it would frequently happen that persons listening to the Gospel, and being forced to put themselves into the hands of the so-called Sisters of Mercy, would be exposed to lose, in this sad place, the good impressions previously produced. In our Infirmary they can pass the solemn days of suffering, contemplate the fruits of the Gospel, enjoy Christian instruction, and make the most rapid progress in divine things. When on the point of opening our Infirmary, we published an appeal to our friends in France and elsewhere; for, alas! appeals are almost the only resource of a poor church, and which has before it an immense work from which it cannot recede. This appeal was

liberally responded to, and we commenced the year 1846 with a balance in hand; but since that period, the assistance we have received is so small, that in spite of the strictest economy, we had, on the 30th June last, a deficiency of six thousand five hundred francs, and which has since increased. We informed our friends of the state of our funds, in our Report of the Infirmary, and although some few of them have come forward to assist us, yet this has been insufficient; so that our distress has continued to increase. What must we do? We know the many Christian and benevolent works that our brethren and friends have had to sustain, especially during the past winter; we know that it appears less interesting to support a recent than to form a new establishment; and although other infirmaries in France are sufficiently provided for, yet we have been tempted, by our increasing deficiency, to ask ourselves, 'Must we give up this tower, which reckoning on the kind assistance of our friends, we had begun to build?' Nevertheless, we take courage when we look to GOD; and though he may try our faith, we cannot believe that he will permit our establishment to be closed, which would be a great misfortune to us, an opportunity of triumph for the enemies of the Gospel, and a fatal blow to the missionary work. Perhaps these lines may induce the numerous friends of Lyons to add to all they have done for our city, a fresh mark of their generosity, by regularly assisting our Infirmary.

"We annex a few detached facts. The work at Lyons proves, more than many others, that souls can never be despaired of. One of our agents visited a family, where he met with but little encouragement; one day the father said to him, after a long discussion, 'You would not so easily refute my son as you do me; you should talk to him.' A rendezvous was fixed for the young man, but he would not attend. Happening to come in at the time, he would not so much as speak to the evangelist, but went to bed. Another agent afterwards called, but was so badly received, that he had not sufficient courage to return. Some time afterwards the first one called again, but matters were very much changed. The mother said to him, 'I hope the LORD will have mercy on me, and open my heart to understand his will.' Our brother's surprise increased still more, when the son held out his hand to him and excused himself for having been so rude on the former occasion. 'Ah!' said he, 'I was then very wicked, and at war with God; but I have read his Word, and have found peace for my soul.' This family perseveres in the way of truth.

"A young woman, whose husband was a soldier in the African army, came into France to receive an inheritance. She was to go to the North; but she preferred remaining at Lyons, where she had formerly spent her time very agreeably in the pleasures of the world. She contrived to combine a passionate love for the theatre with a very great devotion to the Virgin. She discovered at Lyons one of her old friends, who, in the meantime, had embraced the Gospel. One Sunday evening this young person was going to the

theatre, when she met her young Christian friend, who was going to the chapel, and said to her, 'You are going to your church and I am going to mine.' 'Ah,' replied she, with a sigh, 'would to GOD *you* were going to *mine*.' They separated at the door of the theatre; but the next minute the young worldly woman changed her mind, and running after her friend, they both entered the chapel together. One of our deacons, as is the usual custom, gave each of them a tract. The one he gave to the young Christian woman was 'The Doctrine of Scripture on the worship of Mary;' and as it had a bright colored paper cover, her friend exchanged it for her own, which had none. This tract, which was not intended for her, was the instrument which was to break at one blow her love of the world, and her attachment to the Church of Rome. She read it several times; her conscience was alarmed. If the worship of Mary gave way, she saw that all her religion must go with it. She would do all she could, however, to save it; and solemnly promised the Virgin she would remain faithful to her. The following Sunday she went to mass; but had hardly entered the church when her tract came into her mind so strongly that she could listen to nothing else; and, on returning home she read it over again. From that moment she gave up both mass and theatre, and her sole pleasure is in attending our religious meetings. She seems to devour the Word of GOD; and one of our sisters, with whom she now lives, gives the most satisfactory testimony to the sincerity of her conversion.

"Six months since we mentioned a conference that had taken place between two zealous Popish partizans and our pastor, in the house of an old colonel, and which had been useful to him; it was also to be useful to some others. The principal Popish speaker printed a pamphlet, which he entitled 'The Triumph of Truth over a Chief of the Heretics;' and pretended to give an account of the defeat of the arch-heretic who, it was said, had been vanquished by some poor weavers, and had been obliged to hide his shame by flight. Some thousands of this pamphlet were distributed in Lyons; but, by GOD's blessing, by which the efforts made in favor of error turn to the advantage of the truth, this publication has fulfilled its title very differently from what its author intended; and we know of a good many persons, in whose hearts it has really accomplished *the triumph of truth;* or, at least, produced serious impressions in favor of the Gospel. One young man, a devout Romanist, who had some discussions with one of our agents, and to whom this pamphlet had been given, as an arm to defeat all heretical colporteurs, immediately called upon our brother with it, persuaded that he was now invincible. There was little difficulty in showing him that in order to prove the authority of the Romish Church, the author began by undermining that of Scripture itself; and that in order to become good Romanists, the book proved that we must begin by becoming infidels. The young man was much struck with this, and began to doubt of a Church which could only be established by the destruc-

tion of the Holy Scriptures. He bought a New Testament, and soon after was knocking at the door of the *chief of the heretics*, to be more fully instructed in the way of truth. Another person, who is exceedingly zealous for the Gospel, and who has introduced M. Cuenod into about a dozen families, has been awakened by this publication.

"The following is one of the fruits of M. Laügt's ministry since he has been laboring at the Guillotière, and which we give in his own words:—'I saw Mrs. M. for the first time,' says M. Laügt, 'on Whit-Monday; she was then merely indisposed. I announced the Gospel to her; but she did not seem to understand it. A few days afterwards I called again, and found her in bed. As soon as she saw me she said, "Ah, Sir, you do well to come to see me again. I have been thinking continually of what you said to me lately, and I wish to hear you again. What would have become of me if I had died without seeing you again?" I then spoke to her of the grace of GOD. She listened with tears in her eyes. I then said to her, Do you believe that JESUS CHRIST is the Son of GOD? "Yes, Sir." Do you believe that he died for our sins, and rose again for our justification? "Yes, I believe that." Well, GOD has said, that whoso believeth in the Son hath eternal life. "But must I not do something to merit this great salvation?" I replied to this question, and continued speaking some time to this awakened soul; but she did not yet perfectly understand. The next day when I called again, she cried out, "Ah, Sir, I understand now: we must not do works to merit salvation, but from gratitude to GOD, who graciously saves us. Ah, Sir, how happy I am!" What makes you so happy? "I am happy because of what JESUS has done for me." Are you now afraid to die? "Oh, no: I am ready to die when GOD pleases. I know I shall go to my SAVIOUR." She has since experienced a wish to take the communion, which I had the pleasure of giving her, with a few friends who were assembled in her room. Never have I seen a soul enjoy a deeper and more heavenly peace. She communicated to all around something of her own ineffable happiness. She was full of love to the SAVIOUR and to the brethren; and in our Infirmary, to which she was afterwards removed, she caused much joy to the attendant sisters. Since writing the above, this happy Christian, who was called at the eleventh hour, has rejoined her SAVIOUR.' We have rarely witnessed a more glorious end.

"We must conclude with a word on the state of our funds. We have already alluded to that of our Infirmary; our others are likewise deficient. Our Evangelization fund was indebted nine thousand francs on the 1st July last; and our deficiency goes on increasing, and will become very great indeed by the end of the year, unless our kind friends come to our assistance. Even the above sum is a very heavy one for the *poor of Lyons*. Our different works have rapidly extended, and our own resources, instead of increasing, tend rather to diminish; for the additions to our church are principally from the poorer classes, who not unfrequently require assistance themselves from

the poor's fund. This year our expenses have been increased by the establishment of our new chapel at the Croix Rousse; we are therefore compelled to ask our brethren to renew their sacrifices for us. In geographical extent our field of labor is not very large; but if estimated at its real value, we are convinced that it will be found to be one of the finest and most important in which the Gospel is preached at the present day. Some of our brethren are beginning to feel that Lyons is a place on which vigorous effort should be concentrated. The 'Continental Echo' has recently mentioned that enormous sums are annually sent hence by the Propaganda Society, for the dissemination of Popish errors in different Protestant kingdoms. Two hundred thousand francs, or £8,000, are annually sent, for this purpose, into Great Britain alone. Protestant Christians should make similar efforts, and returning good for evil, secure the abundant preaching of the truth in what may be called the head-quarters of error, and the very seat where Satan dwelleth."

An Appeal from Belgium.

We deeply regret that we have not the means to give a favorable response to the subjoined call for aid. Will not some of our readers take an interest in this Appeal?

"Brussels, February 14th, 1850.

"My Dear and Honored Brother:

"We have learnt of the formation of the American and Foreign Christian Union, whose object is not only to evangelize America, but also to aid the European Missions. You are doubtless a member of the committee of this new society; at all events we address ourselves to you, to beg you to interest it in the evangelization of Belgium. You know, as do many other American brethren, that on the one hand Belgium is one of the bulwarks of Popery, perhaps I ought to say *The bulwark* of Popery, and on the other that the missions which we have undertaken there have been remarkably blessed. When we speak of blessings we do not mean by that expression negative movements, having for their object nothing but opposition to the Roman clergy, but we mean a work of revival, caused by the all-powerful influence of the Holy Spirit—the formation of churches composed of souls either serious or converted from the heart to the LORD our GOD. This revival, as it spreads, demands ever-increasing care and activity; it must be fed by the dissemination of the Bible, of Tracts, and religious books; it must be cultivated by the preaching of the Gospel and by the instruction of the young.

"It is not only necessary to answer the wants of that which exists, we must extend the missionary field, increase the number of preachers of the Word, of colporteurs and of school-masters.

"But we have not been enabled to this day to answer these exigencies, so legitimate, of the excellent work which GOD is accomplishing in this king-

dom. All our congregations are composed of converted Roman Catholics; moreover, we have several which are without pastors; doors are open for the preaching of the Gospel, and we cannot take advantage of them. Several of our churches are without schools, and the children are obliged to frequent the Roman Catholic schools. We have but three colporteurs engaged in distributing Tracts, and we need six or seven.

"Could not our brethren of America come effectually to our assistance? A little of their abundance would render us immense service.

"Dear and honored brother, plead the cause of Belgian Missions; you will not repent of it; you will have contributed to make known the good news of salvation to populations that hunger and thirst after it, and to lead into the paths of the Gospel the rising generation, for whom GOD has reserved the Future.

"Pardon, dear brother, the earnestness with which I urge my request. It is an imperative duty for me to do all that is in my feeble power to cause the blessed works with which the LORD has been pleased in his great mercy to entrust us, to advance with a steady and firm step; and I discharge this duty with much freedom, because I am not asking for the congregation which has been confided to me, it provides for its own expenses.

"I profit by this opportunity, beloved brother, to thank you for the large share you no doubt had in procuring the aid which we received last year from your country.

"Believe me, honored brother, your affectionate and devoted servant in CHRIST. L. ANET."

Rev. Dr. BAIRD.

Free German Catholic.

We have spoken of this paper, and of its success as an instrument of evangelization among the German population. We are convinced that its circulation may be productive of a great amount of good, and would warmly recommend it to our brethren who may be laboring in districts where there are Germans. The following extract from a letter just received, will show, among other things, in what estimation it is held by many pious persons of that class.

"We are anxiously expecting the third part of Kirwan's Letters. I distributed a goodly number of the preceding parts, and many Roman Catholics have been very much pleased with them. I also distributed many tracts and copies of your edifying and most useful paper. I sent some to my relations, who are still Romanists, and wish to have more of those papers which show the fallacies and deceptions of the Roman priesthood. I earnestly thank the "Christian Union" for their labors and efforts to enlighten our German brethren in this country, and to lead them on in the right way of salvation. May the society not be discouraged by the ingratitude and slanders of wicked

men; and may all heavenly blessings rest upon every undertaking for the salvation of human souls."

Report of a Tour in Germany, in October 1849, for the American and Foreign Christian Union, by the Rev. Philippe Wolff.

The Executive Committee of *The American and Foreign Christian Union* requested the Rev. Mr. Wolff, who was called to Geneva by duties of a domestic nature, to avail himself of this occasion to visit the several Missionary Institutions of Germany, for the purpose of imparting to professors and students that information respecting the wants of our German population, which he is so well qualified, by his long residence and extensive travel in America, to give, and which they so much need. In the subjoined Report the reader will find much information of a very interesting nature in regard to this subject, as well as touching the religious state of Germany. This Report, we trust, will be useful to several of our Societies, as well as our own, especially the Home Missionary and Tract Societies, as it shows where laborers of all the classes needed for our German population may, to some extent, be obtained.

"Rev. Robert Baird, D. D.

"Dear Sir,—I was instructed by your letter of July 30, 1849, to visit Germany in behalf of the American and Foreign Christian Union. I was requested to endeavor to interest there the friends of the Evangelical cause in behalf of their numerous countrymen in America; to make them acquainted with the spiritual wants of that important part of the population of the United States; to represent to them accurately what sort of missionaries are wanted by our Society and other Societies; to establish a correspondence; and, finally, I was directed especially to visit the Missionary Institutions of Germany which might be of any use in supplying us with efficient laborers when needed. This task I have accomplished to the best of my ability, in a rapid journey, the results of which I am now to lay before you.

"Before I entered Germany I knew that not only a large proportion of the Protestant clergy, and of the Theological Institutions, were too much imbued with unsound doctrine for us to seek any connexion with them, but also that even amongst those men, and those Institutions, reputed evangelical, considerable discrimination was to be exercised. There is, for instance, a large and influential body of evangelical men who are called the 'Strict Lutherans.' Although many of them are excellent and devoted men, they exhibit a very sectarian spirit. They exaggerate the virtue and importance of the sacraments of Baptism and Lord's Supper, connect with them some mysterious and wonderful efficacy, and very generally show a disposition to unchurch all their brethren who do not think as they do. Young missionaries trained in

such a spirit, and imbued with such notions, I considered unfit to come under the patronage of a Society so essentially unsectarian as ours is, and the more so because we would incur the reproach from our friends of the Lutheran denomination, that we bring out opponents, men troublesome and dangerous to the peace and welfare of their churches. I did not therefore seek to excite, in behalf of American-Germans, the interest of men and institutions known for their sectarian character. My efforts were principally directed towards those who are orthodox and evangelical in their tendency, but moderate in their denominational feelings, and especially towards those, not a few now in Germany, who overlook entirely denominational interests in the Missionary cause.

"After repeated inquiries in the best quarters, and a personal investigation, I have come to the conclusion that the sources from which we could draw efficient and sound missionaries are not numerous in Germany, nor any of them very abundant. It is indeed but very recently that Home Missions have been established in Germany; they are yet in their early infancy, without experience, employing but few laborers, and very weak in funds. They seem to have sprung up from the last political disturbances in Germany. Some Christian laymen and clergymen, alarmed at the deplorable progress of infidelity, and at the sad display of materialism revealed by the revolutionary spirit, finding out that the troubles of Germany were more social than political, and that the utter absence of religious convictions in a large proportion of the lower classes would for ever make them dissatisfied, and bring the nation to the verge of ruin, have believed that Evangelical Christianity was the only hope of Germany, both in a religious and a social point of view. Hence they were drawn from their religious apathy. Their piety too contemplative, too much like an affair of great secresy, has become expansive; they have felt the duty and the necessity of diffusing their light around them, and of adopting those practical means used by their Swiss and French neighbors, and which they had hitherto neglected, if not even spurned, as if the routine of a State Church was the only commendable means of proselyting. A few local Missionary Societies have been established, which have formed themselves into a Central General Association, under the presidence of Mr. Bethmann-Hollweg, a celebrated Prussian lawyer and statesman. They held a general meeting in September last, at Wittemberg, an account of which has been given in the religious papers.

"The more that Society grows and becomes efficient, the more it will be found advantageous for our Society to enter into closer connexion with it, and receive from it missionaries for the American Germans. The Society is entirely unsectarian, and constituted on the same liberal principles of Christian union as ours is. It is a good omen that a large proportion of its members and its president are laymen. The president himself, Mr. Bethmann-Hollweg, member of the Second Chamber of Prussia, and intimate counsellor of the

King, has been known to me for many years as a devoted and high-minded Christian. I saw him recently in Berlin, and he listened with the greatest interest to an account of the proceedings of our Society. He desires to have our reports and publications sent to him, and acknowledges that in Germany they have a great deal yet to learn from us, in the practical working of their Home Missions. The devoted spirit of this man may be fully appreciated from the fact that he told me he had long since consecrated his life to the cause of the German nation; but desired now, by all means, the better to serve his country, to lay down all his political honors, and consecrate all his time, influence and energies, to Home Missions. He has kindly consented to correspond with our Society, and to give his help, when needed, towards selecting and sending German missionaries to America.

"After these preliminary remarks of a general character, I proceed to a few important details gathered on my visit.

"I started for Germany well provided with introductions, most of them supplied by my paternal friend, Dr. Merle d'Aubigné. The first place I visited was Basle. Although situated in Switzerland, it lies on the borders of Germany, and may be considered as belonging to it by its religious associations. I called at the celebrated Missionary Institute, which has sent its pupils into all parts of the world, and out of which some of the English Missions are constantly recruited. It is probably the largest institution of the kind in existence. I was sorry to find that its worthy director, (or president,, Rev. Mr. Hoffmann, was prostrated by a disease thought to be incurable, and had been forced to surrender the direction to the hands of Rev. Mr. Joseph Josenhans, who is henceforth to be considered as the director of the institution. From its foundation in 1816, it has sent out more than two hundred and seventy Missionaries, about one hundred and sixty of whom are still in the field. The present number of pupils in the way of training is forty-three. They are mostly from South Germany, and especially from Wurtemberg. I made Mr. Josenhans acquainted with the destitution of the German population in America, and with the efforts being made to supply them with missionaries. According to the instructions you gave me, I represented to him that three distinct classes of agents would be wanted. Ordained missionaries, evangelists, and colporteurs. I learned from him that they were in the habit of dividing their pupils, according to their abilities and future destination, into three classes, two of which correspond pretty much with our distinction of clergymen and colporteurs. Their third class is peculiar to them, and consists of what they term 'Industrearbeitern;' they are a sort of missionary mechanics, able to superintend plantations, indigenous manufactures, as sugar and cotton—some are watchmakers, etc. Besides acquiring a knowledge of their trades, they receive sufficient training to form efficient Scripture readers. I should think them useful only among heathen populations.

"The colporteurs are such of their pupils as do not show an aptitude to

study, but who combine with piety a wish to make themselves useful. Their ordained missionaries do not receive, in general, a theological education as complete as at the university. They are trained principally to become good preachers, and as such excel those who come from the universities. The theological education is not the same for all; but very few go through a complete course of studies, which requires six years; the greater number study but four or five years. They are more like what are called evangelists in France; they are not all ordained; and many of them afterwards, as a means of livelihood, combine farming with preaching. The institution has no denominational character, the directing committee being composed of sound evangelical men from the only two Protestant denominations found in Basle, the Lutherans and the Reformed. They have already sent missionaries to the Germans of North America, and have now twenty-six of them at work, to whom the committee is able to give but very little support, or none at all. When they leave the institution to proceed to the United States, the Society gives them a hundred dollars for an outfit, and two hundred more for the voyage and travelling expenses. After that they are expected to be supported by their own congregations, or by other German congregations where they labor. If this proves insufficient for their support, they are authorized to draw to a certain amount upon the Society in Basle. Some of these missionaries have joined, in the United States, the Lutherans, some the Reformed Church; the greater part, however, have not joined either of these denominations, but have formed independent Evangelical Churches, which have some bond of union.

"Amongst the former pupils of Basle, who are now in America, may be mentioned the following: Besel, Walz, Maier, Jung, Schenck, Krönlein, Knaus, Dumsers and Bühler. They all ask that more missionaries be sent to supply the demand of German congregations, and speak of a German association in the west to establish a seminary at St. Louis. Mr. Josenhans says that he could furnish every year, at least three missionaries for the United States, if our Society, or another, would defray the expenses of outfit, and of bringing them over.

"A sister institution has been recently established in Basle by one of the founders of the older institution, Mr. Spittler. The object is exclusively the formation of colporteurs. Mr. Spittler has bought from government the ruins of an old castle, about six miles from Basle, has fitted it up for his purpose, and has recently opened the house where he intends to live himself part of the time. He has already sixteen pupils; they live in the greatest simplicity, and, after a short preparation, are to be sent forth wandering about as apostolical and missionary pilgrims. Mr. Spittler is a patriarchal Christian of a great many years' standing, and a friend of the celebrated Madame de Krudener. He will gladly prepare some young men for America if requested to do so. His address is C. T. Spittler, Basle.

"From Basle I proceeded through the Grand Duchy of Baden to Carlsruhe and Heidelberg. In the last named place I saw the celebrated Professor Uhlmann, and the Rev. Mr. Zimmerman, the leading evangelical preacher in Darmstadt. They both take a warm interest in the German Home Missions, but complain that they cannot find missionaries enough for themselves; far less could they spare them for America; they will, however, whenever a worthy laborer desires to emigrate, direct him to us. I had considerable conversation with these two gentlemen upon the religious state of America and the working of its churches, and tried, as I have done everywhere in my travels, to remove prejudice and impart correct notions. I do not consider graduates from the University of Heidelberg very desirable for this country, on account of the unsatisfactory state of the faculty of divinity.

"From Heidelberg I took a south-eastern direction, and visited Wurtemberg; the country most renowned in Germany for its advanced state of piety. I stopped at Ludwigsburg to visit a new institution, recently established, to meet the deficiency of laborers for the new movement of German Home Missions. It is the Evangelical School in Salon, near Ludwigsburg. (Evangelishe Schule in Salon bei Ludwigsburg.) The director of it is the Rev. Mr. Hoffmann, brother of the late director of the Basle Institute. The object of the school is to train up colporteurs and evangelists. There are as yet but six pupils, but more are expected. Mr. Hoffmann is assisted in his efforts by his brother-in-law, Mr. Paulus, director of a gymnasium in the same place. They are both excellent men, and took a lively interest in our cause, and are willing to correspond with us if necessary. They communicated to me some very cheering information respecting the progress of the Gospel in Wurtemberg.

"In Stuttgart I visited the dean, Rev. Mr. Dettinger, he spoke rather discouragingly; was afraid we might draw away some of their laborers when they cannot find themselves the tenth part of the number they want for their Home Missions. He says the Institute of Basle absorbs all their resouces, by drawing most of its pupils from Wurtemberg. He gave it as his opinion that men from Wurtemburg do not make as good colporteurs and evangelists as men from North Germany. Southern Germans, he says, are a race slow, passive and timid. Their colporteurs have not the boldness, the activity, and the quickness of mind characteristic of the French or the Northern Germans, although they have as much devotedness, and probably more perseverance and endurance. The Wurtemberg Christians are all Lutherans, but very moderate.

"Amongst the various friends whom I visited in Stuttgart, the most important is Mr. Helfer Burk, who is quite a practical man, takes a great interest in the missionary cause, and would cheerfully render his services for us when needed. He is the editor of a religious paper, '*Der Christen-Bote*,' and at my request inserted an article upon our Society and the Germans in America. He suggested that in case our religious societies very much need German

colporteurs and evangelists, they might have them prepared and trained at the Institute of Salon, near Ludwigsburg, where the expense would be about fifty dollars a year for each. He and some excellent friends would willingly unite in a corresponding committee, if requested to do so, and select agents to be sent over to us, or to be sent to a Missionary Institute for a short time on trial. Some men would need but three months of preparation to be made valuable colporteurs and evangelists. Messrs. Jasenhans, Häring and Kirchhofer, showed the same warm interest. Address: Herr Diaconus Helfer Burk, Stuttgart.

"From Stuttgart I went through Bavaria to Leipzig, and stopped a few hours in Erlangen, a university celebrated for its theological institution, although strictly Lutheran, and where I formerly studied. Although there is a good deal of vital Christianity in the Protestant clergy of Bavaria; although they also have interested themselves in Home and American Missions, they are unfortunately the centre of strict Lutheranism in Germany, and their successful opposition to Rationalism is too much allied with sectarian and exaggerated notions of their church to admit of a close alliance with them. Their Wurtemburg brethren are in opposition to them in this respect.

"In Leipzig I was welcomed with the most cordial affection by my old friend and former teacher, Professor Harless. He is now one of the great men of Germany, as a theologian and as a politician. He is the glory of the theological faculty in Leipzig, and is considered by many the first divine of his country. As a politician he led successfully for years the struggle of the Protestants in Bavaria, for the recovery of their rights against Catholic encroachments and despotism. He is also the editor of a paper. It is a matter of much regret that he is considered by the strict Lutherans as one of the leading men, or as the leading man, of their party. He appeared to me, however, very moderate in his denominational opinions, seemed highly interested in American Christianity and missionary operations, which he praised highly, and expressed the conviction that they ought to be imitated in Germany, and that he would use his influence for that purpose. He rejected altogether some exaggerated notions of his party, and took a lively interest in the objects of our Society. He is willing to coöperate and correspond with us, although I let him fully understand what class of men we wanted. The celebrated bookseller, Taugnitz, of Leipzig, also expressed the same friendliness towards our Society.

"In Halle I saw Professor Tholuck, well known in this country by his theological writings. He had been prepared for my visit by Dr. Merle d'Aubigné. He expressed his sympathy for the objects of our Society, and is well situated to select young clergymen, he having under his care a large number of theological pupils, amongst whom many are of a devoted evangelical character. He remarked that if our Society intends to draw missionaries out of Germany, some one should be our corresponding agent, and he offers

heartily his services for such a good cause. It has been frequently the case that some excellent young clergymen expressed to him a desire to go out to America, but he did not encourage them, as he knew not by what means he could have them sent over.

"In Berlin, as I have already mentioned, I saw Mr. Bethmann-Hollweg, President of the Central Committee of the German Home Missions. I have nothing to add about him, unless the wish that, on account of his important position, he be supplied with periodical papers from our leading religious societies. It might exert through him a great influence over Germany. He is familiar with the English language. Address: Herr Geheimrath von Bethmann-Hollweg, Berlin.

"I called also upon the well known Rev. Dr. Hengstenberg, and through him made the acquaintance of his brother, Chaplain of the Court, Herr Hofprediger Hengstenberg. The latter would be peculiarly valuable to us, inasmuch as he was sent once, I believe at the expense of his government, to visit America, and report on the state of religion, principally amongst the Germans of this country. He visited all the United States, and spent in them nearly a year. He is consequently well acquainted with the state of things here, and feels anxious to promote the religious interests of our German population. He would readily act as our agent. He and his brother say that with the exception of the new Institute in Salon, they know of no missionary institutions in Germany but those established for the heathen. There is one such in Berlin, (Das Missionshaus in Sebastian-Strasse,) but as they always turn out more pupils than their funds allow them to sustain in foreign parts, some might easily be spared for the United States.

"I called also upon the Rev. Mr. Krummacher, the author of 'Elijah the Tishbite,' and one of the first preachers in Berlin. He was very much gratified to hear of the intentions of our Society, and thinks himself well situated for rendering us useful services and procuring good missionaries.

"When I was about to leave Berlin a young theological candidate, sent by Krummacher, called upon me. I liked very much his appearance and his Christian spirit. He told me that he and another young man, sent also by Krummacher, but who failed to find me, were desirous of coming over to America as missionaries amongst the Germans. I promised to communicate his desire to our Society, and as I was in a hurry, engaged him to write to me soon. I received in Bremen a letter from him, which I leave with you, praying that some attention be given to it. The substance of it is an interesting account of his conversion; then the mention of the fact that he has gone through a complete course of studies in the Missionary Institute of Berlin, (including even medicine,) has passed all his examinations, and has been licensed to preach with a view of going to South Africa, but political troubles reduced so much the funds of the Society that they have been hitherto unable to send him. He is now employed as an assistant preacher, but is anxious to do more,

and follow out his first intention of going into foreign parts. He is also engaged to be married, and would like to know if he could be employed by the Society as a married man, his wife defraying her own expenses to the United States. His name is Ernst Hoffmann.

"The other, Mr. Linsel, has not received so thorough a theological education. He is twenty-nine years old, and is employed by Dr. Krummacher in his district as an evangelist; he holds meetings and visits; he has been in an institution for training deacons, and has qualified himself to nurse the sick. It would be well to give to both of these men an early answer through Dr. Krummacher.

"In Hamburg my attention was drawn to the 'Rauenhaus,' a sort of correction house for the young, which under the able and active direction of Mr. Wichern has become a Christian institute, and a centre of evangelical efforts. I was sorry to find that the director, Mr. Wichern, was still absent on a journey, undertaken for the formation of the German Home Missions. I saw, however, the sub-director. From him I learned that formerly they had prepared young men to send to America. They had only the training of them, and the sending out was entrusted to a society in Bremen. But since Hamburg was one of the first places in Germany where an interest for the Home Missions was manifested, they have turned their efforts exclusively into that new direction, and we have nothing for the present to expect from their institution, except that the director, Mr. Wichern, as the soul and most active man of the Central Committee of the Home Missions, might prove to us a useful correspondent.

"Bremen is the seat of a society for sending out missionaries to the United States, ('Evangelisher Verein für Deutsche Protestanten in America.') They have no institute for training them, but accept them after trial from any part of Germany, send them only when a post is prepared in advance for them to occupy. The society defrays their travelling expense, but seldom takes any part in their support after they have reached their destination. Mr. Treviranus, whom I visited, is the active and principal man in the Society. I inquired of him what was the expense of sending over a missionary? He informed me that they give him sixty dollars for an outfit, including the purchase of blankets, which are needed on board the ship. Then the passage from Bremen to New-York in the cabin of a merchant vessel is sixty dollars. I remarked to him that the expense of an outfit was not indispensable except that of the blankets, and he assented to it. All their missionaries have gone to or near St. Louis. They have sent in all twenty-four, who are all neither Lutherans nor Reformed, but simply evangelical. Their funds are too low to admit of sending any more men at present, but Mr. Treviranus will take occasion to write to our committee in case laborers offer themselves.

"Elberfeld and Barmen. These two localities are so near to each other as to form but one. There are here to be found two religious societies. The first, 'The Missionary Society of the Rhine,' was formed for sending missionaries

to the heathen. They have an institute in Barmen. The second, called the Evangelical Society for the Protestant Germans of North America, has its principal seat in Langenberg, about twenty-five miles from Elberfeld, and owns no Institute, but, as the society of Bremen, sends out men prepared elsewhere, and found competent after due examination and trial. I visited many members of both societies, and called at the Missionary Institute upon its director, Mr. Wallmann. He had but one pupil desirous to go to America. He could recommend him for his deep piety, but he was deficient in activity and energy. He afterwards introduced to me a young man, Jacob Dahlem, connected with the large Orphan Institution of Düsselthal near Düsseldorf, who is very desirous of going to America as a missionary. Mr. Wallmann commends him highly for piety, devotedness, activity and intelligence. He is a young man twenty-four years old, and was travelling then as a collecting agent for his institution. He has already in Wisconsin two brothers who are pious, and a friend named Wagenknecht. The latter, aided by the two brothers, provides for his own support, and devotes part of his time to missionary labor. J. Dahlen wrote to me afterwards in Paris, to express more fully his intentions, and give at the same time an account of his life and conversion. He would like to be employed by the Society as an evangelist, but would first need further preparation in a Missionary Institute, for which also he would require assistance. I refer you to his letter accompanying this report, and to which it would be desirable to give an early answer. Mr. Wallmann thinks that without further preparation he would make a valuable colporteur, and he is quite disentangled from family ties. For reference: Herr Inspector Wallmann, Missions-schule, Barmen.

"From Barmen I proceeded to Langenberg, the seat of the committee of the Evangelical Society for America. The principal member at present is Mr. Peter Konze, an old merchant of a high Christian character. The president, Mr. Collsmann, as a member of the Second Chamber of Prussia, is in Berlin a great part of the time. From Mr. Konze I learned that the Society has hitherto sent in all eighteen missionaries. They are heavily in debt; political disturbances at home having diverted the Christian mind from America, and absorbed it in their own religious condition. The members of the society are not wealthy men; they feel much discouraged and cannot possibly send any more missionaries if left entirely to their own resources.

"Mr. Rauschenbush who has been in New-York, is one of their missionaries; he was pledged to write to them every three months a report of himself and the other missionaries, but since more than a year they have not heard from him. The want of news and communications is fatal to their society. Rev. Mr. Schwartz, in Boston, is one of their best men. Another is Mr. Mühlhäuser, formerly located in Rochester, afterwards a colporteur for a few months in the service of the American Tract Society, and now pastor of a German congregation in Milwaukie. Their society has a debt of nearly one

thousand dollars, which they do not know how they can pay. Perhaps some assistance might be offered to them from America, if not to pay off the debt, at least to help them to carry on operations. Address: Peter Konze, in Langenberg bei Elberfeld.

"Langenberg was the last place of importance in connection with the object of my visit in Germany. I could discover on careful inquiry no other missionary institution or society of consequence that was not of a sectarian character. I had also interviews with many of the leading evangelical men of Germany, and imparted to them such information as I was able to give respecting American churches, missions, and the religious wants of our German population. I considered therefore my mission at an end, and proceeded to Paris and England through Belgium.

"I believe I have now laid before you a pretty correct and full view of the various sources from which German missionaries may be procured for this country, and I hope that increased pecuniary resources will enable our committee to accomplish a good deal either directly or indirectly through other societies, in meeting the religious wants of American Germans. Perhaps it will be ultimately found desirable to establish in the United States a sort of Missionary Institute for the training of German colporteurs and evangelists, inasmuch as the emigration from Germany is likely to continue to increase, and to form ultimately a large part of the population of this continent.

"PHILIPPE WOLFF.

"*New-York, January* 1, 1850."

The Pope's Conservatism.

At Rome the idea is industriously circulated amongst the populace, that St. Peter lately appeared to his Holiness in a vision, and announced to him that he had lost all chances of salvation, in consequence of his having encouraged infidelity by granting political reforms to his subjects; and that the only way to regain the favor of Heaven was by at once retracing his steps, and restoring the old regime as in the days of Gregory XVI.

As to the probable loss of salvation in the case of the poor Pope we cannot give an opinion, though, as the head of the great Anti-christian apostacy, *we think the chances* are little in his favor; but as to Peter appearing to his Holiness, urging him to retrace his steps, it is only one more of those lying wonders for which that Church is and always has been remarkable. But if indeed true, considering that the old regime cannot now be restored, this dream must have made his Holiness feel uncomfortable. The poor Pope has tried hard. He has tried excommunications; he has tried friends; he has tried arms; and now it seems he is going to try dreams and miracles, the most powerful instruments among Catholics after all. We admire the natural shrewdness of the man. He understands Popery better than we do. "The children of this world are in their generation wiser than the children of light." We think this caps all. We should never have thought of a vision from St. Peter, if we had puzzled for an age; and still less of a Pope losing all chance of salvation. The poor Pope has got into a bad fix.—*Ch. Inst.*

Power of an Old Bible.

The following pleasing incident is given in a letter of one of Dr. Pinkerton's correspondents in Germany:

In 1823 my eldest brother, a merchant in Memel, came home to dinner one day and said to his wife: "You must not be astonished to see a very large Bible brought into the house this afternoon; I have been buying it at auction. In passing through the street I perceived some young men laughing aloud at the foolish idea of expecting any one to bid for an old Bible. The want of respect vexed me, and I stepped forward and offered a good price; no one else bidding, I naturally am become the proprietor of the Bible: but I have had the satisfaction to see these young men withdraw, ashamed of their jokes at the expense of God's Holy Word."

The large volume came to the house, and for weeks was found in the way of every person in the dining-room, where it had been deposited. It could never find a convenient corner, and no one thought of opening it.

At last one of the younger brothers of the proprietor discovered that Luther's Introduction to the Epistle to the Romans had been printed before that Epistle, and that the work contained many other explanations, taken from the writings of Luther and others. It was, in fact, not the Word of God alone, but a valuable edition of the Bible, with commentaries for the use of families. Luther's name first attracted the attention of the young man, who, from curiosity, became desirous of reading something written by the Reformer himself.

He read, and read, and understood what he read. After finishing the Introduction, he read the Epistle to the Romans; his eyes were opened to the leading truths of revealed religion—sin, law, grace, holiness, &c. and the young man who had often before endeavored to read the Bible, and wondered how little he understood of its holy contents, had now found the key to the Divine Volume. He likewise understood that it had now become his duty to spread the knowledge of that book in the world.

He went to Königsberg and commenced the laborious study of German theology under the late Dr. Olshausen, and has ever since looked back to that most wonderful event, as the beginning of many a blessing that has since, by his preaching in various countries and languages, been brought by the Word of God into the hearts of perishing sinners.

We will only allude to one fact more, that eight young men who belonged to his small congregation at Strasburg, are now preparing for the Gospel ministry as Missionaries in South Africa.

Papal Emigration to this Country.

About one thousand Irishmen are, at this season of the year, dependant on the city of Boston for support. Almost daily emigrants arrive, in the worst possible condition, and in most cases one or more Papal priests come out with each load, and have the perfect mastery of the whole concern—commanding the men and caning the children. A visit this week to Deer Island, the place assigned by the city for the reception of this class, revealed to me some of the practical workings of the Papacy. Almost to a man those who arrive here are ignorant, and filthy, and vicious. No confidence can be placed in their word. They are true to nothing but their priests. When asked who sent them, and paid their passage, the reply usually is, "The priest paid the passage." When asked, "Where are you going?" the answer is, "Oh, to the best place."

On several occasions these priests have attempted to interfere with the arrangements of the island. The books of the children have been removed, and other acts indicating a desire to control the place. But a decisive check has been given to all such efforts. Religious ser-

vice is held each Sabbath, at which all are required to be present. A Sabbath-school and a day-school are in successful operation. Upon the arrival of emigrants, they are taken to a house built for that purpose, stripped of all their clothes, scrubbed most thoroughly with soap and water, their hair is cut, old clothes burned, a new suit given them—and a ticket for a passage to any part of the country; and the whole bill is charged to the ship which brings the persons over, and is readily paid by the owners. Some owners have paid four hundred dollars for a single load of emigrants, and yet they find the business profitable. Dr. Monaly, formerly of Brooklyn, New-York, is at the head of the Deer Island establishment, and is most admirably adapted to the position he fills.

As Protestants we begin to feel the power of Papal immigration. In Lowell and some of the older manufacturing cities, the foreigner is driving out the native population. A change in morals, Sabbath desecration, and waning religious institutions, mark the onward march of the Man of Sin.

Escape of Imprisoned Priests at Rome.

A correspondent of the Daily News, says:

"That a grand escape of condemned, or more properly speaking accused priests, took place recently from the prisons of the Inquisition at Rome, where they were confined, some for acting as regimental chaplains, some for having blessed the republican troops, and others for similar offences against ecclesiastical decorum. They succeeded in effecting a subterranean excavation from their dungeon to upper day, or rather night, for they made off about one o'clock after midnight, without being molested by the French senteries in the neighborhood; for, as it had been denied that there were any prisoners in the vaults, the soldiers did not consider themselves obliged to watch very strictly. Some women of the Trastevere quarter are said to have assisted considerably in the liberation of the prisoners, of whom from nine to thirteen are said to have escaped."

Conversion of a Roman Catholic.

A correspondent sends us the following interesting facts, which are certainly very encouraging:—

"I have just received a full account of a very interesting case of conversion in this place, which will encourage you in your work, and indicate to the churches in general the path of successful effort before them.

"Miss B. visited a Roman Catholic lady of intemperate habits and bigoted spirit. Upon introducing the subject of religion to her, she was found to be deluded with the notion, common among Papists, that she must suffer for her sins and do penance, and thus she would be forgiven.

"Miss B. assured her that her sufferings would do her no good. Jesus had suffered, and that was not only enough, but the only way of pardon.

"On this the woman became furious and desperate. She flourished the poker over her visiter's head, and used the most violent threats.

"Miss B. treated her very mildly, and left. Soon afterwards she found occasion to send her a few early strawberries, and then called upon her with other little presents. The woman was disarmed, and apologised for her

conduct; and it was not long before she was an attentive listener to the word of truth, which Miss B. often called to impart.

"But her race was almost run. She was taken sick. Now her convictions of sin, which had been deep, became almost insupportable. 'Oh! what a great sinner I have been,' she would often say. She became teachable, and would often listen long and solicitously to the promises of the Gospel and the way of salvation. She desired not the ceremonies and rites of the Roman Catholic Church, but seemed intently thinking of the promises of God. Her mind was often deeply alarmed, and sometimes comforted. Sometimes she would say, 'I do hope that Jesus will forgive me although I am such a sinner.' One day, when delirous, she referred to her old notions, and said, 'I hope God will take me to heaven when I have suffered enough.' On the return of her reason, Miss B., who was often with her in her last days, reminded her of this remark. 'Oh,' said she, 'my sufferings cannot save me. Jesus' sufferings alone can save. I was out of my head when I said it.'

"Her mind became more and more peaceful, but not as clear as many are. She desired to be buried with Protestant Christians, that no senseless rites might be performed over her body. Here we must leave her. Is she not a brand plucked out of the fire?"

HERE IS ANOTHER CASE.

"Miss C., in U——, called, in her tract visitation, on a poor Roman Catholic woman. After a few conversations with her, and the reading of a few tracts, the poor woman told her history, and manifested concern for her soul.

"A Bible, which a Protestant lady in Ireland had given her, had been kept, but not read. Now she brought it out from its long concealment, God's Spirit was evidently at work in her heart. Her husband, a bigoted Roman Catholic, also became favorably impressed. The woman came to the Sabbath school by the advice of Miss C., and is now hoping in Christ.

"In both these cases," our correspondent proceeds to say, "is seen the blessing of God upon the kind and persevering efforts for poor Papists Verily, God can reach these hearts, and if the Church will awake, and go at this work in right good earnest, it will not be long before, from one end of the land to the other, converts will be multiplied.

"Heretofore we have considered Romanists the most *hopeless*, but they are now the most hopeful class in all our communities. Every Christian should be a missionary to his servant, or hired man, or neighbor, who is a Papist."

STILL ANOTHER.

"A young Irish woman at service in a Christian family near F—— became interested in family worship. She soon was found reading the Bible,

and afterwards attended the preaching of the Gospel. The minister, an occasional visiter, saw her, and noticed her attentive bearing. He found her in the family where he was guest for the night. In conversation with her he found her convinced of sin, and passing through a dreadful struggle of mind as to renouncing Popery. 'If I do,' said she, 'my father will disinherit me, and I know not what more he will do.' She was informed of the consequences of loving father or mother, or any thing else, more than Christ, and the missionary left her.

"Soon she was decided, and made an open renunciation of Papacy, and joined the people of God. She was disinherited. (Her father was in comfortable circumstances.) He came for her. He threatened her. He, with others, seized her to drag her off. But she remained faithful. He made her promises if she would return to her Church; but she was unmoved, and remains so still.

"Since then the father too has been somewhat softened. She has been home and met with nothing but kindness. Of the state of *his* mind but little can be said at present, except that he feels towards Protestants altogether differently from what he did.

"If Christians will be faithful and prudent in their efforts, thousands of these deluded people will be brought to Christ." T. C.

The Escape of Dr. Achilli, as described by himself.

In our last number we spoke of Dr. Achilli as being still confined in the Castle of St. Angelo, at Rome, and expressed the fear which we entertained that he would not soon, if ever, leave its walls. How great then was our astonishment and delight to learn that he had effected his escape. To GOD be the praise! The last steamer brought us the following most interesting account of his escape, as communicated by himself to Sir Culling E. Eardley; and long as it is, we have not the heart to abridge it. In reading it, one finds considerable scope for the imagination—the mode—the times—the circumstances of his appearing before the French *Capitaine Rapporteur*—the "some things" which he said, etc. etc.

"We have been favored," says the *London Patriot*, "with the perusal of a pamphlet, about to be issued by Sir C. E. Eardley, Bart., in reference to the case of Dr. Achilli. It embodies a variety of valuable and authentic documents, which will be read with deep interest. From a letter of Dr. Achilli, dated Paris, Feb. 3, we glean the following particulars of his escape:—

"On the morning of December 24—a day unusually consecrated in Rome to the congratulations and good wishes of friends—my good jailer came to me to say that an order had come from the French General to allow me to have free communication with a certain Dr. Bambozzi and another person with him, whenever they might come to see me. The good jailer, not knowing, as I did, who the parties were who had such ample permission (denied in every other case) to converse with me, endeavored to persuade me that they were really two of my friends, who had, by great exertion, succeeded in obtaining what had been granted to no one else. But I was not deceived. The more so, when I knew the next day that the adjutant of the fort, a devoted friend of the priests, had asked and obtained from the

Cardinals a confirmation of the order. I said to myself, Either this is an agreement and understanding between the Cardinals and the French General, or the Cardinals have performed one of their common manœuvres to engage and compromise the French authorities in a matter altogether in their interest. My fellow-prisoners, to whom I communicated my doubts, fully agreed with me. Eight days elapsed, and Dr. Bambozzi, announced with so great interest, had not yet appeared. This made my fellow-prisoners and myself often laugh at the name of my visiter and at his expected visit. December 31, I was asked for by two persons, who announced themselves as 'visiters.' The door opened, and in came a priest, in fact, a *Monsignore*, whom I recognized from his purple tippet, and another person, both strangers to me. They received me with great gravity, and, after looking at me from head to foot, made me a signal to sit down. I then discovered that they were two judges, and knew the quarter that they came from. (I afterwards ascertained that the priest was Monsignor Bambozzi, the Fiscal of the Inquisition; and the other the Advocate De Dominicis, Chancellor of the Inquisition.) After we were seated all three round a table, the priest made a sign to the other to write, and began to dictate to him in Latin. 'A certain man (*homo quidam*) appeared before me, who declares his name to be Giacinto Achilli, son of ..... born at .... aged about .... dressed, (here follows the description of my dress from head to foot,) committed to this prison, &c., who, being interrogated whether he knew why he was imprisoned, replied, "I have been here for six months, and I do not yet know why I was arrested." Interrogated if he knew by what tribunal he was now arraigned and examined, he replied, "I wish to be informed." And being told that he was arraigned and examined by the magistrates of the Holy Inquisition, he replied, "I am very glad of it." Admonished to tell the truth, and to recognize in this fact the justice of God and not the vengeance of man, he replied to the first part, "I promise to tell the truth;" on the second he was silent.'

"At this point he produced a quire of paper, covered with writing, and began to read the first page, from which I perceived that it was the minute taken down the second day of my imprisonment, by a judge of the Cardinal Vicar, consisting of a general interrogatory on the whole of my life—that is to say, my education, my studies, my public functions, my occupations, my journeys, and especially that to the Ionian Islands, Malta, England, &c., till my return to Rome; what I had done during the Roman Republic; and finishing with my imprisonment. All this, confronted anew with numerous questions, formed the subject of my first interview with Monsignor Bambozzi and his companion. In a moment the whole Castle of St. Angelo was full of the news that the Judges of the Inquisition, with special permission of the French authorities, had come to take possession of me. You can imagine the indignation felt, and the severe expressions employed against the priests and the French. I alone smiled in the midst of the universal excitement. Four days afterwards, the two magistrates of the Inquisition were again announced. Thereupon, a new and very long interrogatory (still in Latin) ensued."

[Dr. Theiner, a *Priest of the Oratory*, subsequently visited Dr. Achilli, and gave him books to read, with the view of bringing him back to the Roman Church.]

"I was in the middle of the third visit of the Padre Theiner, in the full fervor of our controversies, when the Captain of the Castle came to inform me that two *Chasseurs de Vincennes* were arrived, to take me to the French Council of War, to give evidence in the cause of Signor Cernuschi, Deputy of the People under the Republic. I was not more surprised than my theologian, who was even more unable than myself to comprehend how I, separated from the rest of the world by virtue of the laws of the Inquisition, could be summoned before a military tribunal by a foreign authority. The Captain added, that there was the permission of the Cardinal Vicar. 'Let us go, in the name of the LORD,' was my thought. The Padre Theiner accompanied me to the carriage, in which two soldiers, armed with carbines, sat by my side. The Tribunal is held at the Ecclesiastical

Academy, in the Piazza di Minerva. The *Capitaine Rapporteur* was alone. He put a few questions to me about the person of Cernuschi, and said some other things to me. * * * * He then remanded me to the Castle.

"The next day, the 19th January, my theologian visited me again, and plied me with vehement arguments, which I answered with arguments still more vehement. Our subject was the bishopric of St. Peter at Rome, and the privilege of succession bequeathed to the Popes; Dr. Theiner all intent on demonstrating, and I on confuting it. In the midst of the discussion, which had now lasted some time, (it now being nearly dark,) my jailer came to tell me that the two *Chasseurs* were come back again to take me to the Military Commission. 'Farewell! Padre Theiner. Offer my respects to the Cardinal Vicar, and thank him in my name for your visits, which have given me real pleasure; I hope that both of us may derive profit from them, to confirm us more and more in the Word of God!' Having said this, I pressed his hand and got into the carriage between the two soldiers. This time the carriage was an open one, and traversing the long street from the Castle to the Minerva, I saw and was seen by many persons. A novel sight indeed! A prisoner of the Inquisition held in custody by the Arms of the French Republic! The *Capitaine Rapporteur* was very obliging, and I am sure felt personal sympathy with me. I will not repeat the conversation which I had with him..... I will only say that I was greatly cheered, and I could not help feeling as if I were free and my own master. I determined to try if it were so. .... In an ante-chamber were several sets of military accoutrements. In a moment I had dressed myself *cap-à-pie* as a French soldier. The doors on to the landing were open, and the ingress not guarded by a single individual. It was half-past five in the evening. I did what any one else would have done, and I did it with a smile. I descended into the Piazza di Minerva, passed through the *Strada Piè di Marino*, the *Piazza del Collegio Romano*, and walked through the Corso, disguised as I was. I changed my dress at ——, where money was prepared for me. A carriage with post-horses was speedily ready, and a passport. At seven P. M. I passed the walls of Rome, blessing the LORD, and committing to him my country, my brethren, and that infant Church which will, one day, be any example to all the churches, so that it may again be said of the Romans, that 'their faith is spoken of throughout the whole world.' In six hours I arrived at Civita Vecchia, rested till daylight, presented several letters, and embarked on board a steamer of war. The whole of that day (20th) I passed in the port, engaged in thanking my GOD, and in praying for him to provide for me in all respects. I wrote a farewell letter to the brethren in Rome, which I got a person to post. The next day we sailed for Toulon, and from thence I went for Marseilles, where I was unable to remain. I stopped, however, a day at Lyons, to embrace our excellent friend, M. Fisch, and the other brethren, who felt as if they could not bless and thank the LORD enough for my unexpected liberation. Oh, what enjoyments has the Christian life even on this earth! In my case, what I have suffered is now sweet and delightful to me. It is to my body like a dream, but a reality to my spirit. What a true interest we have in serving the LORD! I need not tell you the exultation of our beloved brethren in Paris. Already we have held many prayer-meetings to thank my first and true Deliverer. But I hope never to forget the gratitude which, under GOD, I owe to the dear brethren of the Evangelical Alliance, who have, indeed, set an example the most edifying of Christian charity. The LORD bless you all, my beloved friends, and recompense you through his grace in the great day of account! I had no claim whatever upon you; it was the charity of religion, the love of the brethren, which led you to exert yourselves in my behalf. Of such kindness, faith was the motive principle,—that faith which justifies us before GOD, unto whom alone be glory, and honor, and blessing, through JESUS CHRIST our Lord.

"I am, my dear Sir Culling,

"Yours affectionately,

"GIACINTO ACHILLI."

Our Own Operations—Home Field.

Aspect of our Work at the South. A Letter from one of the Corresponding Secretaries.

Montgomery, Alabama, March 4th, 1850.

To the Board of Directors of the American and Foreign Christian Union.

My Dear Brethren,—Thus far a kind Providence has delivered me from all the perils of the way. I am permitted to prosecute the work of presenting the claims of our Society to those who appreciate them. Among many of our Southern brethren there is a deep and growing interest in this cause. Although not encompassed by the flood of immigration, as they are in many parts of the North and West, yet they are alive to the vital importance of vigorous efforts to evangelize the Papal population both at home and abroad.

While many feel an interest in the work in foreign lands, the majority of the Southern people are more deeply interested in the progress of the Gospel among the Papal population of our own country. As an evidence of the interest felt in our work, your Secretary may state that he cannot attend to the calls made upon him to preach a lecture upon the subject. In every place the people say that his visit is too brief. They wish to hear more, yet I have not spoken less than twice, and occasionally three times on the Sabbath, besides lectures during the week.

In one respect, the influence of Romanism is more widely felt at the South than at the North, and is the cause of more alarm among our Southern friends. The Church of Rome has dotted various parts of the South with her schools and seminaries for young ladies. In these the daughters of many of the most respectable and wealthy Protestants are educated. No one who is aware of the object for which such schools were originated, or with the course of discipline and instruction adopted in them, can suppose that young ladies can pass through them untouched by the sentiments or superstitions of Popery. Many young ladies of these schools have entered the Roman Catholic Church very much to the grief of their parents. The parents had committed their daughters to the instruction of such institutions, receiving the usual pledges from the instructors that nothing should be done to unsettle the religious opinions they had taught their children. With such pledges they thought there was no danger. They did not believe it to be a dogma of the Romish Church "that no faith is to be kept with heretics." But when it was too late to save their daughters they have most sincerely regretted that they ever sent them to such schools. In every place I hear startling and melancholy facts on this subject.

Mobile, March 8th.—I was suddenly interrupted at Montgomery by the announcement that there would be no boat for Mobile on the 6th, and hence I had to hasten away. On our way down the river, on Wednesday the 6th, we passed the wreck of the Orline St. John. She was burnt on the preced-

ing evening, and most of her passengers and a number of her crew. We took on board our steamer eight or ten of the passengers and crew who were standing on the banks of the river. From them we learned the sad fate of the steamer, and the sudden destruction of from thirty to fifty gentlemen, ladies and children, as in a moment, by the burning of the boat, not by an explosion of the boiler. Arrived at Mobile, we found a universal panic and distress in view of the loss of friends and citizens. Three of the members of Dr. Hamilton's Church and congregation are among the dead. I had expected to come to Mobile in the Orline St. John, but it was otherwise ordered, and I have abundant cause of gratitude for the kind preservation I have experienced on this perilous journey. Affectionately yours,

HERMAN NORTON.

Visit of one of the Corresponding Secretaries to Rochester, New-York.

His official duties lately called the undersigned to Rochester, where he spent the third Sabbath in March. He availed himself of this opportunity of hearing the state and prospects of the German Catholic church, which was founded in that city about a year and a half ago, through the efforts of Dr. Giustiniani. He found this little flock, numbering about 100 persons, gradually gaining in strength and advancing in the divine life. After Dr. Giustiniani left them, to commence a mission at Buffalo, where his labors have been so much blessed, great difficulty was experienced in finding a suitable successor. The Rev. Mr. Bogen, who preached to them very acceptably for two or three months, felt it to be his duty to accept a call to a German church in Boston. For several weeks there was no one to look after these people. At present the Rev. Mr. Wier has the pastoral care of them. Efforts are now making to buy for their use the church which the Rev. Mr. Christian's congregation lately occupied.

One of the most encouraging incidents of this good work in Rochester has been the great desire of many of the Germans to avail themselves of the advantages of the Sabbath School. Nearly one hundred persons of all ages attend every Sabbath afternoon, from half-past two to four o'clock; either learning to read, or studying the Sacred Volume. Among the adult portion are to be seen husbands and wives, and even a lawyer, diligently applying themselves to the duties of scholars, and learning to read the Word of GOD in the English language. The teachers are persons from the various churches. The excellent superintendent, Mr. Parker, has been at the head of the school from the first. Several of these teachers are pious persons, and feel it to be a privilege to teach these foreigners, most of whom were once Roman Catholics, although in doing so they deprive themselves of the opportunity of attending the afternoon services in the sanctuary.

It was really cheering to witness the eagerness of the scholars to learn, and to read the notes which the superintendent and teachers have received from time to time from their grateful pupils—written in many cases by persons who were compelled to leave the place to seek employment elsewhere.

The unsettled state of the German, and indeed of all the foreign population, about such places as Rochester, Buffalo, and all our large cities, is one of the greatest obstacles in the way of doing good among them. Very many of those who abandoned Rome when Dr. Giustiniani was in Rochester, have removed—mostly to the "Far West." Nor is this constant removing from one place to another attended with nothing but evil. It often has the effect of scattering the seeds of truth which have fallen into attentive hearts.

There is another obstacle which is yet to be encountered in our work among the German Roman Catholics:—it is not the difficulty of calling their attention to the errors of Romanism, and inducing them to abandon that corrupt form of Christianity, but of finding suitable laborers to follow up the work. It is no easy thing to find devoted and prudent German preachers. Those who have abandoned Rome—even those who were for years priests in that Church—have, with few exceptions, much to learn before they can do much as Protestant ministers. Those who are of foreign origin have also to be *Americanised*, as well as to be instructed more perfectly in the Gospel. Could the Society but have a sufficient number of competent German colporteurs and ministers, and the means to support them, it could accomplish a great work among the German Roman Catholics in this country. We must hope that GOD will by his SPIRIT and grace raise up the former, and incline the hearts of His people to furnish the latter. R. BAIRD.

Extracts from the Report of Dr. Freigang, the Society's German Missionary in the City of New-York. Dr. F. is also Editor of the Free German Catholic, a Monthly Paper, published at New-York in the German language.

The attendance upon our Free German Catholic meetings is increasing; for several Sundays past, after our Allen-street service, a number of persons have come forward requesting to be allowed to enter with their own hands their names in the church book, laying their hands upon the Bible, and promising fidelity to the only Word of GOD, and to read it freely according to their own judgment.

Last Sunday the place of worship in Greenwich-street was almost filled with Catholics, all of them now members of the Free German Catholic Congregation in the City of New-York. There is a Sunday School connected with the Allen-street Church which will soon be very well attended. I have

been requested to explain the Word of God to a new audience in another part of the city, so that I shall hereafter preach four times on each Sunday. All the members of my Society insist that I should establish a parochial school. May the Lord grant me strength and patience! The attention paid to our movement is increasing, not only on account of my humble missionary efforts, but also recently on account of a more vigorous circulation of our German paper, the "Free German Catholic." It is rapidly gaining popularity. More Roman Catholics than Protestants now read the "Free German Catholic," as may be seen from our list of subscribers.

From a Missionary of the Society laboring in the North part of New-York among the French Immigrants from Canada.

Rev. Herman Norton,

"Beloved Brother in Jesus Christ,—In my report of November last, which lies before your Society, is fully made known what opposition Romish priests make to my work. They weary themselves as if to deprive of the light of the sun those whom God created to enjoy it. But He has them in derision, and will frustrate their counsels who think of counteracting the kind designs of the Almighty. Their efforts must therefore prove unavailing; that sun will shine in spite of them until the time appointed. At first, it did seem as if they would succeed in thwarting me; but now, in the midst of it all, the Spirit of the Lord appears to have removed the dark cloud which was interposing between the truth and those benighted souls that sigh under anti-Christian tyranny. Nay, it sometimes seems to me as if all my efforts were vain with those rebels against the truth, when, anon, the Spirit strengthens me. I am bidden to fear not, but speak to this people, feeling that the Lord is with me, and that they shall know that a messenger of peace has been among them. It matters not how small a thing be, if it has life: a single spark may cause the conflagration of an entire forest; and from a solitary kernel a whole orchard may be produced. Be it that the fruit of my labors is small now, as it is 'not of him that willeth, nor of him that runneth, but of God,' who openeth man's heart; so then I feel confident that this work will, in time, through his blessing on my efforts, become considerable.

"I have lately extended my visits fifty miles from here, and into the northern part of the country, holding meetings in every place, and I have been well received by many. At R—— river five individuals declared for the truth: here they urged me to come again. On my way to H—— I entered an Indian home, where a dozen persons were assembled, whom I addressed, but failing to make them understand me, I had recourse to an interpreter, a young person, who read both in Indian and English, being there, and to God's praise be it said, we spent together two hours, that to us did not appear long. They all paid the closest attention to my com-

munications, and when going away, they all took me by the hand, saying, through the interpreter, that God was with me of a truth, and that they should be happy if they understood French. At H—— most of the families that I visited received me ill every way, but some treated me humanely, allowing me to speak to them, and were attentive hearers. I held a meeting in the Methodist Church, when two individuals came out declaring themselves in favor of the truth.

"From H—— I went to M——, eight miles distant, where, before my removal to P—— some good seed had been sown by me. Here a goodly number received me well. Let me relate an unpleasant incident, however, which occured here. At my first visit I had lent to a family a Testament and another good book. During my absence the Romish priest had inquired whether I had preached at that house, and on hearing that I had, became quite angry with that family, stamping furiously on the floor, as is their manner when in wrath. He told this family that I was a bad man, and a false prophet; that all who had listened to me should make confession, and those who should hereafter receive me should be expelled from his church. The mother of the family attempted to reply, assuring the priest that my sermon had been wholly upon the merits of Jesus Christ, and that I had prayed as she never heard any one pray before, and that I had said nothing which she did not find in the Testament. The priest bid her be silent. Then ensued this dialogue: *Priest*—What do you know about the Testament? *Woman*—Mr. M—— has lent me one? *Priest*—You do not understand any thing of it; that Testament is good for nothing; you should not read books without my permission, lest you read bad books. (The priest here took away the books.) I will return these books to Mr. M——, and now remember what I say to you, else it will go ill with' you. The good woman who related this to me appeared pleased that I had not forgotten them, and her husband expressed his love and esteem for me; but they dare not permit my preaching at their house. Pained to see the fear of man prevail over the fear of God, I said, are you not my witnesses? Have I preached any thing but that Jesus is the way, the truth, and the life; that none can be saved but through Him, who is the only Mediator, whose blood cleanseth from all sin? The old man, and all who were there, assented to all this; but he said, notwithstanding, that the priest had told them that I was not a Catholic; I affirmed that I was a Catholic, for I preach the Gospel of Jesus Christ; but, true, I am not a Papist, or I should not preach so; for then I should say, 'come to me,' instead of 'go to Jesus;' telling them, in fine, that in heaven there are neither Presbyterians, nor Methodists, nor Catholics, nor Baptists, nor Episcopalians, but only Christians, redeemed by Jesus Christ, and to this they all cordially assented. When I remarked that I must now look for a place to preach in, that I had come with joy, and must now go away grieved; but I had done what I could; had set before them life

and death. I rose to go, when the mother of that family, with tears, besought me to preach in their house, and after the neighbors had been called in, I held a meeting there which, I trust, will be blessed to many. They wished me to tarry and preach in the evening, but having to walk ten miles, through bad roads and excessive cold weather, to fulfil an engagement on Christmas day, I left these good people, promising soon to see them again; which promise I intend to redeem very soon, if the LORD will."

From one of the Society's Irish Colporteurs in the City of New-York.

"My object in this Report is to lay before you the plan of operations which I am pursuing in order, more effectually, to reach the Roman Catholics of this city.

"I lecture in the several Evangelical Churches, and invite my countrymen to come and listen to the reasons which led to my leaving the Church of Rome, and also to the reasons why I can never return to it. Sometimes I speak to them in Irish so that they may more clearly understand me. Then I speak a part of the time in English, that all may understand me. It is an inducement for them to come, to hear their own language.

"I will give you a few examples for illustration. A few weeks ago I lectured in the Mulberry-street Baptist Tabernacle to a large audience; after the services an invitation was given to all serious persons to remain for prayer. To my astonishment I found a Roman Catholic seriously inquiring the way of salvation, and under deep exercise of mind. She continued to come to the meetings, which were continued for some time, and finally experienced religion; she gave clear evidence of genuine conversion, and united with the church. Others are still seriously inquiring after the truth, who meet powerful opposition at home from their connections, who are stimulated by the spirit of antichrist, which retains the same spirit as of old.

"I had an introduction to the Rev. Mr. Hall, of Hoboken, in whose church I spoke five times, and all the Roman Catholics were invited to come and hear their native language. One evening in particular I commenced in Irish, and desired that all who understood me should manifest it by rising. Instantly a number of them stood up to signify that they comprehended me.

"I then continued in the Irish language, and appealed to themselves for the truth of my statements. After I got through some of them took me by the hand, and stated that if anyof them should attempt to molest me, they would stand by me till death and defend me. However, some of them threatened to shoot me, others swore they would stone me, and many of them swore they would defend me till death. So there was a division among them, as among the Scribes and the Pharisees of old time. But out of all these dangers the Lord delivered me, and gives me strength and courage to prosecute the work committed to my charge. I feel disposed to say, like the Apostle of old, 'I

am ready to preach the Gospel *to you that are at Rome also;* for I am not ashamed of the Gospel of Christ.' I am encouraged from day to day to find the Romanists so ready to hear the truth, and many also of them converted to GOD, and uniting with the several Evangelical Churches in this city, notwithstanding the spirit of opposition and persecution they meet with. An instance of this occurred here in the Stanton-street church, of a female who was present one night when I lectured. Her uncle, who is a priest at New Haven, having heard that she attended the Baptist Church, came in a carriage with three other men to the church, fastened his horses and stood at the door ready to seize her as soon as she came out. They stood at the door during the service, but she happened to see them and concealed herself, and got away from them. Since then they made another effort to take her in the street; but she ran screaming, and escaped from them. I ask, is there no law to punish kidnappers? Shall we have the inquisition restored and established in the nineteenth century, and in this land of Bibles, and shall we shut our eyes and fold our arms, and tamely submit to such abominations? No, never! GOD forbid. Let us lift up our voice like a trumpet, and wake up an interest among the people of GOD against such wickedness. In order that they may know these matters, let a copy of our periodical be in every family. Oh, that this were the case! Then this society would be enabled to extend its missionary operations successfully, and the Christian community understand their duty, and know the danger of the spread of Popery and its corrupt influence among us.

"I could mention several interesting particulars, but I am aware the limits of the Magazine would not admit of their publication. However, one thing is certain, we have GOD and the Bible on our side, and if He is for us, who can be against us? Popery and priestcraft, and all the powers of Satan combined together, shall not prevail against it; for the Bible declares it. Heaven and earth shall pass away, but not one jot nor tittle of His Word shall pass away.

"Let me say, in conclusion, that I am encouraged on every side. Ministers and Christians of all denominations are waking up to the subject of the conversion of Roman Catholics. The scepticism on this point, which has pervaded the minds of Christians generally heretofore, is now vanishing away, as they have ocular demonstrations every day to confirm the fact, as they see many of them standing as witnesses to the truth of experimental religion, and many of them uniting with Christian churches.

"And, on the other hand, when I find the Roman Catholics so accessible, so willing to listen to instruction, and to attend public worship where I address them in their own language, and many of them are convinced of the truths brought before them—it is evident that the SPIRIT of GOD is powerfully at work among them. May GOD in his mercy continue to operate powerfully among them until they shall be brought to the knowledge of the truth as it is in JESUS." M. W.

We have received letters from almost all parts of the Home Field since the publication of our last number, but have not room for further details. In general, the work everywhere goes on well.

The Rev. Mr. Wolff is prosecuting his work with good encouragement in New Orleans. Mr. Monsalvatgé, our Spanish colporteur-evangelist, has been for two or three months in that city, laboring among the Spaniards. In a short time he will return to Europe, to visit his parents, whom he has not seen for many years, and who greatly desire his return for a season. After having spent some weeks in Spain and France, and left his little daughter with her maternal grand-parents in the latter country, he intends returning to us, accompanied by another excellent Spanish colporteur, either to labor in Mexico or South America.

Just at the moment of submitting the last sheets of this number to the press, we have received an interesting letter from the Rev. Mr. Pease, at Rio Janeiro, in South America; which must be reserved for our number for May, which will be issued at an early date.

Hungary.

The Treasurer of the Society has just received the following note. Would that we might receive many such communications:—

"An aged disciple, without father, mother, sister, or brother in this world; yet the father of sixteen children, three of them ministers of the Gospel—two of the three became missionaries, one of whom died at his post—surrounded still by a numerous and dependant family; feels constrained to appropriate a portion of his moderate income to the good cause in which you are engaged, and requests you to forward the enclosed for the relief of the Protestant Maguyar Institution in Hungary, for the training of ministers."

In this note was enclosed the sum of Fifty Dollars!

Other Societies.

An excellent Charitable Institution—The Society for the Relief of Aged and Indigent Females.

It is one of the glories of Christianity that it enjoins and promotes, wherever it prevails, suitable provision for the poor, the sick and helpless, the unfortunate and the miserable. It is only in Christian lands that hospitals for the infirm and suffering are found, that a proper care is taken of the aged, the blind, the deaf and dumb, and the insane. Pagan and Mohammedan countries are almost wholly destitute of such charities.

On the 30th of November the Thirty-sixth Anniversary of the Society named above, was held at its Asylum in Twentieth-street, between Second and Third Avenues. Its receipts last year were $24,434, ($17,000 of which were *the balance of a legacy* of the late Mr. Astor,) and its expenditures

were $18,000, invested in a mortgage. The number of inmates at present in the institution is eighty-four, who with the matrons and domestics constitute a family of ninety persons.

The Rev. Dr. Hawks read the Report, and addressed a large number of the friends and patrons of the Institution, assembled on the occasion, as did also the Rev. Dr. Poor, the excellent American Missionary of Ceylon.

Dr. Hawks "congratulated the managers of the Institution on the pleasing aspect of the affairs of the Association, and the promises of future success attendant on their benevolent exertions. Such enterprises as these were worthy of the noble character of women; such works as these were the result of Christianity and its sacred influences. When the world was wrapped in the darkness of Paganism, and when the sterner qualities of man's nature were predominant, woman's affections and feelings had no field for action; but when the Christian religion became more widely disseminated, civilization, its attendant, changed the character of the world's history; woman was admitted to an equality with man, and those noble attributes which had before lain dormant were now displayed in all their beautiful proportions. For the station she now holds she is indebted to Christianity, and it is by works of charity that she can show her gratitude for the goodness of God. The mission of woman is truly a heavenly one; man, struggling in the great field of existence, when faint and toil-worn, finds solace in the words of consolation poured into his soul by the devoted partner of his bosom. The character of the age receives from her its impress, and whatever good we enjoy, to her mainly, under a benignant Providence, we are indebted for it. While woman retains that influence which is exerted for the good of others, such institutions as these will become more numerous, and they will stand as testimonials of that benevolence which seeks the truest enjoyment in relieving distress."

We have called this Society "an excellent Charitable Institution," and such it truly is. And yet we would say a word on the importance of aiding "indigent females" without sending them to such institutions. Where there are no friends or relatives with whom aged people can live, and by whom they may be taken care of, such institutions are the only places where they can be placed with any reasonable prospect of their passing their life in comfort. But how often it happens that aged females—relicts, even, of distinguished men sometimes—are compelled to struggle with poverty because they have no relatives who can give the needed help, and whom a very natural delicacy restrains from making known their wants to others. We have known the widows of very celebrated and useful Ministers of the Gospel to be put to very great trials in this respect, and even to suffer from the want of what was really necessary to their comfort. And all this has happened through lack of a little consideration on the part of persons of wealth around them, and such, too, as were not destitute of benevolence, but to whom it did not occur to inquire into the case, and delicately render the needed aid. It may, perhaps, be said with truth that we are, as a nation, remarkably destitute of that careful interest which such cases demand. We think that the English have much more of this considerate and generous spirit than we have. It is not often, we apprehend, that the widows or children of excellent people, who have once seen

better days, fail to find affluent friends in that country, who will take delight in helping them in an unostentatious and quiet way. There are many benevolent and wealthy Christian men in that country of whom we have heard, that take a heart-felt pleasure in searching out such cases and relieving them —rightly judging that these are often the cases in which there is the most of real suffering to persons of refined and sensitive feelings. We would not say that there are none such amongst *us;* we believe there are; would that they were, however, vastly more numerous!

Miscellaneous.

The Wages of War.

At a recent meeting held at Exeter Hall, in London, Mr. Cobden made some statements which are calculated to give dignity to the agitation in which he is embarked, for the submission of all international disputes to arbitration.

Among other things, he stated that of the £54,000,000 of revenue raised by the British Government, £47,000,000 *were expended upon the interest of debt for a past war, or to sustain a standing army,* and that only £7,000,000 were appropriated to the civil government; including the civil list, the Queen's establishment, the administration of justice, and all the offices, &c. Thus six-sevenths of England's enormous revenue go to war and preparations for war, and only one-seventh to civil expenses.

Relieved of that burden, how much less misery would be suffered in England, how much easier would be the work of reform, how much less disastrous would be the changes which her institutions require, and what a power of enterprise would be emancipated and set in motion through the world.

Again, referring to the necessity of a standing army to prevent the rising of the people, he stated that two years ago there were 2,000,000 of soldiers enrolled among the aggregate powers of Europe; yet with these 2,000,000 of armed men in their pay, revolution had swept over these countries, and not a throne but tottered to its base. To resist this revolutionary tendency the armed force of Europe is to be increased to 4,000,000.

What will be the effect of this but to aggravate the burdens of the people, and consequently the insecurity of their rulers?

Since the war of 1815, the powers of Europe have resorted to loans instead of taxation for war money, and over £100,000,000 sterling of borrowed money have been expended since that period in supporting their armaments. This resource, however, is not inexhaustible, for Austrian bonds have recently gone begging both in England and in Holland, where not a shilling could be raised on them, and Mr. Cobden thinks that Russia's responsibility is very slight, notwithstanding her reputed wealth. The Czar is borrowing, himself, while he is taking up £2,000,000 of the Austrian loan, £500,000 more to the Pope, and £200,000 to the Grand Duke of Tuscany. All this, Mr. Cobden thinks is iniquitous, and says that for an investment for his children he would not give £25 for the Russian bonds, which the bulls and bears on the Stock Exchange are selling off at 108.

Prosperity of our Country.

The following remarks of Mr. Potter, made in the Legislature of Alabama, respecting AMERICAN RAIL-ROADS, will be read with interest, and are well

calculated to give a vivid idea of the prosperity of our country. Twenty-five years ago—unless we greatly misremember—there was not a rail-road in the United States. Surely we have much for which to be grateful as a *Nation* as well as individuals.

American Rail-roads.

From a speech of Mr. Porter, in the Legislature of Alabama, we extract the annexed passage, giving a summary account of the existing rail-roads in the United States:—

"In the United States the progress of rail-way construction is equally astonishing. A line of five hundred and sixty-three miles in length connects Boston and Buffalo, and presently will dip into the margin of Lake Michigan, five hundred miles further West. In the State of Michigan a rail-way will soon be in operation across the entire State. Detroit will be connected with Buffalo by the Canadian rail-way and a suspension bridge below the Falls of Niagara; Boston with Montreal by the Northern, Vermont Central, and La Prairie rail-way, and steam navigation on the St. Lawrence; and the same city with New-York by the New-Haven and Long Island road. New-York, seeing that she must become impoverished under the enterprise of Massachusetts, which is draining off her Western trade, is uniting her commercial emporium with Albany and Lake Erie. Philadelphia is extending a rail-way to Pittsburgh, three hundred and thirty-five miles, one hundred and eight of which are now constructed; and it is contemplated to extend connexions with it to Cincinnati and St. Louis. From Baltimore two lines of rail-way branch out, north and south, one running five hundred and six miles into Maine, the other, four hundred and twenty miles to Wilmington, North Carolina. A branch goes west from Baltimore towards the Alleghany Mountains, at present completed one hundred and eighty miles, and will soon reach the Ohio. In South Carolina a rail-road is completed to Augusta, one hundred and thirty-six miles, and others are rapidly extending their branches north and east through the State. Georgia, taking up the work where South Carolina terminates it, at Augusta, extends rail-ways through her entire territory, north to the Tennessee line, west to Columbus, on the Chattahoochee, and south in the direction of Pensacola. By these various lines, travelers will soon, at an expense of fifty dollars, in one hundred hours, pass with comfort and safety from New-York to New-Orleans."

View of Public Affairs.

The passing away of another month has strengthened the hopes which we entertained when our last number was issued, of the happy adjustment of the questions which have recently so much agitated our beloved country. The horizon becomes brighter and brighter. The discussion of the question of admitting California as a State, with the constitution which she has formed, and the boundaries which she has assigned to herself, has run into that of the great "evil of the day," as it has been called. In the Senate the whole subject has been discussed in an able manner. Messrs. Calhoun, Downs, Webster, Miller, Seward, Badger, Hale, Chase, and Berrien have spoken on it. Others will express their views; but the prospect now is, that not many weeks will pass before a settlement, probably by means of such a committee as Mr. Foote has proposed, of all the difficulties connected with the entire subject of the

admission of the new States which must, in process of time, be formed out of the vast domain of the government in the West and South-west. Let praise be given to GOD for these cheering hopes, and let us not cease to invoke his continued interposition and guidance. "O Israel! thou hast destroyed thyself, but in Me is thy help." Every nation will destroy itself unless GOD interpose to save. May this nation have a deep and abiding sense of its dependance upon Him, and constantly look up to Him for that protection which can alone give true safety and proper security. We cannot but believe that there has been much prayer on the part of those who are "GOD's remembrancers" in behalf of our country, its lawgivers and its rulers, in this momentous crisis.

It would seem as if our country must enjoy great prosperity; certainly, it has not enjoyed greater for a number of years. Its cities are rapidly increasing; its steamships on the ocean, and its steamboats on the rivers, are rapidly becoming more numerous and more magnificent; and our rail-roads are extending their lines in almost all directions. For these things we ought to be duly thankful. Temporal prosperity is a great blessing, when it is not abused and turned into a means of gratifying and strengthening our own degrading selfishness.

But whilst we enjoy, as a nation, so much temporal prosperity, it becomes us to inquire whether spiritual interests are advancing in a proper proportion to those which are material. We are forced to believe that they are not. Indeed we think that just *here* is to be found the source of much of, if not all, the restlessness, the discontent, the agitations, and upheavings of society within the last sixty years. "Who will show us any good?" This is a question which can only be answered by those who have learned the importance of the Spiritual in all that concerns the true happiness of Humanity.

All is quiet from one end of this hemisphere to the other, so far as we know; a state of things which has not existed before for many years. May it long continue to exist!

Nor is there in Europe, at this moment, anything like war, with the exception of that between the Russians and Circassians, in the Caucasus, of which the termination seems as distant now as it did thirty years ago.

His Holiness has not yet returned to Rome, nor are we able to inform our readers when he is likely to do so. It would seem that Pio Nono is growing very distrustful of his Gallican allies, and not without good reasons. It is plain that they never had any intention of restoring him to the Chair of the Fisherman and the Throne of the Cæsars, without conditions in favor of liberal institutions. This is grievous to the Pope. His Austrian, Neapolitan, and Spanish children would have served him better; and even now they are quite disposed and ready to oblige him—but France will not allow it. Poor Pio Nono! poor Pio Nono! thou art undone!

Certainly the vast *armaments* of Austria, Russia, and Prussia, including

all Germany, indicate that there is great danger of collision among some of them—or rather, as we believe, of another upheaving of the nations of Central and Southern Europe. There is good ground for these apprehensions. There has been a great and steady growth of Radicalism in Germany, France, Switzerland, and Italy, within the last year or two—occasioned in a great degree by the unwise and oppressive course which the Governments of those countries have been pursuing. It would seem as if they were determined to rush to ruin,—else they would conciliate, by kindness and justice, the laboring classes, take effective measures to secure their education, and by all proper means seek to elevate, enlighten, and render them happy.

Some portions of M. de Falloux's infamous bill for the regulation of the subject of education in France, encounters a bold, decided, and successful opposition. The President of that so-called Republic keeps his plans and intentions in the recesses of his own bosom. In the meanwhile the country is governed with vast energy. Louis Napoleon knows full well the worth of the friendship of the army, and he neglects no opportunity of securing it. The belief is very general in France, and out of it, that he is preparing to seize the crown of Hugh Capet, or rather that of his Great Uncle. Still, the attempt to lay hold on the prize is not made, and no one can tell when it will be, though the impression steadily gains ground that the day is not far off.

In Great Britain and Ireland all is quiet. The Parliament is now in session, and bids fair to have enough to do for some months.

In bringing this View of Public Affairs to a close, we cannot but advert to the cheering evidence of the presence of the Spirit in many of the Churches of our country. This is the greatest and best prosperity. Many of our Churches, and some of our Literary Institutions, are enjoying very precious seasons of revival. The College of New Jersey, at Princeton—one of the most distinguished, as it is one of the oldest of our Colleges—is at this time rejoicing in a very powerful work of grace. Nothing like it has been seen in that institution since the Great Revival in 1815. To GOD be all the praise!

To Our Readers.

We owe an apology to our Subscribers for the delay in the issuing of the last number of our Magazine. It was owing to the protracted illness of the Editor.

For the same reason, the present number is not all that he could wish; but his health has not permitted him to do more for it. Our readers will find two articles of a greater length than it will ordinarily be necessary to allow. One relates to the work in and around Lyons, and gives a good idea of the manner in which the work is to be prosecuted in large cities in Papal countries, and of the success which is to be expected, through GOD's blessing.

The other is the interesting Report of the Rev. Mr. Wolff's Tour in Germany in behalf of the Society. This is a very important document for several of our Societies. In order to admit these articles without dividing them, we are compelled to defer to the next number the *Third Letter to Dr. Candlish*, the *Sketch of the Baptist Churches in this Country*, the *Notice of Finland*, and much information relating to the general work in which the Society is engaged. Our subscribers may expect to receive the May number in advance of the usual time, as portions of it are even now in the press.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th March, 1850.

MAINE.

Dennysville, Peter E. Vose, Esq.	100 00
Wiscasset, John Sylvester,	5 00
Winthrop, David Thurston,	2 00

NEW HAMPSHIRE.

Chester, Rev. Loren Armsby's Society,	26 41

VERMONT.

Brattleboro, First Cong. Ch. balance $80. to support colporteur in France, and to make Rev. A. H. Clapp L. M.	31 25
West Brattleboro, a balance,	9 31
East Westminster, collection,	14 80

MASSACHUSETTS.

Oxford, Congregational Ch. and Society.	24 00
Enfield, Benevolent Society,	50 00
Foxboro, Rev. Wm. Barnes' Society, to make him Life Director,	48 09
Medway, Ch. and Cong. to make Clark Partridge L. M.	38 00
A Lady's gold ring, worth	1 00
South Woburn, Rev. John M. Steel's Soc'y. to support colporteur,	155 46
Leominster, a balance,	9 55
Rochester, Rev. Leander Cobb's Ch. to make him L. M. in part,	15 00
Hopkinton, Rev. J. C. Webster's Ch. and Soc'y. to support colporteur,	26 50
Palmer Depot, Cong. Ch. and Soc'y.	15 50
South Royalstown, Cong. Ch. and Soc'y. in part,	2 37
Greenfield, Cong. Ch. and Soc'y.	23 50
L. S. N.	0 42
Athol, Cong. Ch. and Soc'y. in part,	5 38
Philipstown, Cong. Ch. and Soc'y. in part,	5 38
Upton, Cong. Ch. and Soc'y	17 00
Templeton, Cong. Ch. and Soc'y.	15 00
Royalston, Cong. Ch. and Soc'y.	17 00
South Royalston, Cong. Ch. and Soc'y.	8 00
Hardwick, Cong. Ch. and Soc'y.	10 00
Abington, sub.	16 67
Grafton, Evang. Soc'y.	30 00
Ashburnham, Cong. Ch. and Soc'y.	3 80
Brimfield, Cong. Ch. and Soc'y.	25 00
South Hadley, Cong. Ch. and Soc'y. balance,	5 00
Agawan, Cong. Ch. and Soc'y. in full, to make Joseph Bedortha L. M.	4 75

CONNECTICUT.

Watertown, D. Woodworth,	3 00
Lebanon, Ladies in South Soc'y. to support colporteur,	125 00
Middletown, Presb. Ch. and Cong	80 84
Woodbridge, Henry S. Curtis,	1 00
Stafford, William Smith, L M.	5 00
Simsbury, Horace Belden,	3 00
E. S. Goodwin, 2. Cash, 50.	2 50
Dudley Humphrey,	2 00

NEW-YORK.

Weedsport, Presb. Ch. and Soc'y. in full, to make Rev. Charles E. Avery L. M.	5 00
Utica, Member of Dutch Refd. Church,	5 00
Kingsboro, per Rev. Elisha Gale, D. D.	4 00
Newburgh, A. R. C. to make Rev. Thomas T. Farrington L. M.	50 00
Albany, Unknown Friend, by Rev. D. Trumbull,	3 00
Malone, Cong. Ch. in full to make Rev. S. R. Woodruff L. M.	26 00
New-York City, Stanton-st. Baptist Church,	16 47
Sixteenth-street Baptist Church,	22 00
Presb. Ch. University Place, Wm. M. Halsted,	50 00
Dr. W. Parker, to make himself L. M.	30 00
Wm. Walker, 20. Others, 40,	60 00
Central Presb. Ch. Broome-street,	199 58
Reformed Dutch Church, Greenwich st.	21 01
Reformed Dutch Church, Market-st.	50 00
W. B. Crosby, Scrip,	50 00
Poughkeepsie, First Dutch Refd. Ch. coll.	16 50
Ladies of Second Refd. Dutch Ch. to make Rev. Charles White L. M.	30 00
Methodist Epis. Ch.	2 25
Presb. Church, collection,	18 68
Amsterdam, Presb. Ch. collection,	76 00
Fulton, Presb. Ch. collection, to make Mrs. Lucinda H. Dutton and Rev. Thomas R. Townsend Life Members,	60 00
Meth. E. Ch. in part, to make Rev. J. T. Hewett L. M.	11 96
Yonkers, Mr. Rockwell, 5. Mr. Barry, 5,	10 00
Others,	3 52
Syracuse, Dutch Refd. Ch. collection.	6 00
Congregational Church,	10 00
Rev. Dr. Adams' Church,	40 00
Rev. Mr. Maltbie, 2. Rev. Mr. Newell, 2.	4 00
Oswego, First Presb. Ch. collection,	68 31
Second Presbyterian Church collection,	13 50
Ladies, for Waldensian Ch. in Turin, Italy,	56 50
Per same,	50 00
Albany, Second Presb. Ch. Thos. W. Olcott,	50 00
Erastus Corning, 50. E. P. Prentise, 50,	100 00
G. C. Treadwell, 25. Wm. Treadwell, 20,	45 00
Thos. W. Olcott, jun. 5. D. Cambell, 5,	10 00
Other individuals,	67 75
Collected in Church,	50 00
North Reformed Dutch Church,	51 75
Dr. John A. Paine,	30 00
Fourth Presb. Ch. collection,	19 62
South Methodist E. Church,	6 62
Ladies' Evangelical Association, in part, to support an Evangelist,	93 50
Troy, John P. Albertson,	10 00
Jordon, George Barnes,	2 00
Lyons, Bapt. Church,	2 50

Presb. Ch. to make Rev. Chas. Hawley L. M. 35 50
Ogden, Baptist Church, ... 12 00
Presbyterian Church, ... 10 87
Mrs. S. V. in part, Life Member, . . 15 00
G. W. Willey, to make Mrs. H. N. Jones L.M. 30 00
Elmira, Presb. Ch. to make Rev. A. H. Parmelee L. M. 54 38
Meth. E. Ch. to make Rev. Moses Crow L. M. 30 61
Congregational Church, ... 20 18
Baptist Church, ... 20 61
Corning, Presb. Ch. to make Rev. A.L. Brooks Life Member, ... 36 50
Painted Post, Presb. Ch. to make Rev. J. R. Young Life Member, ... 36 00
Brooklyn, Mrs. Black, ... 2 00
Mrs. Spoden, 2. Mrs. Lefferts, 2, . . 4 00
Maria Demarest, 1. John Devoe, 1 25. Cash, 1. 3 25

NEW JERSEY.

Newark, A. Lemaneeas, ... 2 00
Lawrenceville, Richard M. Green, . . 10 00
New Brunswick, A Lady, to constitute Rev. John Burt and Drs. Talmage and Thornwell Life Members, ... 90 00
Hoboken, First Baptist Church, . . 6 35

PENNSYLVANIA.

Philadelphia, Samuel Sellers, second payment, 5 00
John Cuistry, 3. E. D. Tarr, Esq. 5, . 8 00
James Yocum, 3. E. R. Foster, 5. . . 10 00
James Henry, 25. Starr, 10, . . . 35 00
Robt. S. Clark, 5. Rev. J. T. Ward, 10 50 15 50
J. Watson. 3. J. S. Williams, 3. . . 6 00
Mrs. Joseph D. Rumboth, Life Member, 30 00
Isaac Hasbut, 5. Rev. John A. M'Keon, 5. 10 00
Dea. Wm. H. Richards, 3. Wm. Briggs, 1, 4 00
Girard, Dr. Theodore Kellogg, . . . 3 00
Farmington, A Friend, ... 1 00
Pittsburg, 3d Pres. Ch. 205. 5th Pres. Ch. 20, 225 00
1st Presb. Church, Mrs Miller, . . . 5 50
York, Pres. Ch. 52 20. St. Paul's Ev. Luth. 20. 72 20
Rev. Dr. Good's Church, ... 3 55
A Portuguese, per Rev. Cleveland, . . 0 50

MARYLAND.

Baltimore, per Rev. H. Norton, collection, 39 00
Collections by J. P. Havens, . . . 101 00
Thomas Kelso, to make himself life mem. 30 00

VIRGINIA.

Clarksville, United Congregation, . . 10 00
Falling Water Church, ... 20 00
Elk Branch Presb. Ch. in part, to make Rev. Patterson Fletcher Life Member, . 19 00

MISSISSIPPI.

Holly Springs, Mrs. Ann Selby, . . . 4 00

KENTUCKY.

Louisville, Union Meet. 52 42. W. Gavoin, 25. 77 42

OHIO.

Morgan, Balance of collection, . . . 5 00
Cincinnati, Orthodox Cong. collection, . . 64 13
First Presb Church, a few friends, . . 20 00
Central Ch. 17 50. C. W. Richards, 10, 27 50
Dayton, 1st Presb. Ch. 203 00
2d Presb. Church, ... 145 50
S. B. Brown, ... 80 00
Newburg, Balance of collection, . . . 1 12
Talmadge, Individuals, ... 45 34
Kirtland, Cong. Ch. to make Rev. Francis L. Fuller Life Member, ... 11 00
Austinburg, Cong. Ch. in part, . . . 9 30
Farmington. Collection, ... 3 25
Thompson, Cong. Ch. collection, . . 3 60

WISCONSIN.

Mineral Point, Congregational Church, . 9 05
Methodist Episcopal Church, ... 1 75
Madison, Cong. Ch. coll., general meeting, 11 00
South Port, Presb. Ch. to make Rev. John Gridly Life Member, . . . 30 00
Methodist E. Church, ... 6 18
Baptist Church, ... 2 18
Mrs. Stetson, ... 2 00

DISTRICT OF COLUMBIA.

Washington City, James Munroe, . . 5 00
Mrs. Edy, 5. Mrs. Blayden, 5. G. E. Smith, 5, 15 00
Cash, 10. A few friends, 6 75, . . 16 75
Mr. Miller, 5. Mr. M'Ginnis, 5. . . 10 00
J. M. Wilse, 5. J. Giddeon, 10. Friends, 2, 17 00

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.

New-York, March 10, 1850.

Donations for Portuguese.

Miss Green, New-York City, 3 05. A. Chism, Pa. 1. Mr. Bagge, Huntington, 3. Meth. E. Church collection, Ogden, N. Y. 14 82. Union Meeting, S. Royalston, Mass. 4 37. Union Meeting, Mass. 6 32. Union Meeting, Gardner, 3 58. Miss H. B. Havens, Summerville, N. J. 2. Mr. Hellwig, Gloversville, N. Y. 3 50.

Donations for Hungarian Mission.

Congl. Ch. Syracuse, N. Y. 5. Henry Ford, Abington, Mass. 1. Wm. Forrest, 5. Jas. Thompson, jas. I. Edm. H. Cumpton, 5. Lady, Charleston, S. C. 2. A bbl. clothing from the East, per steamer Worcester.

ERRATA.—In March No. under receipts from East Medway, Mass. read $5 of this sum from Timothy Walker, in full for life membership.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

1. MAY, 1850. No. 5.

Present State of the Waldenses.

our last number, we gave a Brief Historical Notice of the Waldenses; present we shall speak of their condition in our days.

om the end of the seventeenth century till the expiration of the first of the nineteenth, the Protestant world seems to have lost sight, ere, of these excellent people. The long night of violent persecution r had passed away, and therefore those tremendous occasions which had ed the deepest sympathies of every Protestant country in Europe—and, in the entire world—were also gone. The great Revolution of 1789 ce, and the twenty-five years of blood which succeeded and involved all Europe, had made it impossible for British Christians to visit them. it was not long after the battle of Waterloo, and the restoration of o Europe, that English philanthropists and Christians, in their tours Continent, began so seek the abode of these steadfast defenders of the ith, and to make known what they had seen. Among them were the r. Gilly, Rev. Mr. Sims, and Sir Hugh Dyke Ackland. These gentle- lled the attention of the British Christian public strongly to the state people. Dr. Gilly published two very interesting works—one in 1823, other in 1831—respecting them.

addition to these works several were published on the Continent wakened no little interest in Holland, Switzerland and Germany. The s which were thus given to the world—of their poverty, of the insuffi- mber and inadequate support of their pastors, the want of primary , of a college, of a hospital, etc. led to the collection of large sums ey for their benefit. When Dr. Gilly published his second work—in s has just been said—about $25,000 had been received from France, land, Denmark, Sweden and some of the German states, and had been riated to buy the ground, erect and furnish a hospital at La Tour, and nsary at Pomaret, with the exception of about $1,600 which had been

In England the sum of seven thousand three hundred and two (more than $35,000) was raised, of which the interest was appropri- follows: £150 to the hospital and dispensary, £20 to the education g men for the ministry, and £40 to the support of four girls' schools stry. As to Holland and Prussia, the sums raised in those countries,

like those collected in England, were invested in the public funds, and the interest is annually sent to the Valleys—amounting to 2,500 francs (nearly $500) from the former, and 3,750 francs (nearly $700) from the latter—for the support of the hospital and dispensary.

In addition to this, Mr. Sims obtained considerable sums for the establishment of girls' schools in the Valleys, at his discretion and subject to his control; and Dr. Gilly the very handsome sum of £5,000, with the promise of more, to found a college. To choose a site for this institution, and take measures for its establishment, was the object of his second visit to these people.

Still more, Dr. Gilly and other friends succeeded, in 1827, in inducing the British Government to restore the stipend which had long been paid, out of the national treasury, with some pretty serious interruptions, for the support of the Waldensian pastors. The history of that stipend is not a little remarkable. We shall give it in a few words.

Through the influence of Cromwell, the sum of £38,241 10*s.* 6*d.* (he himself giving £2,000) was raised in England on the occasion of the dreadful massacre of these people in 1655, of which £21,908 0*s.* 3*d.* were remitted to the Waldenses in the course of two years and a half. The remaining sum of £16,333 10*s.* 3*d.* was invested in the funds of the Government, to constitute a fund for the future aid of these people. This money, as we stated in our last Number, Charles II squandered on his mistresses! To replace this sum in part, and to efface the national disgrace, his daughter, Queen Mary, consort of William III, gave, during her life, an annual pension of £425. After her death this was for a while withheld; but at the instance of Archbishop Sharpe it was renewed, and increased to £500 by Queen Anne. This sum was regularly issued from the British Exchequer every year until the year 1797, under the name of *royal bounty*. From that epoch it was discontinued for thirty years, partly because the Valleys were in the possession of France during the former part of the period, and partly because the subject seemed to be lost sight of by those in power, as well as by others, with the exception of a few, who were unable to induce the Government to restore the annuity. And when it was renewed in 1827, the sum was reduced to £277, which amounted to little more than £21 (or 523 francs) for each of the thirteen original parishes. We ought to add that, to their great credit, the pastors refused to receive more than 300 francs (less than $60) each, and have devoted the remaining 2,900 francs to the support of two more pastors, and to the relief of incapacited pastors and the widows of pastors.

Nor ought we to omit to say, that Colonel Beckwith—a pious and excellent man, who was a distinguished officer in the British army in the Peninsula, and lost a leg in the service of his country—has done much for these people, especially in the way of education. But of him and of his plans of usefulness we shall have occasion to speak more fully hereafter.

It has been estimated that, from first to last, at least £75,000 have been contributed by British Christians, and £25,000—probably far more—from Christians in the Protestant countries on the Continent; in all, £100,000, or nearly half a million of dollars, to aid these excellent people! And well have they merited the sympathy and the aid of the whole Protestant world: for they maintained the Light of Truth when all the rest of Christendom was involved in the gross darkness of a superstition little better than Pagan. Well, indeed, does their own beautiful motto become them: LUX LUCET IN TENEBRIS.

A few years ago the Foreign Evangelical Society sent the sum of $500 to furnish a library of religious books, in the French language, for each of their fifteen parishes. These books have been greatly prized by them, and the reading of them has been much blessed to all classes.

Their college is a handsome, substantial and commodious building of stone, covered with slate, having ample halls, lecture-rooms, library, etc. There are three capable professors, of whom one acts as President. The number of students is about fifty, young men and boys, many of whom come several miles in the summer. It has a library of several thousand volumes.

There is a grammar school at Pomaret, which has fifteen or twenty scholars.

The College does not confer degrees, and the students must go to Switzerland or Germany to complete their studies, and to prepare for professional life. Five young men from the Valleys have been educated at the Academy, or University, of Lausanne, at the expense of the institution, and two at that of Geneva, for more than three hundred years—in other words, from the time of the Reformation. For several years past, from five to ten of their young men have been receiving their theological training in the new seminary in the latter city, under the instruction of the celebrated Merle d'Aubigné and his excellent colleagues.

Until within two years the Waldenses were not allowed to have a printing press, or to publish anything whatever in their Valleys. At present they enjoy this privilege, and publish a religious journal, which bears the appropriate title of *L'Echo des Vallais.**

Their form of Church Government is this: each church has a certain number of *Ancients*, (or elders,) who assist the pastor in government and discipline; and all their churches are represented in a Synod, which now meets once in three years, (until recently once in five years,) and is composed of a pastor and one ancient from each church. The number of their churches is sixteen—fifteen in the Valleys, and one at Turin.

Their Doctrines—as set forth in their Confession of Faith, Hymns and Liturgy—are decidedly Evangelical. Their Liturgy is much like those of the Swiss and French Protestant Churches—short, simple and Scriptural.

* The Echo of the Valleys.

In their public worship, they commence with a very brief invocation, then follows the reading of the Ten Commandments, then the beautiful prayer called *the Confession*, then a hymn, then an extemporaneous prayer, then the reading of the Scriptures, then the sermon, then a prayer from the Liturgy, the singing of a hymn, the Creed, the Aaronic benediction, and a request that the congregation should, in retiring, remember the contribution at the door in behalf of the poor. In the administration of Baptism and the Lord's Supper, the Liturgy is rigidly followed.

We have reason to believe that *all* their pastors are sound in the Faith, although all may not be equally clear and faithful and pungent in its exhibition. There has been, however, a great increase of vital piety among both pastors and people within the last few years. A visit of Felix Neff, who labored on the French side of the dividing ridge of the Alps, and not far from these people, made more than twenty-five years ago, was greatly blessed to the commencement of a good work, which has been very steadily advancing in those Valleys almost ever since.

Poor as these people are, with few exceptions, they are very liberal, and for years have made collections in their churches to aid the good work in France. To be sure, all their churches combined do not give, and they cannot give, as much as many a single church with us; nevertheless it is cheering to see that they are ready to do what they can. Of late they have begun to take an interest in Missions among the Heathen, and we believe that at least one of their young men is preparing to proclaim CHRIST in unevangelised lands.

Letters to the Rev. Dr. Candlish, of Edinburgh, Scotland, by one of the Corresponding Secretaries of the Society.

No. III.

MY DEAR DR. CANDLISH,

In my last letter I endeavored to show that the example of the Apostles, the evangelization of Pagan nations, and the best interests of Protestantism in its own domains, unite in demanding the earnest prosecution of the work of imparting the true Gospel to Papal countries. I proceed to show that the work can be done; Rome can be successfully invaded. In the present letter I shall content myself with showing that the Papal world is becoming open to conquest by the Truth.

Has not your mind often been intensely interested, my dear Sir, in the wonderful changes which are going on in the world in reference to the openings for the spread of the Gospel! I am sure it has. I confess that there is no subject on which I have reflected with more heartfelt gratitude and delight than this. How different is the state of the world now from what it was

three hundred years ago—a hundred years ago—even fifty years ago! In no age, in all time past, has there been any thing that can be compared with what we now see.

In the days of the Reformers the Heathen world was shut up; and as to the Mohammedan, it was hermetically closed against all attempts to propagate the Gospel. The fanaticism of the followers of the Arabian Impostor, at that epoch, caused them still to dream of subjecting Europe entire, and of extirpating Christianity; they advanced their Crescent westward to the very gates of Vienna, even a century and a half after Luther nobly defended the truth at the Diet of Worms.

But *now*, almost all the Heathen and Mohammedan worlds are open to the entrance of Christianity. One can scarcely name a country or an island in either in which something effectual cannot be done, *with safety*, for the introduction of the Glad Tidings of Salvation. And every year the way is becoming more open. This was not so a hundred years ago; it was not so fifty years ago. How much more accessible is China this year than it was twenty-five years ago, or even ten! And although we cannot say that it is safe to attempt to convert Mohammedans themselves, the way is open to do what is preliminary—to reform and regenerate the worthless nominal Christian Churches which exist among them,—Papal, Greek, Armenian, Syrian, Nestonian, Coptic and Abyssinian. Until this work be done, or considerably advanced, it is in vain to expect to see Mohammedans, in considerable numbers, embrace the religion of CHRIST. As it is now, and has been for twelve centuries, the Christianity which the deluded followers of Mohammed have known, may indeed be compared to "salt that has lost its savor, and is good for nothing but to be cast forth and trodden under foot of men." But now it is possible to labor effectually for the revival of a primitive Christianity among the twelve millions of nominal Christians, and one million of Jews, living in Mohammedan countries. This will prepare the way for reaching the Mohammedans themselves.

And what a change has been going on in Christendom during the last hundred, fifty, and even twenty-five years! There has been a decided revival of true religion in Protestant nations, and an increase of better ideas on the subject of religious liberty within the remembrance of many who are still among us. There is far more enlightened piety and zeal in the British Islands and these United States than there was at the commencement of the present century. And there has been a decided, though not rapid, resuscitation of the religion of the Reformers in all the Protestant portions of the Continent. These positions cannot be denied.

But as to the Papal parts of Christendom the change is still more striking. The progress of both political and religious liberty to which, in modern times, the glorious Reformation of the sixteenth century unquestionably gave birth, has, during the last sixty or eighty years, overthrown the barriers in some

Papal lands, and is undermining them in all the others, which prevented the Reformation from triumphing throughout Christendom, or, at least, what was Papal in the sixteenth century. This is indeed wonderful. In that century the Reformation achieved its victories almost exclusively among the Teutonic race; it failed among the Latin nations. But what do we now see? Even the ramparts of Rome, which are emphatically in the Latin-language countries, are beginning to give way, and her proudest towers are toppling down. France and Belgium, embracing almost the entire of the Gallic race—the race that gave to the Popes their temporal dominion, and which has done more than any other race in all the world to uphold the Papacy, and is even now trying to get poor Pio Nono back into the throne from which he fled fifteen months ago, and in which it will assuredly have to hold him when he does get back, are, of all the Papal world, most open to efforts to recommence the Reformation! How wonderful and how righteous are the ways and the judgments of GOD! It is right that countries which were steeped in the blood of Protestants, shed by the myrmidons of Louis XIV and Philip II, should be the theatres on which the Truth, which they sought to extirpate in the sixteenth and eighteenth centuries, should win its earliest victories in the nineteenth. What a glorious work has been commenced in both of the countries just named, and how full of encouragement! And how important it is that it should be sustained by the Protestants in Britain and America! France is even yet the right arm of the Papacy. The Roman Catholics in that country furnish the Pope almost, if not quite, as many missionaries, and as much money to sustain them, as all the rest of the Papal world combined; and yet this France is almost as open to the Gospel as we could desire; and not only Papists, but infidels, even those portions of the laboring classes which are so much imbued with very wrong ideas in relation to civic economy and social life are, in great numbers, ready to hear it.

It would seem that Ireland is now in a more favorable condition to profit by wisely directed efforts to impart the true Faith than she has even been for three centuries.

And what shall I say of the Papal portions of Germany and Hungary? It is certain that the door is far more open for spreading the Scriptures and religious tracts, and for resuscitating true religion among the Protestants in both, than in any preceding times since the Reformation. To a considerable extent this is true of Poland, and the Polish Provinces of Prussia and Russia.

As to Italy, although almost nothing can at this moment be done in the southern and middle parts of it—that is, in the kingdom of Naples and the "States of the Church," and not much in the Duchies of Tuscany, Modena, and Parma, it is otherwise in the kingdom of Sardinia, and even in Lombardy. And who can tell how soon Italy may be again the scene of fierce and successful struggle for liberty, as she was in 1848? During that year, and the first part of 1849, thousands of copies of the Sacred Scriptures were circulated

in that country, which will be as good seed that cannot be lost. How it becomes the Protestants of England and these United States to be ready at a moment's notice to pour the Word of GOD into that country, and make a glorious return for the *favors* which his Holiness has been bestowing, for a long time without reciprocation, upon both! And what a noble *point d' appui* they have in Malta, to say nothing of some other places outside of Italy, but not far distant!

As to Spain and Portugal, a good deal can be done, with prudence, to introduce the Scriptures; and what a foothold Gibraltar furnishes to British Protestants! It seems to me that they have never appreciated its importance as they should.

A great deal may be done, if the work be attempted in faith, and prosecuted with discretion, in South America, Mexico, and some of the West India Islands, far more than could have been done thirty or forty years ago. On another page of this number of our magazine it may be seen what is the state of things in Haiti, or St. Domingo, as it has been more commonly called.

And as to Lower Canada, where there are 600,000 Roman Catholics of French origin, certainly the success of the Swiss Mission at Grande Ligne and its vicinity, as well as the encouragement which the labors of the French Canadian Mission Society have met with, ought to satisfy every one that it is quite possible to spread among that portion of the adherents of the Papacy the glorious Gospel of our LORD and SAVIOUR.

This general survey, this *coup d'œil*, will fully sustain the position taken in the first part of the present communication, that the Papal world is fast becoming open to the Truth. Is not this, in the highest degree, an encouraging fact, an omen of brighter times to come? And should not Protestants be more prompt in discerning, in this state of things, the "signs of the times?"

In my next letter I shall speak of the success which has attended, within the last few years, the efforts, insignificant as they have been in comparison with what they should have been, to bring Romanists to the knowledge of the true Gospel.

Yours very truly,

R. BAIRD.

The Principles of the Jesuits.

Jesuitism, founded by Ignatius Loyola, consolidated by his immediate successor in the generalship, Jacob Lainez, and gradually wrought up by subsequent generals to its present mischievous refinement and perfection, is, both as to its inward policy and outward working, an organization the most elaborate and complete the world ever knew. The following are among the general principles of Jesuitism:—

Absolutism.—The will of the General of the Order is supreme: the whole legislative, directive and judicatory functions are with him. He claims to stand toward the institute in the place of GOD, in the place of CHRIST. A purer despotism never was, than is invested in his person. Obedience, uninquiring, unmurmuring, implicit, absolute

once to him, is the heart, the soul, the mainspring of the system; every approach to independent thought being denounced by the constitution as sinful even as blasphemy, and endangering expulsion without the power of appeal.

Isolatism.—A Jesuit's word is his Order. He is walled up in it by an isolism as entire as if there were no world without. An exhausted heart for all save his institute, is the perfection of his Jesuit being. His springs of natural affection he has, by a mortification as hateful as it is intense, dried up. Ties of kindred he has none; he has broken, discarded, trampled them beneath his feet. "If," said a Jesuit, and his voice is the voice of his Order, "GOD were to bid me, through my superior, to put to death father, mother, brothers and sisters, I would do it with an eye as tearless, and a heart as calm, as if I were seated at the banquet of the Paschal Lamb."

Mysticism.—Jesuitism is a region of secrecy and disguise, on which the sunlight falls not. To tread softly; to whisper in the ear; to work, mole-like, under ground, to glide to and fro, and in and out like the serpent, through the windings of society, concealed behind every mask which may best serve their end; to move others, themselves a miserable legion; to employ that mighty, but off-sight engine, the confessional, is the substance of all the directions under which the Jesuits act.

Machinism.—A Jesuit is reduced from a being of volition to a mere piece of animal clock-work, an instrument to be put in motion by another. In his superior he lives, moves and has his being; his superior being to him at once his conscience, his rule of action and his God. Suppose not that I over-state. The language of the constitution is as follows: "Let every one persuade himself that they who live under obedience, should permit themselves to be moved and handled in any way; or, as a staff in an old man's hand, which serves wherever and whatsoever thing he who holds it pleases to use it."

Espionage.—If Jesuitism is to those without a corps of observation, a watch-tower bristling with arms, within it is an organized police. Each has his eye upon his fellow. Distrust is its conservative principle. A frank and unsuspecting temper would be the ruin of the fraternity. No more skilful anatomist of the human heart, or accurate registrar of the defections of others, or trust-worthy reporter to higher quarters, can there be, than a Jesuit superior. To denounce, is an act to which Loyola's subtle policy appends the premium of merit; whilst every member is solemnly bound by his rule to furnish instant information of aught unjesuitical in the thought or demeanor of another.

Fixity.—"*Semper eadem*" is the motto of the institute, as it plants itself a barrier against all that is progressive in the onward march of human society. When you speak of Jesuitism, you call up the spirit of the past, the dull, dark past, with all its antiquated yet freshening violence about it. Jesuitism has been at school for ages, but it has yet learned nothing. It has grown hoary under a pupilage which has left it uninstructed. Science, philosophy, national, social institutions, have all been on the advance. But three centuries ago the mould of jesuitism was cast, and the last from that mould came forth with all the exactness and sharpness, in outline and detail, of a first impression. Its mission is not to take the world onward, but to drag the world backward, to get it again amidst that rickety infancy of intellect and those dim shadows which are Rome's best hope.

Unity.—Jesuitism is emphatically one, from the centre to the circumference. Everywhere the same rules, the same discipline, the same spirit, the same aim. It may, to those without, evince a flexible elasticity, that shall render it all things to all men,

that it may better proselyte or deceive some. But within, it presents the flatness of an even surface, the uniqueness of an unvarying uniformity, the kindred motions of a body whose heart is at Rome, and the pulsations of which are felt all through, to the most distant extremities. It is no empty boast of a Jesuite when he says, "We are one," for in singleness of mind, combination of purpose, and the simultaneousness of action, his Order knows no rival.

Expediency.—With Jesuitism arose, and to Jesuitism belongs, not as an accident snatched at by some wrong-minded ones of the body, but as one of its fundamental axioms, the rule "that the end justifies the means." "*Pro maxima gloria Dei,*" for the greater glory of GOD, in other words, for the greater glory of Jesuitism, has ever been the watch-word of the Society, when beckoning its members onward through pathways of intrigue and turpitude, as foul as any which history, with indignant repugnance, has had to trace out. The Inquisition, the massacre of St. Bartholomew's day, and evil things by the myriad, were all the hideous offspring of this flagrant principle of Jesuitism.

Pharisaism.—We must allow to Jesuitism its hardships—grating, galling hardships. They read not aright this singular chapter in the page of human kind, who imagine that it is without strugglings, hard and long, that every social instinct is repressed, and the feelings of the inward, and the workings of the outward man, moulded as clay into the will of another. But the secret of Jesuitism in its patient endurance, is perhaps to be found in its intense Pharisaism, in its inordinate cravings after merit. Loyola invested his institute with a sacramental virtue, reared as one vast storehouse of merit, consecrated a sure pathway to heaven. Putting Christianity and Atonement aside, as the light dust in the balance, the flattering attraction held out by him to his deluded Order was, "that the institute was framed under the immediate revelation of GOD; that GOD had granted to every member of the Society the plenary forgiveness of sins—the privilege of escaping damnation; and whosoever should die in the communion of Jesuitism should obtain eternal life."—*British Banner.*

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FINLAND.

We will next speak of Finland, which is one of the Scandinavian countries, and formerly belonged to Sweden, but is now a part of the Russian Empire. It lies on the eastern side of the Gulf of Bothnia, has the Gulf of Finland on the south, and Russia on the east, whilst it has Sweden and Norway on the north-west, and the Arctic Ocean on the north.

Finland is an extensive country; and, like Sweden and Norway, it abounds in rocks of the primitive formation. But it is unlike those countries in the fact of its having few, or rather no mountains of much elevation. A large portion of it is level; and in other parts one sees hills of granite and gneiss, rather than mountains, which seem to be the termination of the mountains of Norway and Sweden, that run round the head of the Gulf of Bothnia, and finally subside in Finland into low hills.

Finland abounds in lakes, some of which are of considerable size, which

many are very small. A large part of the country is marshy, and furnishes nothing but grass for pasturage and hay. Still a good deal of grain—wheat, rye, barley and oats—is produced in this country; whilst beans, peas, and potatoes are among its staples. Flax is also raised, and furnishes the material of one of its chief manufactures.

Take Finland as a whole, it is a poor country. The climate of even the southern part is severe enough, inasmuch as scarcely any of it lies south of latitude 59 or 60; whilst that of the northern portion must be almost intolerable. Yet this country has a population of 1,600,000 souls. The inhabitants have, for the most part, but little wealth. The masses are compelled to gain a scanty subsistence by great toil. It is a remarkable fact, that the abundance of wild beasts is assigned as one of the causes of the extreme poverty of the people. It is almost incredible how many young domestic animals are destroyed annually by them in the sparsely inhabited portions of the land.

Iron and copper are the chief mineral productions of this country.

Finland was for a long time united to Sweden, having been early conquered by the Swedish monarchs. But all this country has been severed by piecemeal from Sweden, by her great neighbor Russia; so that no part whatever of it now belongs to the kingdom over which the House of Vasa reigned for three hundred years. This has been a great loss both to Sweden and Finland. Sweden drew many of her supplies from Finland, and the Finns depended greatly on the commerce of Sweden; to trade with which is, for them, vastly more easy, in their little vessels, (which, issuing from the innumerable fiords or bays that indent the entire coast of the country, and threading the zone of islands which border it, can make their way over in a few hours, or a day or two, to the other side of the Gulf of Bothnia,) than with Russia, which is much farther distant from a great part of Finland, and where an unknown tongue, a strange religion, and widely different manners prevail.

Abo (pronounced as if it was written Obo) was the capital of Finland until the year 1827, when the place was almost wholly destroyed by fire. And although it has been completely rebuilt, and has a population of 13,000 inhabitants, yet the Government has been removed to Helsingfors—a new city on the Gulf of Finland—which contains about 15,000 inhabitants. With the Government, the University was also removed to Helsingfors; so that Abo has quite lost its former importance.

Helsingfors is a pleasant little city on the Gulf of Finland. The University, the Senate-House, (for Finland has a Senate, a sort of consultative and administrative body,) the Military Hospital, the Observatory, the new Greek Church, the Governor's House, and several other public edifices, are fine buildings, and give great beauty to the place. The entrance to its capacious harbor is defended by the strong insular fortress of Sveaborg, which is called the Gibraltar of the North.

Finland, though forming a part of the Russian Empire, is governed according to her own laws in a great measure. There is a Governor-General, who spends a good deal of his time at St. Petersburg, and six subordinate Governors, over the six provinces into which the country is divided. At St. Petersburg there is a separate department of state for Finland. Finnish vessels are allowed to carry their own flag.

The University at Helsingfors, the only one in Finland, has usually from four to five hundred students, about one hundred and fifty of whom are in the theological department, in which are four professors, who have the reputation of being able men. To what extent they are truly pious, and how far they are jealous for the truth and for its faithful maintenance, our stay when we were last there, nearly four years ago, was too short to enable us to obtain any information of a definite nature.

When the Protestant religion became established in Sweden in the reign of Gustavus Vasa, it became established also in Finland, which was, as we have said, then united to that country. And to secure the proper education of ministers of the Gospel, a University was founded at Abo by the Swedish Government, with ample endowments. As the same laws and customs prevailed in Finland as in Sweden for more than two centuries and a half—and, indeed, to our day this is very much the case—the same results followed. All the inhabitants made their "first communion" in the churches (which were Lutheran without exception, in doctrine and discipline, as in Sweden) at the age of fifteen or sixteen; consequently all above that age were professors of religion. And as none were allowed to make their first communion without being able to read the Bible and the Catechism, all were taught to read with more or less facility, by their parents, by schoolmasters, or by the pastors. In many parts of the country, where the population is very sparse, the children received little or no education, save what the parents communicated to them.

In the summer of 1846 we visited Finland for the second time; and when at Abo, we called upon the Rev. Dr. Melartin, the Archbishop of Finland, who resides at Abo, and were received in the kindest manner by this worthy servant of CHRIST, whose zeal in the Bible cause is deserving of the highest praise. He was then about sixty-five years of age, and had not the appearance of enjoying very robust health. Like most of well-educated men whom one meets in these northern countries, he speaks German and French in addition to his vernacular tongue—or *tongues* rather, for he has spoken, as he told us, from childhood, both Swedish and Finnish. The former is the language of the higher classes, and of the inhabitants of the seaports; whilst the latter is spoken by the masses in the interior. There is no sort of resemblance between these languages; the Finnish being Asiatic, and more kindred to the Sclavonic than the Swedish, the latter of which is in fact in a great measure Teutonic.

The Archbishop is (for he still lives, we believe) a decided friend of temperance, and has done much to promote Temperance Societies in his vast archiepiscopal diocess. He stated that, although there is probably not as much intemperance in Finland as in Sweden and Norway, yet that brandy is the greatest curse under which the country suffers. He thought that there had been a decided improvement of late years, and that the use of ardent spirits, especially among the higher classes, had sensibly diminished.

The Archbishop stated, that more than 40,000 copies of the New Testament, in Swedish and Finnish, had been circulated in the ten years immediately preceding our visit, at the expense of the British and Foreign Bible Society, and another edition of 10,000 copies was about to be struck off at the expense of the same Society. The Archbishop further stated, that at least 100,000 copies more would be needed to supply every family in Finland with one New Testament—a measure which he had greatly at heart. He told us that, through the efforts of the pastors, all Finland had been explored. The statistics of this investigation are not a little remarkable. We give them, because we venture to say that there has been nothing like it for thoroughness in all the world.

It was found that there were 47,254 Finnish, and 17,540 Swedish families that possessed the Scriptures; 39,675 Finnish, and 6,284 Swedish families that were destitute of them, but had the means to buy them; 31,334 Finnish, and 4,867 Swedish families that are destitute, but not so poor that they cannot pay for them in part; and 50,442 Finnish, and 7,854 Swedish families that are not only destitute of the Scripures, but too poor to pay any thing for them.

According to this statement there were, at the time this investigation was made, 121,451 Finnish, and 19,025 Swedish, destitute of the Sacred Scriptures—in all, 140,476. Forty thousand families had been supplied previously to 1846, and the good work has much advanced, we may add, within the last four years. May the time soon come, when all the remaining families shall have the greatest of all the treasures which man can possess in this world! And may the good Archbishop live to see that happy day!

The Archbishop informed us, that about 700,000 tracts, in the Swedish and Finnish languages, had been distributed in Finland during the forty years immediately preceding our visit. That God has blessed the good seed which has thus been scattered over this large but poor country, there is every reason to believe.

The Lutheran is the Established Church in Finland, as in all the other Scandinavian countries. With the exception of a few churches of the Greek Communion and one Roman Catholic church, there is not one church in all Finland that is not Lutheran. There are 211 parishes, and as many churches. But as many of the parishes are too large to be adequately supplied by one church, there are between three and four hundred of what would be called

chapels-of-ease in England—that is, a sort of adjunct or branch churches, each sustaining intimate relations with a parish church.

The number of parish pastors is 211; but the whole number of preachers —pastors, adjuncts, assistants; etc.—is about 1,100. There are two bishops, one of whom bears the title, and executes the office of archbishop.

From all we could learn when on the ground, we are inclined to believe that there is more pure religion in Finland, in proportion to the population, than in either Sweden or Norway. There is a goodly number of faithful ministers; and there have been some remarkable effusions of the HOLY SPIRIT in some parts of the kingdom in late years. In some districts, however, what seemed in the outset to be a precious work of Grace, has run into wild fanaticism, through the want of able and devoted ministers to conduct the meetings and give the needed Scriptural instruction.

Rationalism, we are happy to say, has never prevailed much in Finland. There is much formalism; but this, though it has almost as little spiritual life in it as rationalism, is not near so dangerous in the pulpit; for the words of sound doctrine may, through GOD'S blessing, be the means of benefitting others, even when those who utter them feel not the power of the truths which they teach.

In conclusion we would add, that there has been a work of Grace going forward in several of the districts of Finland within the last year; and a decided progress has been made in many parts, in the establishment of Temperance Societies, within the last two or three years. Upon the whole, the prospects of Evangelical Religion are more encouraging in that country than in any former period for a long time. To GOD be the praise!

Intolerance.

The Grand Duke Leopold, of Tuscany, has lately issued an act of amnesty to all political offenders in his petty kingdom, with the exception of those who were members of the Provisional Government during his absence, and the chiefs of the Executive of that Government. He has also excepted those who have been condemned for crimes against the *religion of the State*, including the public press. Ah, Rome, Rome! Thy intolerence is ever the same. It endures from age to age. There shall be no religious liberty when *Thou* canst prevent it. Thou art willing enough to avail thyself of the liberty which Protestant countries, and especially these United States, give thee, for the propagation of thy errors and delusions. Thou canst even dare to prate here about the sacred subject of freedom of conscience, and of religious worship, as if it were a subject dear to thy heart! Hypocrite! Why dost thou not give religious liberty in thy own dominions, and advocate it in countries over which thy influence is paramount, (as in Tuscany and Naples,) as well as demand it *here*? But no; this is a justice that is not to be expected from thee. If ever the wide world is to enjoy religious liberty, *Protestantism*, aided now and then by a Mohammedan Sultan, or some enlightened Pagan chief, must secure its establishment. The sacred boon is not to be received from thy hands.

STILL MORE AND WORSE.

His delegated *Holiness* the Archbishop of Bologna, as late news from Italy informs us, "has published a *homily*," (we should like to see it, and if we were *near*, we would ask him for the favor of a copy,) "in which he denounces, in indignant terms, the shameful war against religion in a neighboring kingdom, (Tuscany,) by alleged reformers of the age, and by means of irreligious and immoral books and journals." His *Grace* does well to be "indignant." It is dreadful to think of the crime which he has denounced—"A shameful war waged against religion!" It ought to be denounced, and his Grace of Bologna does well to take the lead in this work of condemnation, with which his Church has been wondrously familiar for many centuries. And this "war" is "waged by alleged reformers of the age!" What does this mean? Have some French and Swiss *Socialists*, with a St. Simon at their head, and a Proudhon in their rear, got into the valley of the Arno and Vallambrosa? "And by means of irreligious and immoral books and journals!" This is awful. Surely Eugene Sue's *Wandering Jew*, and some other vile infidel publications, and perhaps Louis Blanc's Journal, with a few selections from Theodore Parker's writings, and those of Ralph W. Emerson, and some of the *ci-devant* Miss Fuller's lucubrations, have been translated into the glorious *lingua Toscana*? But, nothing of the sort, good reader. Have patience and we will explain all. Let us go on then, and read what follows: "The prelate principally held up to the animadversion of the Faithful the following publications: 'THE HISTORY OF REFORM,' 'THE COMPENDIUM OF CHRISTIAN DOCTRINE, COMPILED FROM THE SYNOD OF THE PRIESTS OF WESTMINSTER,' and 'CHRIST BEFORE A COURT MARTIAL,' and concluded his pastoral letter by inviting the true Christians to arm themselves with the zeal of the LORD and raise a general cry against these devouring wolves." This is a very precious *morceau*—a veritable *multum in parvo*. Let us look at it a little and see if we can understand it all, for there is some obscurity over a portion.

To begin with the first of the publications named above. His Grace denounces first *of all* "*The History of Reform.*" And what is this book? Reader, it is not a History of Political Reform and Political Reformers, like that which Mr. H. B. Stanton has lately published, and which does so much credit to his talents—nothing like that. It is THE HISTORY OF THE REFORMATION IN THE XVIth. CENTURY, by Professor J. H. Merle d'Aubigné, which the booksellers and the American Tract Society have so profusely diffused throughout our country, and the reading of which has made so many hearts beat with fresh vigor in behalf of the noble Reformation. That is the book referred to—translated, volumes I, II and III, into Italian—published, we won't say where—and by some means, not well comprehended in certain parts, sent into Italy by *hundreds*, we wish we could say by *thousands* of copies. We wish the distinguished author much joy on account of his Grace's condemnation of his admirable book. May his Grace live to have occasion to condemn many more like unto it! But let us advance a little further.

The next book which his Grace has condemned is, "THE COMPENDIUM OF CHRISTIAN DOCTRINE, COMPILED FROM THE SYNOD OF THE PRIESTS OF WESTMINSTER." What in the world is that? "Christian Doctrine," and from "the Synod of the Priests of Westminster!" Ah, now we have it. It is nothing more nor less than our good old "Confession of Faith," made by the divines (not priests) assembled at Westminster in the reign of Charles I. It appears that some one has been wicked enough to cause a translation of that book, or an abridgement of it (we hope it is not *much* abridged)

into the Italian language, and published it *somewhere*. We fear that the sin lies at the door of Mr. Stewart, pastor of the "Free Church" at Leghorn. This same worthy man received a Doctorate from one of our own colleges a few weeks ago. Was it for doing such an atrocious thing as translating the "Confession of Faith" into the mellifluous Italian? Now that the book *is* in that fine language—the native language of his Grace—we hope that he (and we would include his fellow Cardinals, and above all, the Pope himself) will go to work and study, with diligence, the first question in the Shorter Catechism, viz: "What is the chief end of man?" and its admirable answer: "Man's chief end is to glorify GOD and enjoy HIM for ever."

The next and last book mentioned by his Grace, is "CHRIST BEFORE A COURT MARTIAL." We are utterly ignorant of such a book. We suspect there must be some mistake here. If we may be allowed to *guess*, we should say that it is not CHRIST, but "ANTICHRIST BEFORE A COURT MARTIAL." In other words, it is, we surmise, a book well known in these parts, entitled, "THE TRIAL OF ANTICHRIST." We can well understand why *that* book should come under the "animadversion" and *condemnation* also of the Cardinal Archbishop of Bologna. It is a very naughty book, and ought by no means to be allowed to enter any part of Italy.

And now for the conclusion. His Grace, the Cardinal Archbisop of Bologna, is a faithful shepherd for Rome, and concludes his "pastoral letter" by "inviting the true Christians (his sheep) to arm themselves with the zeal of the LORD, and raise a general cry against those devouring wolves." This looks rather serious. But it is not the first time that Rome and her "shepherds" have exhorted their "sheep" "to raise a general cry against" what they have been pleased to denominate "devouring wolves." Rome is powerful at raising a "hue and cry" against what she calls "heretics." She finds it easier to persecute and crush heretics by violence—by fire and faggot—than to extinguish heresy by sound argument, and by the Word of GOD,—the only means which ought to be employed to annihilate error on the subject of religion. His Grace, the Cardinal Archbishop of Bologna, would fain employ persecution for the purpose of eradicating the incipient progress of the true Gospel in the States of the Church, and in the "neighboring" kingdoms also. His predecessors employed the same means to suppress the Reformation in the same parts in the sixteenth century.

But we think that the efforts to keep the Truth out of Italy, in these days, will be as impotent as those of Dame Partington, to keep the waves of the rising ocean from her cabin. She *swabbed* and *swabbed* most lustily; but old Ocean was too much for her, and she had to yield to his irresistable tide. So the Truth, whatever his Grace and Rome may do, will force its way into beautiful Italy, and the enthralled millions of that delightful land will one day be blessed with the liberty with which CHRIST makes his people free. *Journal of Commerce.*

Cecil's saying of Sir Walter Raleigh, "I know that he can toil terribly," is an electric touch. So are Clarendon's portraits—of Hampden; "who was of an industry and vigilance not to be tired out or wearied by the most laborious, and of parts not to be imposed on by the most subtle and sharp, and of a personal courage equal to his best parts,"—of Falkland; "who was so severe an adorer of truth, that he could as easily have given himself leave to steal, as to dissemble."

Brief Sketches of the several Religious Denominations in the United States.

No. III.

The Baptist Churches.*

It is probable that there were individuals among even the "Pilgrim Fathers" who settled at Plymouth, and among the "Puritans" who settled at Salem and Boston, who held what may be called Baptist sentiments, for Cotton Mather, in his Magnalia, says that "some of the first planters in New England were Baptists." It is probable that among them, as we apprehend has ever been the case, in all ages and in all the Pædo-baptists Churches, there were some who, for one reason or another, may have preferred baptism by immersion; this being a subject which is confessedly not so clearly settled by Scriptural authority, that good and conscientious men may not hold widely different opinions respecting it, as the history and present state of the one true Church of CHRIST most fully demonstrates.

However this may be, it is certain that Roger Williams organized the first Baptist *church*, in what is now the city of Providence, in the year 1639. This occurred some four years after his banishment from the Colony of Massachusetts Bay. Indeed, there has been no evidence, we believe, that that remarkable man had given special attention to the subject of baptism at the time of his banishment. At all events, it was after he took refuge at Providence that he began to propagate his opinions on this new point of difference between him and his opponents who were settled on the shores of Massachusett's Bay. Nor did he find it very easy to carry out his views when he came to form a church. He had been in England an Episcopalian and a Pædo-baptist; and there was not at that time a Baptist minister in America to baptize him by immersion. What was he to do? He did not think it right or expedient for himself to administer the ordinance of baptism by immersion without having been baptized in this way. To extricate himself from this predicament, which must be acknowledged to be rather an awkward one, he received baptism at the hands of a Mr. Holliman, one of his followers, and then, in turn, baptized Mr. Holliman, and ten others, who constituted themselves into the first Baptist church in Rhode Island, and, as we have just said, the first in America, in the year 1639.

From this source, for the most part, sprang the Baptist churches in New England. But it would be unjust to say that all the Baptist churches in the United States are offshoots from the first Baptist church in Providence, organized by Roger Williams. On the contrary, Baptist ministers afterwards came from England and settled in the Middle and Southern Colonies, and founded Baptist churches in them, where they are now so numerous and influential. From these States the Baptist Denomination spread into the western and south-western portions of our vast country. So that we apprehend that Roger Williams' movement in Rhode Island, at most, gave origin only to the Baptist churches of New England. Those of the Middle States, and

* In the present article we speak only of what are called the "Regular" Baptist Churches. When we come to treat of the minor sections of the great family of Churches, we shall then pursue the same order which we are now following out, and consider the smaller branches of each family—Episcopal, Baptist, Presbyterian, and Methodist. In this way, as we conceive, we shall most definitely and clearly present the whole Evangelical body of Churches in our country.

still more extensively, those of the Southern, were, in a great measure, offshoots from Baptist churches in the Mother Country.

The progress of this Denomination was by no means rapid for more than a hundred years after the formation of the first Baptist church in Providence. In the Northern Colonies, the Congregational churches were the "Standing Order," that is, established by law; and at first, and for a long time, all others were discouraged, and, with the exception of Rhode Island, not tolerated. In the Southren Colonies Episcopacy alone had the ground, being the "Established Church" in that quarter. At the same time it overshadowed and hindered all other communions in the Middle Colonies, excepting Pennsylvania. And this state of things existed down till the commencement of the Revolution. How often were Baptist ministers in the Colony of Virginia thrown into prison, and could only preach CHRIST from their prison windows! No wonder that, under these circumstances, the Baptist churches did not increase very rapidly; and no wonder that, when they did gain any influence, they became the uncompromising enemies of all Church Establishments, and all religious tyranny and oppression. In the year 1750 there were no more than fifty-eight Baptist churches in what is now the United States. In 1768 the number had increased to one hundred and thirty-seven. But in the year 1848 the number of churches was 8,015, of ordained ministers 4,377, and of communicants 610,471. The present number is believed to be 8,406 churches, 5,142 ordained ministers, and 686,807 communicants.*

This body is most numerous in the Middle and Western States. In Virginia, where its founders were called to endure so much intolerance, and even cruel persecution, it is, we believe, the most numerous of all the religious communions. Even in New England it is a very highly respectable one. In Boston itself, whence Roger Williams was driven in 1635, it has many large and flourishing churches.

The Baptist churches are distinguished from the other evangelical churches chiefly by their peculiar views of the nature and limitations of the ordinances of Baptism and the LORD'S Supper. On these points their sentiments are too well known to require much notice at our hands in this brief sketch. As to the former, they hold that it should be administered only to believers, and by the immersion of the whole person in water, in the name of the FATHER, and of the SON, and of the HOLY GHOST. And as to the latter, with comparatively few exceptions, they hold that none are to be considered members of the Church, and entitled to come to the LORD'S table, but such as have been thus baptized. There is not, however, a perfect agreement among them on all the subjects connected with the ordinances, particularly that of Baptism; such as the nature of the faith requisite in the subject, qualifications of the administrator, etc. into which we cannot enter. In regard to the LORD'S Supper almost all the Baptist churches in this country hold and practice what is called "close communion," that is, the admission to that ordinance of none who have not been baptized by immersion, and are members of their churches.

They usually administer the Sacrament of the LORD'S Supper once a month, or in two months. It is not customary with them to administer this ordinance to individuals—for example, to sick persons confined to their houses—but to a body of believers assembled in the capacity of a church.

* The reader will keep in mind that we speak of the "Regular" or "Associated" Baptist body. The other branches of the great Baptist family of Churches were estimated in 1848 at 3,563 churches, 2,820 ministers, and 367,560 members.

In the organization and government of their churches, the Baptists are very much like the Congregationalists. A church consists of a number of individuals, believers, who agree to associate together as a church, and walk according to the rules of a Christian life as laid down in the Word of GOD. The officers of this church consist of a pastor and deacons. The former is expected to preach the Word, perform the work of pastoral supervision, and administer the ordinances. The duty of the deacons, whose number varies from one to seven, is to take care of the poor of the church and assist the pastor in the administration of the LORD'S Supper. In the organization of their churches, however, it is customary to invite a Council of ministers and delegates from neighboring churches, for the sake of securing confidence, and promoting Christian fellowship.

Persons are received to church-membership, after baptism, by a vote of the members of the church assembled for that purpose. In this matter, as well as in the exercise of discipline, the Baptists pursue the same course that the Congregationalists do, and which we have sufficiently described in our notice of that body.* In the support of public worship, and all that concerns the management of their church-property, they pursue very much the same course which prevails in most of the other denominations.

Although the Baptists hold the doctrine of the entire independence of the churches, and on this point go further, in theory and practice, than the Congregationalists; yet they have their "Associations" and "Conventions" much after the mode of the Congregationalists. In this way the ministers of certain defined districts, of larger or smaller extent, often meet for their own spiritual edification, and for consultation on those subjects which concern the advancement of the kingdom of CHRIST, in their vicinity, and more extensively. The "Conventions" often embrace the churches within an entire State, as is the case with the Congregationalists. There are more than four hundred Associations in this country; the number of Conventions we do not know. A good deal of missionary business is transacted at the meetings of these bodies.

Whilst the Baptist churches co-operate in several of our general societies, such as the American Tract Society, the American Sunday School Union, the Colonization and Temperance Societies, etc. with all the other denominations, they have many societies of their own. Such, for instance, is the "Baptist Home Mission Society," whose operations are becoming very extensive, especially in the Valley of the Mississippi, and whose receipts last year were $29,105 and its expenditures $25,185. Such also is the "American Baptist Missionary Union," whose field of labor is in foreign lands. Connected with this Society there are 17 missions, 303 missionaries and assistants, 148 churches, and 11,534 members, of whom 2,000 were baptized last year. Similar to these Societies, is the "American and Foreign Bible Society," whose field is also the world. This Society's operations are quite extensive, and its receipts annually exceed forty thousand dollars. The "American Baptist Publication and Sunday School Society" is a kindred institution, whose object is to secure the publication and circulation of religious books and tracts, among which are found not only those which advocate the peculiar doctrines of the denomination, but also many which are of a general nature.

Within the last few years the Baptist churches in the North and South have very generally separated from each other, the line which divides the Northern and Southern

* In the American and Foreign Christian Union for March.

States being the line of demarcation. In consequence of this, the churches in the South have now their own "Southern Baptist Convention," with its benevolent operations, at home and abroad, similar to those which exist in the North. The receipts of the Southern Convention were, last year, $26,970, and the number of its missionaries in foreign lands is now 53, and in the Home field 57.

For many years the Baptists have taken much interest in the cause of education. They have at present the following colleges and seminaries under their patronage and control: viz.

COLLEGES.

Name.	Place.
Waterville College,	Waterville, Maine.
Brown University,	Providence, Rhode Island.
Madison University,	Hamilton, New-York.
Columbian College,	Washington, District of Columbia.
Richmond College,	Richmond, Virginia.
Wake Forrest College,	Wake Forrest, North Carolina.
Mercer University,	Penfield, Georgia.
Howard College,	Marion, Alabama.
Union University,	Murfreesboro', Tennessee.
Georgetown College,	Georgetown, Kentucky.
Granville College,	Granville, Ohio.
Franklin College,	Franklin, Indiana.
Shurtleff College,	Upper Alton, Illinois.
Baylor University,	Independance, Texas.

THEOLOGICAL SCHOOLS.

New Hampton Theological School,	New Hampton, New Hampshire.
Newton Theological Institution,	Newton, Massachusetts.
Madison University Theological Department,	Hamilton, New-York.
Furman Theological Seminary,	Fairfield District, South Carolina.
Mercer University Theological Seminary,	Penfield, Georgia.
Howard Theological Institution,	Marion, Alabama.
Western Baptist Theological Institution,	Covington, Kentucky.*
Kalamazoo Theological Seminary,	Kalamazoo, Michigan.

The education of indigent young men of piety and talents for the ministry is a subject which has received for years increasing attention in the Baptist Churches in this country.

Such is the sketch of this large, respectable, and influential body of christians which our limits allow us to give. With the exception of the Methodists, the Baptists are the most numerous body of Christians in the land. We are not even sure that we ought to make this exception. The increase of this denomination for the last fifty years has been wonderful, and in the highest degree encouraging.

* The Baptist churches of Ohio have recently withdrawn their influence and support from the Covington Seminary, and have taken measures to found one of their own at Cincinnati.

Fellowship with Christ, leading Christians to Fellowship with One Another.

By the Rev. EDWARD BICKERSTETH, (late) Rector of Watton, Herts.

In conformity with our promise, to give from time to time something on the important and delightful subject of CHRISTIAN UNION, we place before our readers, in the present Number, the beautiful address of Mr. Bickersteth —alas! no more in the land of the living!—delivered last October at the late Annual Meeting of the British Organization in connection with the Evangelical Alliance, at Glasgow. It was one of the last efforts of that excellent man of GOD, in behalf of an object which was so dear to his heart. It was our privilege to hear his voice often, at the Great Meeting in London in 1846—as well as on many former occasions, when he plead the cause of the Bible, of Foreign Missions, etc. Never can we forget the night which we spent at his house (the Rectory of Watton) in the month of September, during the meeting of the Evangelical Alliance, in London, just alluded to. A very interesting meeting for the promotion of Christian Union had been held at the Town-Hall of Hertford, five miles distant from Watton, which lasted from six o'clock till ten, P. M. There were many delightful addresses. After it was over, many of us went with Mr. Bickersteth to his residence to pass the night. It was eleven o'clock before we reached his house; and it was after midnight when supper and prayers were concluded. So numerous were the guests, that every part of the house was occupied. It fell to our lot to find a place to sleep on a sofa in the library—a very large one, containing, we should judge, eight or ten thousand volumes. In the company were Professors Tholuck, La Harpe and Adolphus Monod, the Hon. and Rev. Lord Wriothsley Russell, (a brother of Lord John Russell,) Hon. Mr. Couper, M. P., Mr. Kirk, and other dear brethren. The occasion was indeed a memorable one. Few ministers in England were more pleasantly situated than Mr. B., and none, we apprehend, felt a deeper interest in the cause of his Master. He was surrounded by a highly interesting family, and an affectionate and pious flock.

"Thanks be to our GOD that we are permitted to meet together in peace and love at another annual gathering, to promote the blessed objects of our Alliance, and to find our old friends still having these objects at heart as much as ever.

"I suggested this topic to our Council, in the conviction that it is the leading principle of our union together, and in the hope of hearing much that might help us all to obtain these blessings. When requested myself to take it up for your consideration, I still feel that here is one great original fountain of our Alliance, and of the supplies of grace and blessing by which it must be sustained. This fellowship raises us to a higher state than those earthly distinctions which tend so much to keep us asunder, and brings us to those heavenly places in CHRIST, where our oneness is manifest.

"In ourselves there is the very contrast of this fellowship. GOD is light, and we are blind and in darkness. GOD is love, and we have the carnal mind which is enmity

against GOD. As long as we are unconverted and in friendship with the world, we are the children of the devil; and what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

"Hence the necessity of the wonderful mystery of the incarnation of the SON OF GOD, and the redemption obtained for us by our LORD JESUS CHRIST. Thus a reconciliation was provided. He is our peace; and now in CHRIST, we who were sometimes afar off, are made nigh by the blood of CHRIST. But we should, if left to ourselves, despise and reject the wonderful love of GOD. He, in his faithful loving-kindness, calls his people into the fellowship of his SON JESUS CHRIST. They, through grace, obey the calling—they believe in CHRIST—they are justified freely—they are made sons of GOD by adoption, and like his only-begotten SON. The LORD JESUS CHRIST, therefore, taking hold of our nature, and living and dying on earth for us, is the great preparation GOD himself has made for perfect fellowship.

"He has also obtained for us the blessed SPIRIT, to work in us all that on our part is necessary to remove the darkness of our minds, to quicken our dead souls, to draw our hearts to himself, and to impart to us faith, hope and love. He has further given us his Holy Word, in which he discovers to us those excellences which make fellowship desirable to us, and those instructions of their hidden use, by which all visible things become figures of CHRIST and helps to hourly communion.

"But, more especially, the SPIRIT OF GOD teaches us our depravity and great corruption, the vileness of our best works, our total ruin; and then he takes the SAVIOUR'S, and shows them to us. He discovers his suitableness for all our wants, his all-sufficiency and his willingness to help, and his appointment by GOD, his Father, for all these blessed ends. He removes all prejudices and unwillingness from our minds; and, drawn of the FATHER, we come to CHRIST, look to him, seek his grace, love him, keep his commandments; and so our happy fellowship with him is begun. So our LORD tells us, 'If a man love me, he will keep my words; and my FATHER will love him, and we will come unto him and make our abode with him.' CHRIST and all his people being one—'for by one SPIRIT are we all baptized into one body'—fellowship with all the members of that body is inseparable from fellowship with CHRIST.

"We will now proceed to consider *the nature of the fellowship.*

"Communion with the great GOD might be profitably viewed, as it regards each person of the sacred Trinity—FATHER, SON and HOLY GHOST; and one of Dr. John Owen's best practical works is on this subject, thus comprehensively considered. But the branch of it now to be brought forward for your consideration, *fellowship with Christ*, is quite large enough for all our thoughts at this time.

"1. *We have fellowship with Him.* This was procured for us at a costly price. The LORD JESUS for us emptied himself of his heavenly glory; was made in the likeness of sinful flesh; became a man of sorrows and of suffering; bore the curse of the law; endured the agony of the cross, bearing our sins and atoning for our guilt; and thus he obtained for us a fellowship with Him, being made sin for us, that we might be made the righteousness of GOD in him.

"*We have fellowship with the glorious person of Christ*, GOD and man; and in all he is in that person. All the glories of his Godhead are ours to bless us. All the tenderness and sympathies of his humanity are ours to feel for us. All the unsearchable riches which he possesses enrich us—the treasures of his wisdom, the omnipotence of his power, the fulness and freeness of his love, the spotless perfection

of his holiness, and the sufficiency of his grace. We who believe in him have part in all. GOD, his Father, in him is our Father. GOD, his God, in him is our God. His mind is imparted to us; his affections are given to us. His aim and object also have become ours. He is the original fountain; we receive from him a well springing up into everlasting life. He is the express image of GOD, and we are renewed in knowledge after the image of Him that created us.

"We have *fellowship with all that Christ has done.* Before the creation of the world he thought of us, and his delight was with the sons of men. From the beginning he had his people in his purpose, and they are chosen in CHRIST before the foundation of the world, to be holy and without blame before Him in love. By Him all things were made that are made. On the fall, the promised seed of the woman was foretold to bruise the head of the serpent. For four thousand years increasing light on this hope was given. At length he became man; and the whole life and the death on our earth of this precious SAVIOUR are ours. We have the same interest in his resurrection, ascension, and life in heaven. We have a real fellowship in all. So that the apostle says, 'I am crucified with CHRIST.' We have fellowship with his sufferings; we know experimentally the power of his resurrection; we are quickened together with CHRIST, and raised up together, and made to sit together in heavenly places in CHRIST JESUS. How entire and intimate, then, looking on what he has done, is our fellowship with CHRIST!

"*We have fellowship with all Christ is now doing.* Because he lives, we live also. He is our great Teacher and Prophet, giving us his Word to make us wise unto salvation, and his Spirit to guide us into all truth. We have received his teaching. He is our High Priest within the veil, even appearing there in the presence of GOD for us, and interceding in our behalf. This is our daily consolation. He is our king on his FATHER'S throne, having all power in heaven and earth, and reigning there for us; so only have we might to overcome. Thus, though he be hidden from our eyes, he has not ceased to carry on the most important work for us. And in all that he is now doing we have the most cordial and entire fellowship. Every success of CHRIST in his kingdom is our success. Every conflict and trial is our conflict and trial. What fills a Christian's heart with more joy than the progress of the Gospel? What grieves a Christian more than CHRIST dishonored and blasphemed? How zealously St. Paul maintained this fellowship! He tells us that the great object of his life was to know CHRIST; he assures the Colossians, 'I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of CHRIST in my flesh for his body's sake.' We are the very representatives of him, and bear his image in a world that hates him, and hates us also. Ye are the epistles of CHRIST, known and read of all men. He is gloriously in its fulness the light of the world; we, too, in our meaner measure, given by him, are the light of the world. He is the great preserver of the earth from destruction; we too, in our measure, received from him, are the salt of the earth. His glories, on which we gaze with unveiled face, are reflected from such earthen vessels as ours. His gifts and graces shine forth in his people, the world's blessing.

"*We have fellowship with all Christ will do.* He has mighty regal acts yet to accomplish. He must reign till he has put all enemies under his feet. He will come again in his glory to our earth. This is the blessed hope for which we are looking. He will raise his dead, and change his living saints, and take them to his joyful presence. He will judge and reward them according to their works, and they shall share his joy for ever. But they also shall share in his judgment of others. Know

ye not that the saints shall judge the world? Know ye not that we shall judge angels? And, as his kingdom is an everlasting kingdom, we shall sit with him on his throne, and reign with him in that glory. As he will be glorious in his FATHER'S glory, so we shall be with him, beholding his glory, and he himself shall call us to enter into his joy, and so shall we possess life everlasting. Thus are we heirs with GOD and joint-heirs with CHRIST, and have fullness of fellowship with CHRIST.

"2. The LORD JESUS CHRIST *has also fellowship with us.* In everything we are, in everything we do in his name, in everything we suffer for his sake; he sympathizes. Very many are the gracious assurances of this fellowship. The way in which he feels any injury done to his people is strongly and explicitly stated. He that toucheth you, toucheth the apple of his eye. So when Saul persecutes the disciples, a voice from heaven arrests him: 'Saul, Saul, why persecutest thou me?' He passes through all trials with them. 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' If Satan specially tempts, the LORD forsees it with watchful eye, and his ready prayer rescues us from danger. (Luke, 22: 32.) In all their temptation he also sympathizes, being touched with a feeling of their infirmities, and not suffering them to be tempted above what they are able to bear. In all their afflictions he is afflicted. In passing through the valley of the shadow of death, he is with them, and he stands ready to receive their departing spirit.

"This fellowship is everything to us. CHRIST is all in all to every believer,—wisdom, righteousness, sanctification, and redemption. By CHRIST'S power and strength we are strengthened for every duty and every suffering. Everything requisite for each member of the one mystical body, the Head provides. He cannot lose any member of his own body. Not the least. All would be imperfect if one were wanting. He has engaged, therefore, that none of his sheep shall perish, nor any pluck them out of his hand. He has promised, 'I will never leave thee, nor forsake thee, so that we may boldly say, the LORD is my helper.' This is the common portion of all who trust in the Lord JESUS,—of all who love him in sincerity. It is not confined to country, color, nation, or tongue; it is not the exclusive privilege of any form of the Christian religion, or denomination, or peculiarity of church government. The HOLY GHOST gives this fellowship from CHRIST himself to all who hold the Head, from whom the whole body is fitly joined together, unto the edifying of itself in love. Wherever there is an invisible but real communion with the FATHER, SON, and HOLY SPIRIT, there is CHRIST in us, the hope of glory, and all these rich blessings.

"How can we but long to communicate these rich blessings? The more we know and enjoy them, the more we must seek that others should share our joy.

"This fellowship, then, necessarily LEADS ON TO FELLOWSHIP WITH ALL OTHERS PARTAKING OF IT. The nearer we come to one common centre of attraction, the nearer we come to each other. The spiritual attraction of cohesion indissolubly unites together those who abide in JESUS. The apostle John distinctly teaches the connection between fellowship with CHRIST and fellowship with one another, when he says, 'That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the FATHER and with His Son JESUS CHRIST.'

"*The mind of Christ, imparted to Christians by the Holy Ghost, leads to this:* If

we have fellowship with Him, we walk in the light as He is in the light; and so we have, as St. John says, fellowship with one another. We all walk as He walked, and so are brought together in the most important ways of CHRIST. Whatever He loves we shall all love. He has a sincere love to all the world.

"This mind is communicated to us. We have something of this love. He has a special love to his own people,—having loved his own which were in the world, He loved them to the end. We have oneness with CHRIST, and know we are passed from death to life, because we love the brethren. No Christian can see or hear of good in another, but his heart, like his Master's, is drawn out in love to that person. If there be any act of self-denial—any special sacrifice—any token of glowing love to JESUS in another—I appeal to your hearts, does it not delight you? If there be any suffering for his name's sake, are not your special affections drawn to him? From the beginning, 'see how these Christians love one another,' was their distinguishing character. Oh, that it may be revived fully in these days again, when, because iniquity abounds, the love of many is waxing cold.

"*A glorious unity does in reality subsist in all the true disciples of Christ.* We may see in this the many all-important things in which they are one. *Their greatest principles are the same.* They all know that they are lost sinners, undone by nature; they have all been born again, and quickened by one Spirit, from a common state of death in trespasses and sins. They are all saved by grace, through faith; they are all walking in one way, with common dangers and difficulties, and looking for a common deliverance from one Redeemer. They have all one eternal home, to which they are tending, and where they hope to dwell together for ever. But I need not enter into the fulness and comprehensiveness of those uniting principles which the apostle has so clearly stated in the fourth chapter of the Ephesians; he charges them, speaking the truth in love, to grow up into him in all things. *Their character in its main features is the same.* All are penitent believers, having access by CHRIST, through one Spirit, to the Father. They have all real feelings of abasement, contrition, and humiliation before GOD. They have all one only confidence, CHRIST JESUS the Lord, their righteousness and strength. They are feeding daily on the same bread of life, drinking daily the same living waters; they have one supreme love to their Divine Saviour, and one warm heart to all who love him. They are each trying daily to walk with GOD. How excellent are those things in which their character is common to all. So *their sufferings and their temptations* are the same. The flesh tempts in each; the world hates them all; the devil seduces them all; their worst enemies are thus fighting against each and all. In the world they all have tribulation; in CHRIST they all find their true peace. How can they but sympathize with each other, then, in their trials and deliverances? It must be so: 'Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it;' and this, because one life runs through the whole body by its being united to one Living Head. The *very differences* do not destroy, but increase the reality and blessedness of the fellowship. The body is not one member, but many, and the differences of the members form the beauty, the usefulness, the strength, the comfort, and the glory of the one body. If they were all one member, where were the body? Oh the beautiful diversity of gifts, of wisdom, knowledge, faith, love, experience, meekness, patience, gentleness, firmness, learning, and grace, which GOD bestows upon his people!

"Nor do their infirmities destroy their fellowship. The strong are not to please themselves, but to bear the infirmities of the weak.

"*The blessings which Christ gives to all his people are in their very nature diffusive and communicative;* and so fellowship with Him leads to fellowship with others. If we have communion with the grace of our Lord JESUS CHRIST, who can but see that it is the very nature of grace to be communicative of good, and this, overleaping all impediments, to the unworthy? CHRIST's grace to us superabounded when our sins abounded. He shutteth his eyes from seeing sin where he has loved, pardoned, and accepted. Thus, in his last prayer, (John, 17,) not one fault of his disciples is mentioned. If we have fellowship with CHRIST's love, we shall love as he does. His love has heights and depths, and lengths, and breadths which pass knowledge. True love, then, like his, covers all, believes all, hopes all, endures all. If we have fellowship with CHRIST's self-sacrifice, we shall empty ourselves of our own glory, and look not on our own things, but on the things of others also. Assimilated into the very likeness of JESUS, we shall become his vessels of mercy to bear his name before men.

"Nor will even real impediments stop the ever-flowing streams of love; they will wind round them, and rise above them. Where men really have the root of the matter, and live before GOD, they may yet have many things in them which are real impediments to love and communion; but they will all, in the issue, be overcome. These impediments arise from remaining corruption, ignorance, natural ruggedness, prejudice, partialities, and narrow-mindedness; but let us see that they are really trusting in CHRIST, and loving him, and then love that which is his image in them. CHRIST has given his grace to them,—that should be enough for us. He loves his people of every name —of every denomination—though he sees infinitely further into our weaknesses. His eyes are as a flame of fire, he searcheth the reins and hearts, and yet he loves us. Oh, the surpassing love of JESUS! He gives them real fellowship with himself, how can we withhold it? The defects, and wounds, and sores of a member, do not lead us to cut it off, but to special tenderness. So should it be among the real members of CHRIST; each member is dear and precious to the Head, and it should be, therefore, to all the fellow-members. If it be the least toe that has an injury, the head stoops to it—the body bends—the leg lifts it nearer—the eye closely surveys it—the hand ministers the best relief—all is sympathy, interest, and care. GOD gives us this enlarged sympathy, interest, and love, for all the members of CHRIST's body.

"Many deficiencies may well, for a time, be borne with, rather than multiply divisions. There were great deficiencies in the temple service after CHRIST's resurrection, and yet, till the apostles were persecuted and cast out, they attended that service. Do not let us be stumbled and offended with lesser deficiencies in our respective bodies, and hindered from full communion with them.

"In short, the Scriptural principle, which has ever appeared to me conclusive as to my duty to join my brethren in our Alliance fellowship, is the plain direction, 'whereto we have already attained,—let us walk by the same rule—let us mind the same thing.'

"But the fulness of CHRIST, and the fellowship with that fulness, most of all helps us to fellowship with others. The gushing fountain springs of mighty rivers come not originally from the basin where they are first visible. They have a secret connection, unseen but constant, with a hidden, unfailing, exhaustless reservoir, in unknown distance and depth. By continual supplies, thence received, the fountain

overflows, and the stream flows on, and comes into fellowship with other streams having a similar reservoir, and at last they all unite in the mighty ocean. So let us all draw from the hidden, unsearchable fulness of CHRIST, the exhaustless reservoir hid from the eye of flesh, but known to the eye of faith; and we shall come in due time, after refreshing many a thirsty land in our way thither, into the full ocean of joy prepared for the whole Church of CHRIST."—*Evangelical Christendom.*

Real and Consistent Benevolence.—The Right Spirit.

A few days ago one of the secretaries of the Society received from a comparatively young man in one of our large cities—we will not say which—the sum of $100, to be forwarded to the Waldenses, to support colporteurs in spreading the Scriptures in Italy. This same friend gave to the Foreign Evangelical Society, in the course of four or five years, several hundred dollars. In a note which accompanied the donation just named, and which contained some information that was desired, this liberal donor, with great modesty and propriety, says a few words respecting himself, which we think it will do nobody any harm to read and prayerfully ponder:—

"As you may be disposed, in private or public, to speak of my case, on some proper occasions, in order to provoke other prosperous Christians to go and do likewise, (without, however, mentioning my name,) I would say that, when I began business it was with the intention and hope to become rich. A year afterwards I became, as I trust, a Christian; and about the same time met with 'Cobb's Resolutions,' which I adopted. Some four or five years later, I read 'Norman Smith's Memoir,' and also Wesley's 'Sermon on the use of Money,' which led me to devote all my gains to benevolent uses, reserving to myself $5,000* whilst I remained unmarried, part of which I have bequeathed to relatives, and the remainder to benevolent societies.

"Up to this time, (about sixteen years,) by the grace of GOD,—nothing else—I have given about $24,500 to benevolent purposes, and lent about $500 to those in need, which has not been returned—making in all about $25,000.

"N. B.—Why I have been enabled to remain so decided in adherence to my resolutions, and consistent in my life, may be owing to the fact that, before I became a Christian, and since, I have been a diligent reader of Tracts, the Bible, etc.; also regular in hearing the Word preached; also connected with Sunday Schools. I began the world with what I had saved by two or three years' service in a store; always have been, and still am, industrious and economical. Pray for me that I may be spared to be useful."

What an example of steadfast, persevering determination to live a life of beneficence, does this brief story reveal! And we can say with truth that we have seldom, if ever, seen a more simple-hearted, humble, spiritually-minded, happy Christian. He is a member of the Methodist Episcopal Church. Did

* This is just about the amount of capital which his business requires.—*Ed. of A. & F. C. U.*

all the professed followers of the SAVIOUR in our country possess such a spirit, how abundant would be the means for the prosecution of every good enterprise whose object is to build up the kingdom of GOD, whether at home or abroad!

Our Own Operations—Home Field.

Aspect of our Work at the South.

Letters from the Rev. Mr. Norton, Corresponding Secretary of this Society, have been received to the date of March 18th. He was then in New-Orleans, and about to leave on his homeward route. His statements in relation to the prospects of our cause in that region are quite encouraging, both in respect to the interest excited among the churches, and the response made to his appeals for increased exertions. We are gratified to learn that the health of this excellent brother has been materially benefitted by his Southern tour, and we hope soon to have the pleasure of announcing his complete restoration.

German Mission in New-York.

Dr. Freygang states that the little flock of converts under his care is increasing in numbers and activity. Several new members have been added, whom he believes to have become sincere disciples of the Lord JESUS. "In forming the Sunday-school," says Dr. F., "we have met with great obstacles in the diffiulty of obtaining Sunday-school books. The congregation at present consists of twenty-five families." Hindrances are sometimes experienced in this work by our missionary, from the well-meant, but ill-advised movements of others besides the Romanists; but, on the whole, there is great reason for gratitude in the success and encouragement that are met with in this field of labor.

German Mission at Newark.

The following is an extract from the report of one of our missionaries in this locality:—"During the last month we have enjoyed great blessings in our Free German Church. Seven Roman Catholics have connected themselves with our congregation, fully convinced of the truth of our religion, and others intend to join them shortly. I have had much success in visiting the various families at their own houses. Yesterday, being Easter Sunday, nearly one hundred persons attended our services, and we administered the LORD'S Supper to thirty-five or forty communicants, all of whom seemed deeply sensible of wretchedness, and the richness of Divine mercy. I beg that you will continue to send up your prayers to the LORD, in connection with my own, that he may be our help in future time."

Irish Mission in Western New-York.

The following is an extract from a letter recently received:—"I have had some very interesting interviews with Roman Catholics, and in the course of my visits have found some Irish Protestants who have not entered a place of worship for many years. Within the last week I have succeeded in obtaining a place to preach to these people, and on Thursday evening, though the weather was extremely wet, thirty-seven of them gathered to hear me. I preached on the parable of the Prodical Son. The majority of my hearers were Roman Catholics. After the sermon they all reverently joined in prayer, and their hearty Amens were very pleasing. They expressed much gratitude, and it was rather amusing to hear the simplicity of their thanksgiving to the LORD for having sent them an Irish minister. On Sunday, at four o'clock in the afternoon, I preached again in the same place, there was a very respectable congregation, many of whom were Roman Catholics. The Rev. Mr. T—— told me this morning that he had seen some Protestants at his meeting yesterday who had not attended for a long time. He mentioned their names, and I found that they were those whom I had visited last week. I had a very close conversation with a very intelligent-looking young man, a Roman Catholic. He spoke much upon the divisions in the Protestant churches. I proved to him that there were *internal* divisions in his own church, and showed the reasons why these were not allowed to manifest themselves—the policy of the clergy, and their dominion over the rights and consciences of the people. I also showed him that those divisions to which he alluded in the Protestant churches were not occasioned by a difference of opinion on matters *essential* to salvation—that they all agreed on *one* grand essential, the blood of JESUS CHRIST, as the sinner's *only* foundation for hope. After having had a conversation of an hour and a half with him, he said that he was perfectly satisfied with the explanation I had given. Since that conversation I have preached three times in this village, and he was present on every occasion; and yesterday (Sunday) he walked with me from the meeting, in the sight of his Roman Catholic neighbors, while I conversed freely with him on experimental religion."

French Mission in Vermont.

Mr. Moraine writes—"In my last report I told you that the work of the LORD was yet in progress in this field. I am happy to state that this continues to be true; there have been, we believe, six conversions of late, all among heads of families. I will give you the answer made to me recently by one of these individuals; he was converted about three weeks since, and I had not met with him since his conversion. After the usual salutation, I inquired, 'Well, brother, what have been your feelings since your conversion?' He looked up with a smile, and replied, 'My feelings are so changed

that I am astonished myself. Before I was converted I always hated some one, now I love everybody.'

"The work throughout the winter has been advancing principally on the borders of Berkshire and Montgomery counties. There seems to be something of a stir in the town of S——; the people have several times sent word that they want me to come and preach to them, but I declined, thinking that if they were in want of the truth they might come here for it. I thought it was not right to deprive the people of this place of the means of grace for the sake of those who had not anxiety enough to come here for it. Finally some of them came and attended our meetings, and very kindly requested me to go and preach the Gospel to them, for, said they, 'we are in great need of it, as the Bibles and Testaments you have spread among us have shown us that Romanism cannot save us; and we want a better understanding of Scripture than we have had, that we may know what to do to be saved.' I accordingly went a week ago last Sabbath, and preached to a congregation composed principally of Romanists. It was in a school-house, pretty well crowded with French people; I think there were in the house but eight or ten who were not Roman Catholics.

"I may here mention a circumstance of a rather striking nature. A man who attended all the meetings on the Sabbath, and heard me preach, died on Monday night. I was called upon to preach his funeral sermon. I accordingly went, and improved this noble opportunity of laying Gospel truths before the people present, which was the means of bringing some of them to hear me preach at this place last Sunday, and listen to another portion of Gospel truth. They requested me to be there next Sabbath.

"As it regards your missionaries, brother G—— and brother C—— (a very promising young man among us) are very much engaged in the work, going from place to place, holding meetings on the Sabbath and on week-days, and visiting from house to house. The young man I have just spoke of was, last Saturday at our church-meeting, licensed to exhort and improve the gifts God has given him."

Report of an Irish Colporteur-Evangelist in the City of New-York.

Since my connexion with the Society, and the commencement of my humble missionary labors, I have daily witnessed the success of our dear cause, and the triumph of God's blessed Word over Papal error. Accordingly, it becomes no less my delight than my duty to state to you the progress of this glorious work, together with the manner in which I approach my Roman Catholic countrymen—the Irish—and draw their attention to the truth of the Sacred Scriptures.

Many poor souls, heretofore contented to live in Romish delusion, and

loth to exchange the facility of sinning, with the easy terms of forgiveness which the Church of Rome extends to her deluded votaries, for the deep contrition, self-denial, and sincere repentance for sin inculcated in the Bible, have, like myself, come out from her for ever, and are now members of the several Evangelical Churches in this city. For all this, next under GOD'S sovereign will, I return thanks to the Society in using means so efficient for promoting the knowledge of Divine Truth. The zeal and abilities which my missionary brethren among the Irish manifest, in teaching them the religion of the Bible, and in exhorting them to follow its precepts, are intense and praise-worthy.

I find little or no difficulty in addressing the Roman Catholics of my native country.

Acquainted with the Irish language, and understanding their cherished customs and turn of thought, I find ready access among Irishmen of all ranks. They welcome me, and we soon enter into free and familiar conversation. The condition of Ireland, and of the Irish, is generally brought up first for discussion. From considering the subject in a political point of view, I proceed gradually to invite their attention to an examination of the influence Popery exerts over our unhappy country. They eagerly enter into it, and in nine cases out of ten, before we part, I succeed in convincing them that Rome, not England, was and is Ireland's worst foe. At parting I receive an invitation from one or more of them to call again at their houses, where I am sure to meet with six or eight more, ready to hear me, and anxious to be instructed. I open the Bible in their midst, read two or three chapters for them, explain to them any portion of it which they may not, at the moment, understand, and always avoid giving them offence by hurtful and unnecessary remarks. Their deep attention, and the air of reverence with which those unlettered men listen to the reading of GOD'S Word, show how heavenly a change would its free circulation among them produce. Let no man say that Irish Roman Catholics in this country will not be found to listen to the reading of the Holy Scriptures; but rather let it be said that the men and the means best calculated to reach them are too sparingly put forth. I have, during the last three months, read the Bible in several Roman Catholic families, without the slightest attempt made on their part to interrupt me. On leaving the house I ask if they would not like to keep and read so good a book. They at once express their willingness to read it, and their thanks for receiving it, and in this way I leave with them several New Testaments.

There are, unhappily, several persons in this city who have stepped from Popery into infidelity. With those I have most trouble, and truly their state is desperate and deplorable. However, I seldom fail to gain their ear, and reason with them on the awful danger of their present course of living. Their uniform reply is, "Let us alone. We are convinced that the Roman Catholic religion is false and corrupt, therefore every other religion can be no better." I answer, "My friends, you are, I believe, greatly mistaken. There is such

a thing as a false religion and a true religion. You were never taught the principles of true religion. I am sure you would not come to the conclusion of never handling any money at all from the fact that counterfeit money was once imposed on you. The religion you and I were taught early to believe in is not true. It is like the counterfeit money. It takes indeed the form and superscription of the pure coin, but the moment you ring it upon the 'Rock of Ages' you become convinced of its spurious nature and inward impurity.

"Take up the Bible—make it your study—and when you have attentively perused it you will not say that, because 'Popery is corrupt, therefore every other religion can be no better.'"

With these and other like arguments I not unfrequently induce those whom Popery has driven into infidelity to search the Sacred Volume. O how alarming is their state, and how clearly exemplified in them is the saying of Blanco White, "Between Popery and infidelity there is but a single step." I derive considerable advantage from my acquaintance with the Greek and Latin classics, in being able to prove many points more fully, and also to beat back the vain attempt made by some Roman Catholics, to find in the dead languages a warrant for the many absurd doctrines and practices of their church. But chiefly am I strengthened and consoled by the many Divine assurances of support from the glorious "Author and Finisher of our faith," who will not leave His little flock, but has promised to those who hold the "faith once delivered to the saints, that He will be with them always, even to the end of the world." In Him, therefore, let us trust. Let the Great Jehovah be our Captain, and let us be assured that, if we are true to the great and sacred trust reposed in us, we shall prevail in the mightiness of that Truth which is from above—which is—Himself. P. J. L.

New-York, April 8, 1850.

If any one desires to know *how* our Society can reach the Irish Roman Catholics in this country, the preceding report will inform him. Had we such laborers in sufficient numbers, and the means to support them, the Truth would soon make great progress among this numerous portion of our population. No common colporteur, however, will do for this work.

Operations of the Society in the Foreign Field.

Evangelical Society of France.

The following letter from the Committee of the above named Society will be read with interest. It will be seen that our brethren in Paris greatly need the continued assistance of the friends of evangelical missions in their important work.

Paris, January 10, 1850.

DEAR SIR,—The interest you take in the labors of the Evangelical Society, the ready kindness with which you promoted the mission of our colleague, the Rev. L. Bridel, when he visited the United States, your endeavors to obtain for us the aid of the Foreign Evangelical Society of New-York, make it a duty as well as a pleasure for us to forward to you some intelligence of our Society's proceedings.

We are now in the season when the work of evangelization regains new activity. On account of the interruption of agricultural labors, our evangelists in Haute-Vienne, Yonne, Charente-Inférieure, and in general all those who are employed on rural stations, have much more opportunities of gathering round the Word of GOD the inhabitants of the communes in the neighborhood of the principal stations. It is needless to add that they are exceedingly zealous and eager in availing themselves of these opportunities, so to say, they multiply themselves in order to satisfy the numerous wants which arise around them. This is the season when worship is everywhere regularly attended; when the familiar meetings held in the evening by our evangelists in the surrounding villages are more frequent, and when they also multiply their visits of evangilization to the different families. This is also the time when the divers schools of children and adults, and Sunday-schools fill with pupils, when the colporteurs travel most about the country, disseminating abundantly the Holy Scriptures, and religious tracts are put into active circulation by our ministers, evangelists and school-masters.

To these ordinary means of evangelization, our fellow-laborers in Haute-Vienne have added others, which, though not entirely new for them, yet acquire great importance from their having determined to use them more generally than heretofore. In a letter they wrote to us some time ago, they give us the following account of their plans:

"It has been decided that the evangelists in Haute-Vienne should frequently visit their colleagues' stations for the purpose of evangelization, and that they should frequently preach in each others' stations. Of course in these mutual exchanges of preaching, the pastors will endeavor by all means in their power, such as visits to families, meetings, &c. to produce a salutary impression on the souls provisionally confided to their care. We mean to give as much solemnity as possible to the religious worship celebrated in the place and on the day we have our general conference. As usual, we shall partake of the communion in the presence of the assembly; this always produces a sweet impression on the mind. Several of us will speak, explain the Scriptures, address exhortations and narrate interesting and edifying facts. This took place at our last conference at Rousac. The meeting was numerous, and the people seemed satisfied with all they had seen and heard in the course of the evening. Such are the extraordinary means of evangelization we intend to put in use."

These means have been used these two months in our great centre of evangelization in Haute-Vienne, and although this space of time is too short for these means to have as yet produced any important results, nevertheless some fruits are manifest, and it seems that the Spirit of the LORD begins again to breathe on their labors. The letters we receive from our friends of Haute-Vienne are most encouraging. The following lines from the pastor of Villefavard will surely interest you:

"This station is certainly giving some signs of spiritual progress—the progress is slow, but sure. Many persons are in a very serious state of mind; they dare not yet partake of the Holy Communion, because they do not feel sufficiently prepared, but I have great hopes of soon having the joy of seeing them join the Church of JESUS CHRIST. Our Sunday-school is also very interesting. In this

severe winter I have sixty-five pupils, many of them have to come the distance of three miles, and they are always at school at half-past seven in the morning. Many of them appear to understand the explanation of the Word of GOD, and to be deeply impressed with its contents. Our meetings for worship are very numerously attended. When I see all these people crowding together to hear the Gospel preached, I always say to myself, that certainly the LORD has merciful views towards the Commune, and that sooner or later a great many souls will be brought to the knowledge of salvation through CHRIST. We have much need of praying with renewed fervency; pray also for us, that our GOD may manifest his elect among us."

Our friend ends his letter by asking us to admit, next autumn, into our Normal School, two youths of Villefavard, of the aptitude and piety of whom he gives the best testimony, and who really seem to have great talent and inclination for the profession of school-masters, but their parents are too poor to pay the expenses (four hundred and eighty francs a year.) We should very much wish that the state of our finances could allow us, when the time comes, to make some sacrifices in their favor. If such were the case, six youths from our stations in Haute-Vienne would have been educated in our Normal School for becoming school-masters. You surely know that among the school-masters employed by us, there are already four who are natives of Haute-Vienne, and whom we may consider as the first fruits of our labors.

This renewed activity in the work of evangelization extends also to the departments of La-Manche, Charente, Charente Inferieure, La Sarthe, l'Orne and L'Yonne. In the latter department our labors extend in the most rejoicing manner in the neighborhood of all our stations, Sens, Villeneuve, St. Maurice, Aillant, Auxerre. We shall only quote a few lines of a letter from the pastor of Auxerre:

"I visited Chablis last week. As I had not been there for some time, and few persons knew of my arrival, I did not think it possible to hold a meeting on the same day. But at six o'clock, while at the inn, I was informed that a crowd was gathered before the door notwithstanding a heavy rain, and that they would be sorely disappointed if I were to go away without addressing a few words to them. That being the case, I caused the doors of the room where we provisionally hold our meetings, to be opened, and I held there a meeting, at the close of which I sold several New Testaments and made an abundant distribution of tracts. I do not know as yet what to say of the movement at Chablis, except that it has all the characters of a popular movement. They are now signing a petition, with offers and engagements, to obtain there a school. I go to Branchy every fortnight, and to Appergny every week as heretofore. Last night I preached in those two places to very crowded meetings; at Branchy especially the audience was the most numerous I had yet seen. I have rented there a large room, which the inhabitants have arranged and furnished for the meetings. They have engaged to pay half the rent. At Auxerre the meetings are well attended, and I think it likely they will be so the whole winter. Last Sunday evening, without any particular cause, there was one of the most crowded meetings I can remember. The men who had left us for the clubs come again and take their old places. A considerable number of Bibles have been sold lately. The school-master and mistress have in their two schools more than one hundred pupils. The schools go on very well indeed."

If the work of evangelization has received a new impulse in the departments, it has not remained stationary in Paris. Besides the schools in the Faubourg du Temple, attended by eight hundred pupils, which we have taken under our patronage since the beginning of the

present year, the Evangelical Society has just founded a girls' school in the Faubourg St. Antoine. This scoohol, attended by more than one hundred girls, is under the care of an intelligent and pious mistress. We mean to avail ourselves of these new premises to establish there regular religious meetings, and we are happy to be able to do so without any augmentation in the expense we are at for the school. Some clergymen residing at Paris have willingly offered to preside at these meetings. We have every reason to hope that this new undertaking in one of the most densely populated districts of Paris will not be less abundantly blessed than the more ancient one in the Faubourg du Temple, in connection with which there is a fair congregation, chiefly from the working classes. We had great hopes for a work undertaken about six weeks since in the Faubourg St. Marceau, by our fellow-laborer, the Rev. Mr. Pilatte. We have not yet lost those hopes, though the work is at present interrupted. Mr. Pilatte had rented in the Rue de la Arbelète, very convenient premises, where twice a week we held evening meetings, which, from the very beginning, and though they were not extensively known, were attended by two hundred persons belonging nominally to the Roman religion, but who showed by the earnestness and attention with which they listened to the exposition of the evangelical doctrines, how much they were disgusted with and tired of the superstitions in which they had been brought up, and how much they were inclined to embrace the truth. But, alas! the meetings have been interrupted. They have been lately closed without any form of trial, by a decree of the Préfet de Police, and that although Mr. Pilatte's meetings were positively meetings for the purpose of worship, with prayers, preaching, singing, and all subjects of controversy or politics were studiously avoided. Our hearts are full of sadness at the sight of an act so odiously arbitrary and of so manifest a violation of our Constitution. But if we are sad, we are neither discouraged nor cast down. We feel that this position obliges us to serious duties, and we will accomplish them whatever the cost may be. We are prepared to expose ourselves to danger, to prison, and to claim energetically the rights of religious liberty so daringly violated. We therefore ask our brethren in the faith to assist us with their prayers and sympathy. We claim also the assistance of their Christian liberality; for the obstacles raised against the work of evangelization, not only in Paris but in other places, will certainly demand an increase of expenditure.

But even were the expenditure not to increase, and the newly raised obstacles to be overcome more easily than we dare hope or expect, we should nevertheless be in pressing need of asking for some pecuniary assistance from our friends of North America. We cannot as yet expect any help from the Catholics who join us, for they have not yet understood that it is their duty to support, by sacrifices, the new worship they have joined. We cannot either, expect from the Protestants much more help than we have received from them till now. We are therefore obliged to apply to our foreign brethren, in order to make up for the insufficiency of the resources from our own country.

In our bulletin of October 15, we said that in order to balance these accounts of the year ending April 15, 1850, we wanted 114,000 francs. Since then we have received some assistance, so that now we are in need of 95,000 francs only to balance our accounts. If we may calculate, by our ordinary receipts, we may say that we hope to be able to collect in France about half that sum. You see, dear sir, nothing but the help we hope to receive from our foreign friends can save us from a considerable deficit, and furnish us the means of giving to our labors the extension so urgently required by the circumstances of our country. We say that we hope to receive this assistance, for we

are ever mindful of the tokens of sympathy showed to us by our friends of the United States, and we are sure that sympathy has not diminished, and that the evangelization of France is still the subject of their prayers and interest. With perfect confidence, therefore, we state our wants to you, and we beg the continuance of your help and of that of your people.

Receive, dear sir, the cordial assurance of our brotherly and Christian regard.

For the Committee of Administration.

DE PRESSENSE.

The Reverend R. BAIRD, New-York.

Extracts from a Letter from the President of our American-Swiss Committee at Geneva.

The following extracts from a letter from Col. Tronchin will be read with interest, as containing views of much importance respecting the true mode of prosecuting our work in foreign lands, as well as facts of an encouraging nature:—

"It has always appeared to us very advisable, in all that concerns the direction of labors which have for their sole end the advancement of the kingdom of GOD, when it is possible to guide our steps by the light of the experience of resident Christians, or those living in the neighborhood of the district where we contemplate working. If, to-morrow, the LORD should place it in the hearts of some Europeans to send missionaries to any point in America, we would find it advantageous, and even indispensable, to confide the immediate direction to an association of Christians who might be found in proximity to the field whose evangelization was intended. It was because it attempted to act otherwise that the Society of Missions at Lausanne gradually declined, and ended by dissolving. The missionaries found themselves too isolated, and the Christians of Lausanne unable to give them advice. The reverse was the case with Canada, and when Messrs. Court and Taylor of Montreal came to Geneva a few years since, in order to arouse the interest of Christians in behalf of Canada, it was agreed upon by common consent that part of the Christians of Geneva should be confined exclusively to the choice and preparation of laborers, to sending them to America, and to collecting some funds for their support; but that, when the laborers should have reached their destination, it should be the duty of the Committee of Montreal and the College of Evangelists to take charge of all the practical direction, as well as of the administration of the Mission.

"Such was the principle which animated both Messrs. Baird and Kirk, when they came a few years since to the Continent, and the members of the American Swiss Committee. Desirous of responding to the interest felt by the Churches of America for the old Continent, and to be useful for the advancement of the kingdom of GOD in Europe, we accepted the appointment of Executive or Administrative Committee in Europe of the Foreign Evangelical Society of New-York. Our work has embraced two objects: *First*, to form a company of Evangelization sustained immediately and solely by the churches of America. This was the special work of the American Swiss Committee. *Second*, to be able, when appeals for assistance should be addressed to America in behalf of such or such a Christian work on the Continent, to examine conscientiously, by visiting the very places ourselves, the principles, circumstances, and method of operations of these different societies. We thought that there was a great advantage in being able to present a well-considered opinion on such and such a work, to the Foreign Evangelical Society of New-York. It is evident

that these two objects could not, and cannot, be attained but by yielding complete confidence to the American Swiss Committee. It was therefore judged proper that it should be composed of Christians well known as to their belief in the fundamental doctrines of Christianity, as to the liberality of their views on Church questions, as to their practical experience, and, lastly, as to their different nationalities. Such were the bases upon which our committee was constituted, and we may say, with gratitude to God, that until the present time we have not deviated from any one of these principles.

"On the one hand our Committee of Evangelization, properly so called, has conceived it their duty to choose their field of labor in the districts left vacant by other societies. Thus, for instance, the country between St. Etienne, and Clermont in Auvergne, not having been explored by any other society, and being full of ancient associations accompanied by interesting circumstances, we possessed ourselves of it. We maintained there, during the past year ending April 1st, 1849, nineteen agents. This district, formerly subject to Popery, gives promise of a happy future, and already several of these agents are children, according to the faith, of evangelists, who, for ten years, have labored in that country. It is so also with the stations in Provence. In this vast and interesting country of more than 1,300,000 inhabitants, which is at the entrance of Piedmont opposite to Italy, bordering upon the Waldensian valleys, covered still with the ashes of so many tens of thousands of martyrs, and which had been almost entirely forgotten by the Christian societies, the American Swiss Committee maintains nine agents. But here already we can present results which will be understood by the churches of America. One of the churches composed of provincial proselytes at Cannes, has just announced to us that it is in a condition to emancipate itself, and to furnish the funds necessary for its own worship. It has called Mr. Bettex, one of the agents of the American Swiss Committee, who henceforth will cease to be sustained by the funds from America. At Nice, (Sardinia,) the labors of the Committee have been crowned with an equal success; the congregation, formed by four years of toil, has requested the American Swiss Committee to furnish it a pastor, Mr. Mayer; it will provide the means necessary for his support.

"You see, therefore, that our wish and our aim is to see churches forming themselves in the midst of Roman Catholic populations, to sustain them for some years, and to do our utmost to enable them to emancipate themselves and follow the only true principle, namely, that each church ought to support its own pastor. Take notice, moreover, that, as our American Swiss Committee has been unwilling to adopt any exclusive principle with respect to the organization and constitution of the churches, we must necessarily expect that some will be Presbyterian, and others Congregational.

"Observe, again, that, as we act almost exclusively upon populations wholly Papal, we must expect that the churches which arise out of that element will have a character more or less different from that which we find in Protestant districts, where frozen forms have taken the place of life.

"Another principle, which our Committee desire to see more and more pass into practice, is, to incite, by all possible means, spontaneity in all the members of these small congregations. As at the present period we are not called upon to behold, as at the time of the Reformation, entire communities embracing more or less the truth, but on the contrary, we are called upon to see only individual works, it is indispen

sable to accustom each little group of revived Christians to draw regularly from the Word of God the means of edification. The evangelist, the minister of the Gospel, itinerates amongst these different groups, and discharges, more or less, the functions of the Bishop, in the scriptural sense. You perceive without difficulty that this kind of labor, which presents an immense future, is not always suited to produce immediate fruits, such as are capable of exciting great interest among those who hear accounts of them; but you will perceive likewise that each of these small groups, which I will compare to three, or four, or five faint flames, are destined, if the Lord in His goodness deigns to pour upon them the oil of His grace, to produce hereafter revivals which will strike a deep root. As far as our resources permit us, we take pains to establish schools which may in future produce great blessings. This youthful population is educated under the influence of the Gospel. Several of our school teachers and school mistresses are themselves children in the faith of our evangelists, and, as they have come out from Popery themselves, they can the better appreciate all its dangers.

"During the last few years we have had but a few colporteurs depending directly upon our Committee; the Evangelical Society of Geneva furnish us with them, and we confine ourselves to paying a certain sum at the end of the year. For three or four years we sustained colporteurs in Belgium; but we discontinued it last year on account of our lack of the necessary means for doing so. You observe that it was indispensable to use great economy, in order that with less than 4000 dollars we might support twenty-six agents, of whom nine were ministers of the Gospel. When we speak of the past year, we mean that ending the 1st of April, 1849."

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Col. Tronchin next enters upon the subject of spreading the Truth in Italy, and gives some very interesting information respecting the Italian Committee at Geneva, which we cannot publish, from prudential considerations. His concluding remarks on this point are as follows:—

"This is a summary of what has been done: It was resolved to print the first three volumes of the Italian translation of the History of the Reformation of Dr. Merle d'Aubigné. This was accomplished to the number of 3500 copies; half of these copies have been scattered in various bookstores, and are by this time offered for sale. One of our agents has started with the remainder of the boxes for . . . . in order to be able to provision . . . . and profit by certain circumstances, which permitted us to penetrate into that country.

"Dr. Merle d'Aubigné, by request of the Committee, has composed a very eloquent dedication of his work to the people of Italy; it has been translated by one of the ablest pens of Italy, and spreads at this time to 3,000 copies. The 'Controversy' of Drelincourt, the 'Primitive Catholicism' of Gossner, and a few biographies of Christians of Italy have been translated into the Italian, and a goodly number of copies published. At the present hour a tract is being printed at . . . . on Confession, and another on the celibacy of the priests, composed by a former Dominican of Rome. A colporteur who had labored in France as a colporteur of the Evangelical Society, was able to sell in . . . . . in a few weeks a goodly number of copies of the Scriptures. Our dear agents have been blessed, and already the circulation of the Sacred Writings is becoming more and more established by means of converted Italians. Unfortunately, upwards of twenty thousand copies of the Scriptures have

been seized by the Austro-Tuscan police. A suit is being carried on with activity against this act of spoliation. The laws of Tuscany authorize the publication of the pleadings; advantage has been taken of this circumstance to circulate among the public an Apology for the Bible.

"We firmly believe that the work of the LORD in Italy cannot be accomplished by strangers, who confine themselves to scattering a few tracts or giving a few copies of the New Testament, but that this work must be done by Italians; now this is precisely what is taking place now, and by the goodness of GOD more than one serious conversion has occurred. The families where the Gospel penetrates have become missionary families. Several works were printed in Tuscany even, and at Rome during the reign of the Triumvirs."

Haiti.

Last autumn the Society sent Mr. Niel, a French convert from Romanism, with his wife, to Haiti, to take the place of Mr. Cushman, the very worthy young American Missionary, who, after laboring about a year at St. Mark's, in that island, in the service of the Foreign Evangelical Society, was cut off by death last spring, just as he was beginning to be useful. Mrs. Cushman soon afterwards returned to the United States.

Letters from Mr. Niel give us ample and very interesting details respecting his voyage from New-York to *Port-au-Prince*, where he spent nearly three weeks waiting for an opportunity to go to St. Mark's. During his sojourn in that city he received much kindness from the American Baptist Missionaries there, Messrs. Judd and Bird, and preached several times for them, to crowded houses, in French.

At length he and his wife reached St. Mark's, and took possession of the furniture which Mrs. Cushman left there; and as soon as they could find a place, they commenced a school and soon had eighteen scholars, many of them of a very promising character.

Mr. Niel also commenced preaching in his rooms in a private house which he hired, and in the course of a few Sabbaths had as large an audience as they could hold. But just as he was getting things in train he was attacked by a severe bilious complaint, which caused him to suspend his labors for some three or four weeks. He was about to resume them at the date of his letter. He feels encouraged in his work—has distributed a considerable number of copies of the New Testament and religious tracts, in the French, the only language spoken by the natives in the western end of the island.

Mr. Niel speaks in high terms of the general and local governments; which, so far from throwing any obstacles in the way, have nobly protected him in his work. One Sabbath evening some turbulent persons made a noise at the windows, which were open, and in a measure interrupted the service. The next Sabbath the *Juge de Paix*, the chief civil magistrate of the place,

sent two *gens-d'armes*, or armed policemen, to see that order was maintained! And this was done without Mr. Niel making any request whatever on the subject, or even thinking of it! Verily those poor colored people in St. Domingo, with all their degradation and ignorance, have some men among them that seem to have better ideas of religious liberty than some of the great men of the great nations of Europe, with all their boasted civilization.

The subjoined article, which we take from a late number of the "Bible Society Record," will be read with interest. It confirms all that Mr. Niel has stated as to the field being an open one. We are happy to add, that the American Bible Society has sent an agent to occupy it. May he be enabled to scatter very widely there, the good seed of the Heavenly Word! In the Government schools the use of the New Testament is freely permitted, and in many of them it is, to some extent, found. May the time soon come when our American and Foreign Christian Union, and other Societies among us, shall have many faithful and able laborers in Haiti, which has eight or nine hundred thousand inhabitants.

"New-York, Dec. 28, 1849.

"I sailed from Boston the 12th October for Port-au-Prince, Haiti. Our vessel remained in that port four weeks, discharging and receiving cargo.

"Finding myself among a people entirely different from what I expected to find, and whose real condition I was soon convinced could not be understood by the churches at home, I devoted my energies, during the period of my stay among them, to efforts to ascertain their condition and wants, and the openings for Protestant effort among them.

"To you, as the almoners of the Christian Church, charged with the work of dispensing the Bible to our own and other lands, I now present some of the results of those labors and inquiries, showing the openings and demand for the spread of the Bible in Haiti.

"1. There is, at the present time, entire *freedom of the Press* and *religious toleration*. The Protestants now upon the ground, (mostly English Wesleyans,) may preach in their chapels, in the streets, and from house to house, without the least hinderance from Government, but on the contrary, with their sanction and approval. They have also the same unrestrained liberty to visit from house to house and distribute the Bible.

"In regard to 'toleration,' the Emperor has the most enlarged and liberal views. Besides this, he has been requested to interfere, officially, to prevent the spread of Protestantism, but has resolutely refused to do so, at the same time declaring that the Protestants were among his best subjects. Did time permit, I might state other facts showing the tolerant nature of the Government.

"2. The Haitians are far more intelligent and advanced in civilization than is generally supposed in this country. At Port-au-Prince there are—a 'National Lyceum' (answering to one of our colleges) with a corps of professors, three large Government free schools, two large schools conducted by the missionaries, and a large number of private schools. Of the rest of the island I only know that there is a 'National Lyceum' at Aux Cayes and Cape Haitien, and at least *one* free school in each of the

sixty-four arrondissements of the Empire. I have no statistics on the subject, but you can see from this statement that there is a large number of readers upon the island.

"3. The conduct of the priests has been such that they have lost the confidence and respect of all the intelligent and business men that I met with; and I learned from reliable sources that this is the case throughout the island. You will learn something of the character of the priests, and the feelings of the Government towards them, by the official document you have herewith.

"4. The labors of the missionaries upon the island, besides being the means of the hopeful conversion of many, have made a *strong impression in favor of the Protestant religion.* Their honesty, industry, and untiring labors for the instruction and elevation of the people, are in such striking contrast with the character and labors of the priests, that the people are filled with surprise and admiration at their course, and they universally speak of them in the highest terms. They understand that it is the Bible that makes them to differ, and hence they welcome it among them. A gentleman in Port-au-Prince, who keeps a large variety store, told me that he had a great many inquiries for the Bible from the Catholics.

"They also contribute to sustain Protestant schools where religious instruction is very prominent. The Wesleyan school of three hundred scholars, in Port-au-Prince, is entirely sustained by subscriptions raised in that city.

"5. Grants and sales. The receipts from sales of the Bible upon the island at this time, must necessarily be very small. Their mercantile and commercial affairs are in the most wretched condition. When I arrived there I received twelve, and when I was about leaving, fourteen Haitian dollars for $1. And yet a Haitian dollar is worth nearly as much to a native as if it were at par. The soldiers receive $4 per month for wages, and the same for rations and board, making their entire income about 64 cents per month. You will see they cannot spare *much* for Bibles.

"The professors in the 'Lyceum' receive a salary of a hundred Haitian dollars, or $8 per month. Physicians, 16 cents a call. So with other salaries, and the income from farm, mechanical labors, &c. &c.

"6. Facilities, expenses of an agency.

"An agent, in visiting the island, would have many facilities. There are ten or twelve mission stations in different parts of the island, where he would receive the most cordial welcome and coöperation. I think that several thousand Bibles and Testaments can be circulated at once upon the island. The expenses of an agency upon the island would be very light. A good horse can be procured for fifteen or twenty dollars, and, when I left, could be kept for a Haitian dollar per day. So with transportation and other expenses.

"7. Conclusion. Such is but an imperfect representation of the present condition of Haiti. Long has she groaned beneath the burden of a Papal priesthood, and, groaning still, she turns to us for succour. Nature has lavished upon her her richest bounties with a most prodigal hand. She smiles in beauty, the acknowledged 'Queen of the Antilles;' and yet she groans and gropes in the damps and darkness of a long and terrible moral night. For a long time, as a nation, we have been in constant intercourse with her. We send her annually many shiploads of the 'bread that perishes.' Ought we not, with a somewhat corresponding liberality, to send her that Bible which so eminently 'maketh us to differ?'"

Miscellaneous.

Progressive Population.

It is well for us to be accustomed to take frequent glances at the Future of our country—at least at what will very certainly be its population in the course of comparatively a short time—that we may comprehend our responsibilities and our duties. In this view the subjoined article is deeply interesting:—

"The territory of the United States is nearly as large as that of all Europe; its population, including the Aborigines and immigrants, may exceed 23,000,000, which is not a tenth part of Europe. In August, 1790, the United States contained nearly 4,000,000 of people, inclusive of about 700,000 slaves. In 1800 there were 5,305,925 inhabitants; 7,239,814 in 1810; 9,651,596 in 1820; 12,866,020 in 1830; and 17,063,355 in June, 1840, of whom 14,189,705 were whites. Since the era of 1812, the area of the Union has more than doubled. During 25 years, to 1848, 1,588,872 persons have migrated from Great Britain and Ireland to North America, chiefly to the United States. In the year 1848 there arrived at the port of New-York 189,176 immigrants, of whom 98,061 were from Ireland, 51,973 from Germany, and 6,415 from Scotland. The whole number of persons not natives now in the United States, is believed to be nearly 4,000,000, or between a fourth and fifth of the whole population. In the year ending September 30, 1848, 229,483 passengers arrived in the United States, besides those via Quebec; 136,126 were males and 92,883 females. Of these only 19,299 landed at New Orleans. In 1847 and 1848, 507,359 persons left the United Kingdom of Great Britain and Ireland, in 1846 only 129,851.

"Some think that the accession of population to the United States by immigration will soon reach 500,000 a year. Were our country filled up like Germany, 172 persons to the square mile, the population would be 500,000,000. Europe contained 183,000,000 inhabitants in 1807; in 1848 they had increased to 262,300,000 in the same area. Excess of population, enormous taxation, and the scarcity of subsistence, has driven millions to America within the last twenty years. At a former period religious persecution banished thousands from otherwise happy homes.

"Eighteen hundred and fifty-one will bring us a decennial return from the United Kingdom of Great Britain and Ireland, which, in 1841, contained 26,836,103 inhabitants, and may give a return of nearly 30,000,000 persons, notwithstanding an emigration of more than 1,000,000 in ten years."

Insanity.

The following statement is going the rounds of the papers. If it be correct, as we presume it is, it reveals some very remarkable facts. That there should be much insanity among our people, and especially in the Northern and Middle States, does not however surprise us. The ceaseless efforts to accumulate, the unwillingness to relax from toil, even for the promotion of health, the crushing anxieties which press upon the mind day and night, not only show their effects in the care-worn face, the meager frame, but also bring disorder to the noble faculties of the soul. No one can see the robust, hale-looking children of beef-eating, plum-pudding eating, beer-drinking, "Merry Old England," without being painfully impressed with the contrast which our population presents in almost all parts of the country, but nowhere more than the Northern portion of it.

"Miss Dix, the distinguished philanthropist, in a memorial to Congress, by which she asks for a grant of land for the benefit of the insane in our country, shows that in the New England States the proportion of the insane to the whole population is about 1 in 600; that in the Middle States it is 1 in 900; that in the

Western States it is 1 in 1300. The worst state is Rhode Island. where there is 1 in every 503; and the best is South Carolina, where there is 1 to every 6,158. In some of these states there is comparatively excellent provision for the insane; but in others little or nothing has been done."

GATHERING OF THE NATIONS.—The Gospel is adapted to the wants of every human being, and the operation of the Holy Spirit is found by experience to be the same in every heart that has enjoyed this influence. What a proof is to be found in these two facts of the *identity of the human race!*.

When the writer of these line was in Baltimore a few days ago, the Rev. Dr. Morris stated to him that, at a recent celebration of the LORD'S Supper in the First Lutheran Church of that city, (of which Dr. M. is the pastor,) there were among the communicants who were regular members, natives of Norway, Holland, England, Ireland, Germany, and America, and the son of an Italian. The last Swede who was a member of that church died some time ago. It is probable that there are some other churches in our country that present such scenes, but we doubt whether there be many.

HELP FOR THE WALDENSES.—*Another subscription of Fifty Dollars.*—Just as these pages were about to be put to press we received the following note from a young merchant of New-York:—"I propose to be one of the ten persons to give Fifty Dollars a year for five years in aid of the Waldensian Church, (to enable them to make known the Gospel in and around Turin,) agreeable to the proposition made by the '*Poor Colonel*' in one of the late numbers of the Magazine of the *American and Foreign Christian Union*. Payment to be made as soon as the number is made up."

New-York, April 17th, 1850. A. G. P., Jun.

Note.—This makes the second subscription in behalf of this very important object. Who will be the other eight contributors? Five hundred dollars for five years will go far towards enabling these excellent people to sustain an Italian Protestant Chapel in Turin. Our readers will see in another part of this number that another friend, also a young man, has given $100 to support Waldensian colporteurs in and around Turin. May GOD give us many such friends!

Notices of Books.

1. THE LIFE OF ASHBEL GREEN, V.M.D. By the Rev. Joseph H. Jones, D.D. Published by R. Carter & Brothers. This is a large and beautiful volume of 620 pages 8vo. and contains a great amount of interesting information,—respecting the History of the Presbyterian Church in these United States, and the affairs of the country during a most eventful period, that of the Revolution, and the seventeen years which immediately followed,—as well as the *life*, properly so called, of the distinguished and venerable man whose memorial it constitutes. A large portion of the book is made up of the autobiography of the subject, written in his 82d, 83d, and 84th years. Dr. Jones has done little more than arrange the whole, interspersing here and there connecting paragraphs, giving an account of his last days, and adding a very full and just appreciation of his character, talents, and usefulness. To preserve this course, he considered himself bound by the expressed wishes of the subject and of his family.

Dr. Green was no common man. He lived during a most important era in the history of the State and of the Church of Christ in our country. He took a most prominent part in the affairs of the branch of it to which he belonged, and was more fully identified with them than any other

man of his day. His life will be read with great interest by thousands in the Presbyterian Church, and by not a few out of it. No one can read it without being convinced that he was a man of far more than ordinary piety and usefulness. Dr. Green was a great and good man.

2. MARSHALL ON SANCTIFICATION. The Messrs. Carter have rendered a good service to the cause of vital godliness in republishing, in a very readable and beautiful volume, this old treatise of sterling worth. Here the pious reader will find some of that "old wine" which is unquestionably better than a great deal of the "new" with which we are treated in these days. We are confident that this work will have an extensive sale, for there are many among us still who are inquiring for the "old paths."

3. RASSELAS. The same publishers have issued, in a charming form, an edition of one of Dr. Johnson's best productions. His Rasselas, or Prince of Abyssinia, will find readers for ages to come.

4. THE GALLERY OF ILLUSTRIOUS AMERICANS, published by Brady and d'Avignon, under the literary supervision of Mr. C. E. Lester, has reached its third number, which gives us a most accurate and life-like portrait of Daniel Webster. We will add nothing to our previous notice of this splendid work, except that our expectations of its value have been fully realized thus far. We hope that its popularity may justify the expense incurred by so important an enterprise.

5. THE COMMANDMENT WITH PROMISE. By the author of "The Last Day of the Week." New-York: R. Carter and Brothers. We have been greatly pleased with this little book; with its external appearance as well as its contents. Under the form of a narrative of domestic life, the author illustrates some of the defects of family government, and developes the instructions of Scripture on the subject of parental authority. There is unquestionably a lamentable want of correct principles and right action on this subject, among many who profess the desire to bring up their families in the "nurture and admonition of the LORD;" and we should be glad to see this excellent work extensively disseminated throughout the country. It is handsomely printed and illustrated.

6. THE GOLDEN PSALM. By the Rev. Thomas Dale, M. A. New-York: R. Carter and Brothers. The Sixteenth Psalm is entitled a Michtam, or Golden Psalm; and hence the somewhat quaint title of this exposition. It is mainly practical in character, and bears the stamp of a truly spiritual and pious mind.

7. THE MORNING OF JOY. By the Rev. Horatius Bonar. Published by the same. The former work of this distinguished Scottish clergyman, "The Night of Weeping," is well known to our readers. The present is designed as a sequel, presenting the more encouraging side of the same subject — "weeping may endure for a night, but joy cometh in the morning." It is a delightful meditation on the consolatory passage in question, and will be highly esteemed by those to whose peculiar circumstances it is more especially suited.

8. THE LIGHTED VALLEY; OR, THE CLOSING SCENES IN THE LIFE OF A BELOVED SISTER. Published by the same. The subject of this biography, Miss Abby Bolton, was a daughter of the Rev. Robert Bolton, an excellent clergyman of the Episcopal Church, and granddaughter of that eminent servant of GOD, the Rev. William Jay, of Bath. It affords a striking instance of youthful devotion to the SAVIOUR, and an encouraging fulfilment of the covenant promises towards one early dedicated to the LORD. Miss Bolton seems to have evinced an unusual ripeness of Christian character. We commend her memoir to all who love to trace the course of religious experience in others, as the means of spiritual improvement to them-

selves. The preface, by the venerable grandfather of the deceased, contains some valuable hints on the subject of Christian education.

9. THREE YEARS' RESIDENCE IN ABYSSINIA, by the Rev. Samuel Gobat, now Bishop of Jerusalem, is the title of a beautiful volume of 480 pages 12mo. just published by Mr. Dodd. It is a work of great interest and value, from which a vast amount of information may be obtained respecting a country about which very little is known by the most of us. We can, with good conscience, recommend this book to our readers.

10. REVIEWS.—We found duly on our table the NORTH BRITISH REVIEW for February—a number of sterling worth. We should have noticed it in our last number, but want of space prevented. This Review is one of the best in the English language, and the American Publisher certainly places it before the public on the most reasonable terms. Indeed, we hardly know how a man could better lay out ten dollars annually than in taking the entire five. The Edinburg, the London Quarterly, the North British, the Westminster and Foreign Quarterly, and Blackwood's Magazine,—all of which Mr. Scott offers for that sum.

11. THE CONTRIBUTIONS OF Q. Q. By JANE TAYLOR.—Published by the same. A new edition of a popular and well-known collection of anecdotes and essays, for youthful readers principally. We need say nothing to recommend it to public favor; but we must notice the elegance of the illustrations which adorn this volume. They are from original designs of considerable merit. We are glad to find that Mr. Carter is beginning to add this attraction to his publications; and trust it will be duly appreciated.

View of Public Affairs.

A deep sensation was made in Congress, and throughout the country, by the death of Mr. Calhoun, which occurred at Washington on the last day (the Sabbath) of March. This event was for months expected by his friends, and yet when it arrived the nation was hardly prepared for it. Mr. Calhoun had been long in a declining state of health, and yet his being able to return to the Senate, and the speeches (though mostly short) which he there made on the Californian and Territorial questions, had begun to make us think that the danger of the Nation's losing the services of this eminent statesman, if it had not actually passed away, had at least ceased to be alarming. It is probable that the deep interest which he is known to have felt in the question which has for months so agitated the nation, and the exertion which he made to attend the Senate, and take part in its scenes, contributed to hasten his death. To the last, his mind was full of the subject. Even within a few hours of his death he expressed deep regret at not being able to occupy, *if it were only an hour*, in expounding his principles and views in regard to the matter,—but the Great Disposer of events did not see fit to grant him the fulfilment of this, his great, his last desire.

We are sorry to say that Mr. Calhoun does not seem to have manifested,

at least to his fellow men.—including some of his warmest and most intimate friends,—any deep interest in the subject of religion; and yet he has been represented in some of our newspapers as a member of an evangelical church. This is a mistake. Mr. Calhoun, though a man of most exemplary life, was never known, so far as we can learn, (and we have had the testimony of an excellent Episcopal minister in the South, who was rector for years of the parish in which Mr. Calhoun resided, in South Carolina,) to take much interest in religion as a personal concernment. This was a subject of deep distress to his religious friends, (and he had many in the South and some in the North,) who admired his elevated and unimpeachable character, his great talents, and his earnest zeal in behalf of what he considered to be the rights of his section of our country.

The funeral of this distinguished man occurred on Tuesday, the 2nd of April. The services were uncommonly solemn. The coffin was placed in front of the Vice-President's seat in the Senate Chamber, which was crowded, in the area usually occupied by the Senate, by the Senators and Representatives. The Rev. Dr. Butler, Chaplain to the Senate, preached a short but solemn and faithful sermon, taking for his text the 6th and 7th verses of the eighty-second Psalm; "*I have said ye are gods: and all of you are children of the Most High; but ye shall die like men, and fall like one of the princes;*" words well chosen. The discourse was heard with deep attention. The President of the United States, the Heads of the several Departments, and the Ministers of Foreign Governments were present on the occasion. May God, in His mercy, bless to Congress and to the Nation this very grave event, and lead men to feel more deeply than ever what shadows they are, and what shadows they are pursuing, so long as they make this world, and its honors, or its wealth, the great objects of life and of pursuit.

The admission of California, and the disposal of New Mexico and Utah, (or *Deseret*, as it has until recently been called,) are subjects which continue to be discussed in Congress, in connection with that of Slavery in all its forms and influences, and will be, until all shall have spoken who desire to express their opinions. But as many of the distinguished men—Messrs. Clay, Webster, Cass, Bell, Dickinson—of both the great parties, seem to have come to the same conclusions as to what had best be done in the circumstances of the case, we continue to indulge the hope which we have hitherto expressed, that this "vexed question" will be settled, and we shall escape the evils of disunion,—evils which none can either properly conceive of or duly estimate. Let God be praised, for His goodness in kindly interposing to incline the hearts of so many of our able and influential members of Congress to favor of "the things which make for peace;" and "things" whereby the Union of these United States may be maintained and strengthened.

Within the last month extraordinary quantities of gold have been received from California, and a new impulse has consequently been given to the

emigration to that El Dorado. It is certainly very cheering to learn from time to time, that whilst the population of that wonderful country is rapidly augmenting, there is so much good order and a well-established government. This fact speaks volumes for the *training*, political and moral, which Americans, who are there, have received in the States in which they were born. Notwithstanding the great immigration of Mexicans, Chilians, Chinese, Australians, Europeans of various nations, from almost all the North American element still maintains its ascendancy, and secures order. Even the Cherokees, we perceive, are about to furnish their contingent to the population of California. All this is in the highest degree remarkable. At the same time, it is still more gratifying to see that religion is advancing in that distant country. All denominations are gaining a foothold there. The Presbyterians have found themselves sufficiently numerous to organize a Presbytery, composed of five or six ministers, representing as many churches. The Methodists have, we believe, a Presiding Elder, and will soon have their "circuits" defined, and their itinerating preachers carrying the Gospel into every village. The Episcopalians will, before long, have a Bishop, whose diocese will be large enough in a few years. It is thus that matters are advancing in the land of gold. May GOD grant those effusions of the Holy Spirit which are so much needed to render effectual the means of grace, which His servants are devising and carrying into operation!

If we turn to the Old World we shall find enough to awaken deep interert in the state of public affairs.

In FRANCE, the result of the elections on the 10th of March, to supply thirty vacancies in the National Assembly, especially in the city of Paris—which is the head and heart of the kingdom—was such as the government little expected. Socialism—which, after all, includes almost all the real republicanism of the country—has made immense progress. It seems to be quite certain that, if they act with prudence, this party will, before two years pass away, gain a complete ascendancy throughout France. This must lead to an entire change in the policy of the government,—which, in the hands of Louis Napoleon, surrounded by such men as Molé, Thiers, Broglèe, and others of the same class, is *monarchical*, instead of being republican. Nor can the effect upon the entire continent be insignificant. There is every prospect that, in a few years, to speak in the most moderate manner, great changes must occur in many countries in Europe.

The political state of GERMANY is a very confused one. Prussia is endeavoring to make herself the centre of Northern Germany, and has called together a Congress at Erfurth. On the other hand, Hanover and Saxony prepare to unite with Wurtemburg and Bavaria in an attempt to form another confederation, with a central executive of seven members, and a parliament of three hundred members, of whom one hundred to be appointed by Austria, one hundred by Prussia, and the remaining one hundred by the smaller king-

doms, the duchies, and the free cities. What shape events will take, time alone must inform us.

The difficulties between England and Greece are in a fair way of being adjusted. It would seem as if the course of the former was unnecessarily harsh and severe in this affair.

The Turkish government advances in its efforts to promote the interests of civilization and good order. It has lately issued a very remarkable ordinance in relation to *gifts*, whether for *bribery* or *luxury*. Kossuth and his companions have left Shumla for Asia Minor.

It would seem as if the Pope must get to Rome some of these days—after all the announcements which we have had—unless the elections in France should induce him to protract his sojourn at Portici,—a course which we would advise him to pursue. We are happy to say that the Rev. Mr. Hastings, an American minister, has at last obtained permission to hold public worship in Rome for the benefit of Americans who are visiting that city.

In ENGLAND there is nothing in the shape of political movement worthy of mention. That kingdom appears to enjoy a larger amount than usual of prosperity. The difficulties in the Wesleyan body—which we pray GOD to cause to have a speedy and happy termination,—and the enthusiastic reception which Dr. Achilli meets with, are the most remarkable facts in the religious world.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th April, 1850.

NEW HAMPSHIRE.

Hanover Student in Dartmouth College . 1 00
Mount Vernon, balance of collection in 1848 2 68
Nelson, Nehemiah Rand, in part for L. M. 5 00

VERMONT.

Bennington First Cong. Ch. in full, to make Rev. R. C. Hand L. M. . . . 10 00
Johnston, L. O. Stevens . . . 3 00

MASSACHUSETTS.

Medway, J. C. Hurd and Family, to make Mrs. Rebecca A. Hurd L. M. . . 30 00
Holland, Cong. Ch. collection . 5 00
Boston, per Dr. Dickenson, Essex-street Ch. of which from Arthur Williamson, to make Mrs. Martha Williamson L. M. 30 . . 137 14
Mount Vernon Ch. of which from Daniel Safford, L. D. 160 00, Rev. E. W. Kirk, L. D. 140 00, E. W. Crockett, L. M. 30 00, Julius A. Palmer, L. M. 25 00 . 538 00
Salem-street Ch. of which from B. F. Whittimore 80 00, to support colporteur in France 119 39
Centre Ch. 101 60
Pine-street Ch. 53 00
Bowdoin-street Ch. 168 39
Park-street Ch. 130 90
Old South Ch. 121 68
Northampton, a friend . . . 98 50
West Medway, Rev. Dr. Ides' Socy. Dea. Daniel Nourse L. M. . . . 33 55
North Bridgewater, Rev. Paul Court's Socy. 16 14
Mansfield, collection in full, to make Rev. Mortimer Blake L. M. . . . 18 50
Foxboro, Daniel Carpenter 30 00, balance of collection 22 75, to complete Life Directorship for the Rev. Wm. Barnes and support colporteur in France . . . 52 75
Newton, Corners, Joseph N. Bacon, to support colporteur and make himself L. M. . 40 00
Coll. to make Hon. Wm. Jackson L. M. 35 26
Ipswich, Mrs. M. H. Lord's S. S. class of little boys 2 60
Salem, Tabernacle Ch. balance to support colporteur 10 00
So. Abington, to support colporteur in France and make Miss Mary Whitmarsh L. M. 80 00
Boston Mariners' Ch. 5 00
Southampton Cong. Ch. to make Mrs. P. R. White L. M. 33 00
Easthampton, a balance, per Rev. Mr. Bement 1 00
Worcester Union Meeting Cong. Chs. . 65 90
Do. do. Baptist Ch. . . 22 25
J. Washburn, Esq. 130 00
P. S. Moen, Esq. 20 00, Wm. B. Fox 3 00, 23 00
Miss Sarah Waldo, to make Joseph Parsons L. D. and Mrs. Frances T. Wilson L. M. 150 00
Mrs. Salisbury 50 00, C. Washburn 5 00, W. T. Mansfield 5 00 . . . 60 00
Westborough Ev. Ch. and Socy. to make Rev. D. R. Cady L. M. 54 04
Williamsburg, Hon. Joel Hayden . 25 00

CONNECTICUT.

Glastenburg, David Hubbard, to make himself L. M. 35 00
Mansfield, two or three friends . . 5 00
North Woodstock, Con. Ch. collection . 25 00
Waterbury, Ed. Scoville L. M. . . 5 00
Lebanon, Mrs. Dr. Green . . . 5 00

Glastenburg, Rev. R. C. Leonard . 1 00
Middletown, First Con. Ch. a balance . 7 63
Greenwich, Miss Sarah Mead, to make Wm. K. Mead L. M. 30 00
Canaan, William Lounsbury . . . 1 00

NEW-YORK.

New-York City, Samuel Dunshee . . 10 00
A friend, by Mrs. J. L. Mason, for Waldenses 40 00
"Amicus," by Rev. Dr. De Witt . 10 00
East Greenwich, S. Tilford, for Waldenses 1 00
Albany, Unknown 1 00
Brooklyn, Mrs. S. K. Austin . . . 20 00
Harlem, Refd. Dutch Ch. additional . 10 00
Albany, R. E. Williams . . . 5 00
New-York City, J. C. Whittemore . 20 00
Brasher Falls, Pres. Ch. collection . . 7 00
Julius Hubbard 3 00
New-York City, Mercer-street Ch. A. G. Phelps, jun. L. D. 150 00
James Boorman 50 00, R. H. M'Curdy 5 00, 55 00
S. G. Davis 5 00, John L. Mason 10 00 15 00
C. Butler 5, R. F. Butler 10, W. Shaw 5 20 00
Burdett, Pres. Ch. 18 86
Havana, Pres. Ch. in part 9 48
Pittsford, Con. Ch. a balance . . . 2 20
Clarence, Pres. Ch. in full, to make Rev. Francis Denworth L. M. 15 00
Lockville, Baptist Ch. 7 09
Newark, Pres. Ch. 14 00
A. F. Cressey L. M. in part . . . 10 00
East Bloomfield, Con. Ch. 24 00
S. E. Life Member, in part . . . 10 00
Ferdinand Beebee, L. M. in part . 5 00
Rochester, Rev. C. Dewy, D. D. a L. M. 30 00
J. F. Conklin 10 00
Elbridge, Con. Ch. 15 10
Auburn, First Pres. Ch. 71 29
Southold, L. I. Pres. Ch. and Con. . . 5 00
Mellinville, G. P Philips 10 00
Coventry, Mrs. Eliza A. Hoyt in full, to make her son James P. Hoyt 10 00

NEW JERSEY.

Newark, a friend, for Waldenses . . 4 00
West Bloomfield, donation in stationary by Mr. Baldwin 10 00

PENNSYLVANIA.

Williamsport, A. D. Hepburn . . 4 00
Philadelphia, Rev. Dr. Jones's Soc. a balance, 3 00
Jacksonville, Pres. Ch. part of subscription to constitute Rev. Samuel M. Cooper L. M. 20 75
Sinking Valley and Williamsburg, Pres. Ch. to make Rev. Wm. J. Gibson L. M. . 31 60
Huntingdon, Pres Ch. collection . 21 66
Doe Run, Pres. Ch. collection . . 10 59

DELAWARE.

Red Clay Creek, Pres. Ch by Rev. Mr. Love, 10 00

VIRGINIA.

Winchester, through Rev. B. L. Lacy, pastor Pres. Ch. 4 00
Alexandria, James M'Kenzie . . . 3 00
John C. Vowell 3 00, Robert Jameson 3 00 6 00

GEORGIA.

A friend in Cobb co. 5 00

LOUISIANA.

New Orleans, Rev. Dr. Scott's Ch. 30 00 of which will make Mr. R. A. Grimmon L. M. 225 10

ALABAMA.

Mobile, Dr. W. T. Hamilton's Pres. Ch. 149 10
Teachers' Female Seminary . . 8 00
Iowa, New Albany Union Meeting . . 38 10

OHIO.

Fearing, T. F. Stanley, for Waldenses . 2 00

WISCONSIN.

Milwakie, First Pres. Ch. collection . 18 24
First Con. Ch. collection . . . 18 00
Beaver Dam, First Pres. Ch. . . . 10 75

DISTRICT OF COLUMBIA.

Washington, Calvin Storrett . . 2 75
Col. J. L. Edwards 3 00, Charles Scott 3 00, 6 00
J. O'Brian 3, Wm M. Ellis 3, J Underwood 3, 9 00
Robert Brown 3, H. Crittenden 3, Miss H. Morley 3 . . . . . 9 00
Mrs. C. D. Selding 3, Mrs. Anderson 3 6 00
N. B. Vanzant 3, Thomas Blagden 5 . 8 00
T. H. Havener 3. Elisha Whittesley 5 8 00
Silas H. Hill 3, J. F. Cadwell 2, cash 1 . 6 00
E. Gilman 1 00
Georgetown, Wm. H. Edez 3, J. A. Grimes 3 6 00
Joseph Libby 3, Chs. Mix 3 . . 6 00
Donations received in North Carolina and Georgia, per Rev. Thos. Castleton, (particulars hereafter,) $386 25.

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.
New-York, April 10, 1850.

Donations for Hungarian Mission.

An aged disciple, Portland, Me. 50. A friend, Lisbon, Wis. 5. A. C. Squire, Esq. Columbia, S. C. 5. J. N. Stuckney, Rockville 1. Allen Drake, Ct. 1. Mrs M'Nash, Staten Island, 1. A friend, Enfield, Mass. 4. Two ladies, Mansfield, Ct. 2.

Donations for Portuguese.

Mrs. H. B. Lyons, Ohio, 1. N. Crowell, West Denis, Mass. 1. Member of Rev. Mr. Arms' Ch. Madison, 2. Ch. and Con. S. Royalston, a balance 2 08. J. C. Gantz, N.-Y. City 1. C. B. Pease, New Orleans 33.

Trunk Clothing, Miss Roper, Cooperstown, N. Y.

ERRATA.—In our Number for March there occurs an error on page 118, first column, fourth line from the bottom of the word *six* for *sixty*. In a notice of the benevolence of a "*Congregational Church in E. Ct.*"

The acknowledgement (in March Number) from M. E. Church, Lynchburg, should have been 13 50, and from Farmerville M. E. Ch. 3 50.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. 1. JUNE, 1850. No. 6.

Preliminary Notices.

The particular attention of the readers of this Magazine, and of the friends and patrons of the Society whose interests and claims it advocates, is invited to the decision of the Postmaster General, as expressed in the note of the Second Assistant Postmaster General, Mr. Warren, which will be found on the last page of this Number, as well as on the 2d page of the cover. It will be seen that Mr. Collamer has concluded to place this Magazine in the category of newspapers. It will henceforth be subjected only to *newspaper postage*—that is, of one cent to any place within the State of New-York, and a cent and a half to all places in other parts of the United States, more than one hundred miles from the city of New-York. This is a most important and very just decision. It will enable our subscribers to receive the Magazine at the very small addition of 12½ cents, or at most 18¾ cents, to the subscription price of the work, which is but one dollar per annum. This decision removes a very great obstacle which lay in the way of a wide circulation of our Magazine through the mail. We hope that our friends will every where feel encouraged by it to renew and augment their efforts, to extend the circulation of this periodical, if they deem it worthy of their patronage.

In connexion with the foregoing notice, we would take the liberty of saying, that when we request, (as we do on the 4th page of the cover of our Magazine,) "Pastors, Elders and other Officers of the churches," to act as voluntary agents in procuring subscribers, or "engage those whom they deem suitable persons to do so," we do not invite or authorize persons who are going about the country as agents for other publications, or for any other purpose, to obtain subscriptions *sans ceremonie*, without our having been previously informed by such "Pastors, Elders, or other Officers of the churches," that they have engaged said individuals. Some cases of a sort of spontaneous and independent acting for us, in which the agent simply refers to certain pastors for character, after he has commenced operations, and at the same time does not remit the sums collected, have recently occurred. We deem this mode of proceeding to be irregular and unauthorized, and it must not be continued.

Our readers will perceive that the present number of our Magazine is chiefly occupied with the Report, which was submitted to the Society at its

Annual Meeting on the 7th ultimo. There are special and valid reasons for our desiring this Report—the first issued by our new Society—to be placed before as great a number as possible of its friends and patrons. We have to request that they would be so good as to give it an attentive perusal, inasmuch as they will obtain from this condensed statement, a clear, comprehensive, and, we trust, satisfactory view of the operations, condition, and prospects of our AMERICAN AND FOREIGN CHRISTIAN UNION. To those who feel a deep interest in the Society and its prosperity, this Document is far more important than any thing which we could give in its place. It cannot occur more than once a year that we shall have to apologize to our readers for occupying so large a number of the pages of this Magazine with one article.

The foregoing paragraph will account for the postponement of the *Fourth Letter to Dr. Candlish, The Notice of the State of Religion in Denmark, and the Sketch of the History of the Presbyterian Church in the United States,* to the July number. For the same reason, we have to defer to the same number a very recent and important letter, just received from the *Table of the Waldenses;* one from the American-Swiss Committee at Geneva; one from Ireland, and several interesting reports from Missionaries at home and abroad.

The Waldenses: Pra del Tor: Our Plate.

The beautiful engraving which illustrates the present Number of our Magazine, gives a view of a very secluded and romantic locality in the *Valley of Angrogna,** in the Country of the Waldenses. It is a level grassy spot of perhaps an acre in extent, on the north side of the small rocky stream, surrounded by very high mountains. The only easy access to it is by the road which ascends this narrow and deep valley—in many places deserving the name of a grand *ravine,* rather than of a valley. In many places this road is but a few feet wide. On the right hand, as one ascends, perpendicular masses of rocks, of great height, overhang the narrow defile and threaten to overwhelm the passer-by. On the other, the raging torrent below is ready to engulph him, should he make a misstep in that direction.

Just below Pra del Tor is the place called the *Barricade,* rendered memorable by the defeat, in the year 1488, of a band of the enemies of the Waldenses, headed by a Captain Saquet, of huge size, who, with many others, was slain and cast headlong from the mountain-side into the river below, where a gulf is called by his name to this day. This was among the earliest

* The reader will find this locality indicated on the map of the Country of these people given in the Number of our Magazine for March.

of the bloody engagements which the Waldenses were compelled to have with their enemies in this valley. The rocks are still pointed out, high up on the side of the mountain, where the women, children, and old men were spectators of the battle, and on their knees cried out in the dialect of the country: *O Dio aiutaci!* O God, help us! and verily, God did help them, and confounded their enemies.

In this retired and hidden spot the Waldensian Church had, long ages ago, according to authentic histories which they possess, a "School of the Prophets," where their young ministers were trained in the knowledge of the Word of God, and the holy vocation to which they had consecrated their lives.

Here, too, the Synod of the Waldensian Church held its sessions, especially during the times of persecution; for it was not only very central to their whole country, but more secure from attacks of their enemies than almost any other place in all their valleys.

In the 12th, 13th, 14th and 15th centuries, the Waldenses were far more numerous than they are now. In fact, many of them resided in the western portions of the Alps, within the limits of what is now France. Their chronicles make mention of Synods held at PRA DEL TOR, at which 140 ministers were present. As but few of these were needed in their vallies, the others must have been often occupied in missionary tours. And, indeed, there was nothing more remarkable in the early Waldenses than their missionary spirit. In fact, the same spirit pervaded all the people of the same Faith, wherever they lived in those dark ages, and by whatever name they were called—Vaudois, Paulicians, Patarins, Cathari, Leonists, Lollards, Albigenses, Poor Men of Lyons, etc. It was by sending out missionaries, two by two, on foot, to visit their brethren dispersed in France, the North of Spain, Flanders, England, Germany, Poland, Bohemia, Hungary, Croatia, Dalmatia and Italy, that they kept alive whatever of true piety existed in the world at that day. These missionaries knew where to find their brethren; they went to their houses, held little meetings, administered the Ordinances, ordained deacons, and sustained the faith and hopes of the tempted and persecuted ones. It is said that these missionaries could go, at one period, from Cologne to Florence, and stay every night at the houses of brethren.

It is also remarkable that almost all the men whom God raised up from time to time in France and other countries, for more than six hundred years before the Reformation, seem to have had more or less to do with the Waldenses; such as Peter Waldo, Peter Bruys, Henry of Lausanne, and Lollard—who labored with so much zeal to diffuse the Truth in England, and who was burned at Cologne.

Not only did preachers go out from these valleys to proclaim the glorious Gospel, but humble, pious pedlars, or itinerating merchants, (of whom there were many in the middle ages,) scattered the Truth, by carrying some

leaves of the Word of Life, or some manuscript Tracts, beneath their merchandise, which they engaged those whom they found to be favorably disposed, to receive and read.

The following beautiful verses, descriptive of this traffic of the Waldensian pedlars, were published in the London *Christian Observer* a few years ago,* under the title of

THE VAUDOIS MISSIONARY.

I.

O, lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom,
Which beauty's self might wear.
And these pearls all pure and mild to behold,
And with radiant light they vie;
I have brought them with me a weary way:
Will my gentle lady buy?

II.

And the lady smiled on the worn old man,
Through the dark and clustering curls
Which veiled her brow as she bent to view
His silks and glittering pearls;
And she placed their price in the old man's hand,
And lightly turned away:
But she paused at the wanderer's earnest call—
"My gentle lady stay!"

III.

"O, lady fair, I have yet a gem
Which a purer lustre flings
Than the diamond flash of the jewelled crown
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose value shall not decay;
Whose light shall be a spell to thee,
And a blessing on thy way!"

IV.

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear, and her dark locks waved
Their clasping pearls between.
"Bring forth thy pearl of exceeding worth,
Thou traveller gray and old;
And name the price of thy precious gem,
And my pages shall count thy gold."

* It is said that a talented American poet, Mr. J. G. Whittier, of Boston, was the author of these admirable verses.

V.

The cloud went off from the pilgrim's brow,
As a small and meagre book,
Unchased with gold or diamond gem,
From his folding robe he took:
"Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay, keep thy gold—I ask it not—
For the Word of God is free."

VI.

The hoary traveller went his way—
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind;
And she hath turned from the pride of sin
To the lowliness of Truth,
And given her human heart to God,
In its beautiful hour of youth.

VII.

And she hath left her old gray walls,
Where an evil faith hath power,
The courtly knights of her father's train,
And the maidens of the bower;
And she hath gone to the Vaudois Vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God.

It should not excite our wonder that the Waldenses have great veneration for the Valley of Angrogna; for it was their chief place of refuge in many a long and dreadful persecution. It was the scene of their most sacred "Convocations," and the seat of their most ancient theological school. Of that school, not one memorial remains to mark the spot where it stood. The Roman Catholics have now a small chapel, surmounted by a cross, probably on the site of this ancient seminary! This is a matter of grief to the poor Waldenses. But they find consolation in the fact that LA TOUR is now their sacred city—the seat of their College, with its fifty students, many of whom, we trust, will one day preach the Gospel.

Return of the Pope to Rome.

Well, the Pope is really back at Rome, after an exile, partly voluntary and partly involuntary, of some seventeen months, passed at Gaeta and Portici, in the dominions of that hopeful "Son of the Church," Ferdinand, King of Naples,—more commonly known in Italy, in these days, as *King Bomba*. His Holiness reached the "Eternal City" on the 12th day of April, at about four o'clock, P. M.

The secular papers, or at least some of them, have given very minute ac-

counts of all the occurrences which marked the *progress* of Pio Nono on his homeward way, from the time of his quitting the Palace of Portici until he reached the Palace of the Vatican, including his affecting parting with the king and queen of Naples, and their children, and the bestowment of his blessing on his royal friends, to whose hospitality he had been so long indebted for a home.

From all we can learn, (and we have before our eyes a long and interesting letter from an American friend who was on the spot, and who is very competent to bear testimony on such a subject,) we are compelled to come to the conclusion that the reception of His Holiness by the Romans, all things considered, was far enough from being enthusiastic or flattering. There was a considerable crowd on the *Piazza*, or open Place in front of St. John de Lateran, on the south-eastern verge of the city, near which the Pope entered; but it was by no means as large as our friend expected to see. A thanksgiving was celebrated in that famous Church, but the building was not half filled, and many of those who were within its walls were Italian soldiers; whilst the French regiments were on the Place. It would seem as if our Gallic friends, officers and men, were guilty of some very ridiculous conduct on this occasion, and such as one would not expect from military men; we refer to their eagerness to kiss the foot, or rather the cross on the sandal, of the Pope.

The services at St. John de Lateran being over, His Holiness next went in state to the *Vatican*, which is hard by the *Basilica*, or Church of St. Peter,—more than a mile and a half from St. John de Lateran,—on the north-western edge of the city. On the *Piazza*, or Place, in front of that famous church, there was more display and a larger crowd. In the service which took place in St. Peter's, the French officers and troops were hearers, or rather spectators, whilst the Roman troops remained on the Piazza. All this was right, and according to rule, for St. John de Lateran is the great Church for Rome, and when the Pope officiates in it, or is even present, the service is for *Rome*, and he appears then as *Bishop of Rome*. But St. Peter's is emphatically the great *Church of Christendom*, and His Holiness appears there when he acts as *Bishop of the Universal Church!* These important distinctions *we learned at Head-quarters*, and their exactitude may be depended upon.

The highest and the lowest classes of Rome were the most earnest in their *vivas* as his Holiness appeared on the Piazzas, or in the streets. There was an ominous absence of the middle classes on all occasions. Nevertheless, the illumination of the city was universal, for very obvious reasons. No man in Rome would dare, on such an occasion, to refuse to comply with the *invitation* of the Police to place a candle at his window—unless he wished to get into serious and long-continued trouble.

It would seem that His Holiness has been extremely attentive to the French officers and men. It would be well if he would show more attention to his own people, and visit the Roman as well as the French hospitals. But we do not undertake to *advise*. His Holiness should understand his own affairs.

We must say, however, that he must be badly counselled by some people, if it be true that the Police restrictions, since his return, have become almost intolerable. It is even asserted that the government is now more rigorous and illiberal than was that of Gregory XVI. It is stated in the English journals, on the authority of letters from Rome, that that city, since the Pope's return, has been infested with eight hundred spies, and more than two thousand sbirri—armed policemen in plain clothes. This augurs anything else than either permanent tranquility for Rome and for Italy, or repose and happiness for his Holiness.

In the meanwhile the rich, and the great, and the priests, and the monks of Rome, rejoice exceedingly,—although it is possible with some serious and uncomfortable apprehensions. The Prince and Princess Borghese have given a magnificent fête in honor of the Pope's return. Nine Cardinals, the French Generals, and all the notabilities of Rome, were present. Perhaps they are determined to make the most of the present occasion for exultation, from the belief, or expectation even, that it will be short. In this belief, we must confess it, we ourselves share very largely.

As bound in duty, the Archbishops and Bishops of the Roman Catholic Church throughout Europe have appointed days for celebrating a *Te Deum* for his Holiness' safe return to the "City on Seven Hills." This service was performed in France on the 20th of April. His Grace, the Archbishop John of New-York, duly informed his Clergy that the *oratio pro Papa* (the prayer for the Pope during his exile) in the Mass, would give way on the 12th ultimo (the Sabbath) to the prayer entitled: *Pro gratiarum actione;* and that a *Te Deum* would be sung after vespers, "in thanksgiving for the safe return of the Holy Father to the Eternal City,"—all of which was duly attended to.

But it appears that as soon as his Holiness set his foot in Rome, a *folletino*, or little printed sheet, (where printed, and by whom written, even a Roman Police could not discover,) containing what is called an, "Address from the People of Rome to the Pope," was largely circulated in the public places and in the streets. It is a most singular document, from which we make a few extracts, to give our readers some idea of that secret *propayandism* which is now rife in many parts of Italy. Thousands of copies of this little sheet were circulated in Rome on the occasion of the Pope's return. A copy was sent to His Holiness' self; nor did the Cardinals go unsupplied. We shall have more to say of this mode of reaching the Italians, by *folletinos*, at another time.

"Rejoice, O Pope! Thou art at Rome, thou art on the throne, thou art King.

"Thou hast poured out blood, thou hast caused to be poured out the blood of men whom thou hast called, whom thou still callest, thy sons.

"But rejoice, thou art King!

"Thou Pope, like other Popes, hast delivered the fatherland to enemies, to foreigners.

"But rejoice, thou art King!

"Thou hast called forth war and extermination, in order to render the People of Liberty enemies to each other; thou hast given the name of champions, and loaded with silver and gold, the cowardly deserters, the galley slaves who fled to Gaeta; thou hast given thy blessing to massacre; and then by an infamous libel thou hast insulted the women who piously surrounded the bed of the dying.

"But rejoice, O Pope, thou art King!"

After going on in this strain at some length, the address concludes in these sentences, full of passion and bitterness:

"Pius IX, dost thou remember the crowd palpitating with love for the fatherland which watched all night deliberating how to applaud thee at sunrise—thee the future saviour of Italy! The poor man sold his last garments to buy torches to make thee a perpetual ovation. Where now is that crowd? Where? In prison, in exile, or dead upon the Janiculum! The remainder, terrified, trembling with patriotism, fly thee, detest thee. It is no longer the multitude of patriots, too credulous and too generous, who surround and applaud thee, but a horde of malefactors and spies, chosen by the clerical eye, skilful in choosing the most wicked and most perfidious.

"But rejoice, O Pope, thou art King!

"Rejoice, Pope, thou art King!

"But thou tremblest at the Vatican; thou darest not go forth and visit the miserable Rome which weeps, and curses thee. The Cardinals tremble with thee, and repeat that Rome is a nest of assassins; tremble not for that, O Pope! A king is well upon his throne, and is worth more than another who may succeed him. Thy presence augments the confusion, the uncertainty, the fear.

"O behold, and rejoice!

"For thy ruin we are not impatient. Thou ruinest thy successors, and we rejoice at it. We mock at thee, Pope—at thee, a new Pharaoh, who, to destroy the people escaping from oppression, hast plunged thyself, blind and furious, into a sea of blood The Sacred College, inundated with blood, will remain barren; it will never bring forth another Pope.

"Rejoice, Pope, thou art King!

"But thou wilt be the last. The tempest is at hand. The People hate the priests; hate them so much as to have a horror of touching them, of slaying them! The People mock at them and at thee—at you all—who would sell us Paradise by force, and keep for yourselves the felicities of this earth. Let us change our parts—it is time! To you, Paradise, as much as you desire; to us, a little liberty and a little happiness on this earth. Your end, O Priests! will be that of parricides—the earth will refuse to bear you. Like Nero, you will then find neither friend nor enemy to put an end to your lives.

"Rejoice, therefore, O Pope! and be King!"

Good News from Lapland.

In preceding numbers of *The American and Foreign Christian Union* we have given notices of the history and present state of religion in Norway, Sweden and Finland. In the northern portions of these three countries the Laplanders live—both the stationary and nomadic tribes of them. Within a

very short time a friend in St. Petersburg, Russia, has forwarded to us the following statement, which we are sure will be read with much interest. It is cheering to read of the glorious change which the Gospel, rendered effectual by the Holy Spirit, works in the hearts and lives of even the most degraded of the human race. May this blessed work go on till it has thoroughly pervaded every family of these poor people, the fading remains of an ancient Asiatic emigration, which has never become thoroughly Europeanized.

"At last good news about the spread of the Gospel has also been received from the remotest corner of Europe. Though the inhabitants of that country are generally not considered to be heathens, yet they are Christians only by name. Their wandering life, having no fixed abodes, makes it impossible to have a regular ministry amongst them; and though the Swedish government have established parishes and erected meeting houses in several districts where, at stated times, a minister from the nearest government preaches to them, baptizes their children, and administers the sacrament, yet the principal means of imparting instruction to them was kept up by sending catechists amongst them. However, extremely little could be done in this way, the people remained in gross ignorance and superstition, and through their excessive intemperance they are in a most abject situation, and fast wasting away, since a Laplander is ready to part with everything he owns merely to gratify his sensual appetite for brandy.

"Under these circumstances the attention of the Stockholm Missionary Society and the Swedish Temperance Society was drawn to this quarter. They sent Missionaries to reside amongst them, to teach them to read, and to spread tracts. After several years' fruitless labor the Lord has been pleased to crown this work with His blessing. Official accounts have been received that a general religious revival has taken place in the two parishes of Sukkasjirew and Enontekis. The Lord appears to have chosen one of their own nation as the chief instrument for this blessed work. John Raattamaa had been placed by Pastor Laestadius as teacher of the school at Lainis, which, as an experiment, had been established at that village. J. R. had had his eyes opened by the divine light, and had become truly converted to the Lord Jesus. His endeavors were now not only directed to instruct the children at the school in the blessed truths of the Gospel, but he wished to turn also the grown up amongst his countrymen from darkness to light. His exhortations had such an effect, that not only a great change became visible amongst the children, but he prevailed on all the inhabitants of the village to renounce entirely the use of brandy: and they set to work in earnest, for they broke in pieces all brandy casks, and let the contents run to the ground; such a proceeding had the effect of an electrical spark upon the whole neighborhood. From far and near the people came to see the foolish inhabitants of Lainis, who had emptied the noble brandy on the ground. They were resolved to remonstrate with the chief instigator, John R., and to teach him better manners. But J. R. was too well grounded in his Bible to be taught and convinced by them. His eloquence was such that all who came went home with the conviction that it was high time for them to leave their sinful ways and to turn to the Lord. Pastor Laestadius says:—In a short time it came about that ALL the inhabitants in both parishes followed the example of Lainis, and that at present only the clerk and the tax-gatherer, with one or two incorrigible drunkards, remain defending brandy. Even Peter Raattamaa, the brother of John, who hitherto was living like a beast,

never getting sober, is now converted, and the most zealous advocate of entire abstinence, so that he has become a terror to his former comrades and to all dealers in spirits, though he fights only with spiritual weapons. It would be highly desirable if this man could be sent through the length and breadth of the country, because incalculable benefit might arise from it. The great change that has happened in both parishes cannot fully be described. Crimes and vices have disappeared—the bitterest enmity amongst neighbors is appeased—stolen goods have been returned—pardon has been asked for former offences—the poor amongst them are supported by voluntary subscriptions—for the school at Lainis ninety-five dollars have been collected by these poor people; nay, even for the Missionary cause a great zeal has been awakened, and they are not only desirous of hearing information from the heathen world, but they have commenced prayer meetings for the Missionaries, and make collections for the Missionary Society. Two poor women each came lately with a cheese of the milk of the rein deer, all that they possessed, and wished them to be sold for the benefit of the Society.

"That this extraordinary revival is drawing the attention of the government to that part of the country appears from the following official report of M. Hackzele (a Justice of the Peace) to the Governor of the Province. He writes—A most remarkable religious spirit has been awakened throughout the population, and though the effects show rather too violent a zeal to convert everybody, and make apparent a kind of spiritual pride or high-mindedness, nevertheless, it cannot be denied that upon the whole, most excellent effects are becoming visible. Every crime has entirely disappeared. This people, that was before nearly constantly drunk, has become entirely sober. At the fairs held at Karesuando and Wittaugi there was no brandy to be met with. Not one of those present was seen in the least touched with liquor. Whoever knows the irresistible appetite of a Laplander for brandy, the shouting and yelling, the fighting, quarrelling, and defrauding that is carried on on such occasions, cannot but wonder at the amazing change, in seeing them now at the fair so quiet, so peaceable, so still, as if they were assembling before the place of worship. Is it likely that in all Sweden another parish may be found where ALL the inhabitants, as here with us, have abandoned brandy altogether? I very much doubt it. To the fair at Wittangi two shopkeepers and one bookbinder had come, but instead of brandy the former had flour, and sold, to their great satisfaction, for $200; but the bookbinder sold religious books for $500. If things go on in this way, lawyers and justices will have no more employment here. In former times there were annually about eighty-five cases for the decision of the courts. At the last court twenty-eight cases were reported, but eighteen had already been settled by compromise, and only ten, quite insignificant cases, (not criminal) came before the judges. Not one crime nor trespass of the law has been committed in both parishes within the last year. The zeal of the people for keeping up the school at Lainis, when they heard that the sum assigned for that purpose was found insufficient, became apparent by their contributing not only money, but many silver ornaments, to an amount of two pounds in weight. There is every probability that this remarkable change is fast spreading to the neighboring parishes."

The Jesuits are fast returning to Austria. The Emperor of Austria has prohibited domiciliary visits, on suspicion of offences, unless on a warrant of the criminal tribunal.

First Anniversary of the American and Foreign Christian Union.

At the request of the late Executive Committee, the Rev. William Adams, D. D., of New-York, preached an able, appropriate and eloquent discourse in behalf of the Society, Sabbath Evening, May 5th, from 2 Peter, 3 : 8, in the Presbyterian Church in Mercer-street. This sermon the Board have requested Dr. A. to repeat in some of the neighboring cities, and then furnish a copy for publication.

The Annual Meeting of the Society was held on Tuesday evening, May 7th, in the Reformed Dutch Church on Washington-square. The Rev. Dr. De Witt presided, and the meeting was opened with prayer by the Rev. Dr. Hamner, of Baltimore. The Treasurer's Report was presented by Mortimer De Motte, Esq. and the Corresponding Secretaries laid brief statements before the Society respecting its operations at home and abroad. Addresses were delivered by the Rev. Dr. Dowling, of the Baptist Church, in New-York, Rev. Dr. Bacon, of the Congregational Church, New Haven, Connecticut, and the Rev. Dr. Kennady, of the Methodist Episcopal Church, Philadelphia. Besides these gentlemen, the Rev. Mr. Trumbull, the Society's Missionary at Valparaiso; the Rev. Mr. De Mattos, the newly arrived Missionary of the Portuguese Exiles; and Mr. Leo, one of the Society's Irish Missionaries in New-York, addressed the meeting.

The Benediction having been pronounced by the President, the Society proceeded to business. Having elected the members of the Board which the Constitution requires, the Society voted that the following changes should be made in the Constitution: 1. The insertion in the 2d line of Article IV, after the word "Society," the words "and the direction of its concerns." 2. The expunging of the whole of Article V. 3. The substitution of the words "at least once a month," in Article VI, for the words "at least once in three months."

This done, the Society adjourned to meet on the Tuesday preceding the second Thursday of May, 1851.

Officers and Directors of the Society.

PRESIDENT,

Rev. THOMAS DEWITT, D. D.

VICE-PRESIDENTS,

Wm. B. Crosby, Esq., New-York.
Rev. Wm. Adams, D. D., do.
Rev. J. W. Alexander, D. D., Princeton, N. J.
Rev. Ed. Beecher, D. D., Boston.
Rev. J F. Berg, D. D., Philadelphia.
Rev. N. S. S. Beman, D. D., Troy, N. Y.
Rev. Albert Barnes, Philadelphia.
Rev. G. W. Bethune, D. D., New-York.
His Excellency Gov. Briggs, Pittsfield, Mass.
Rev. Dr. Brooks, Cincinnati.
John A. Brown, Esq., Philadelphia.
Rev. Dr. Bullard, St. Louis.
Rev. E. Burgess, D. D., Dedham, Mass.
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George Douglass, Esq., Douglass' Farms, L. I.
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Rev. Dr. Hawes, Hartford, Conn.
A. Bruyn Hasbrouck, Esq., New-York.
Rev. Dr. Hutton, New-York.
Bishop Janes, New-York.
Hon. William Jay, Westchester Co., N. Y.
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Rev. Duncan Kennedy, D. D., Albany, N. Y.
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Hon. Amos Lawrence, do.
Rev. Dr. Maclay, New-York.
Rev. Dr. Milledoler, do.
Rev. J. G. Morris, D. D., Baltimore.
Rev. J. W. Nevin, D. D., Mercersburg, Pa.
Rev. Dr. Pierce, Augusta, Ga.
Rev. Dr. Plumer, Baltimore.
Rev. Dr. Porlman, Albany, N. Y.
Rev. Dr. Post, Charleston, S. C.
Rev. George Potts, D. D., New-York.
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Rev. S. S. Schmucker, Gettysburg, Pa.
Rev. Daniel Sharp, D. D., Boston.
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Rev. Wm. A. Scott, D. D., New Orleans.
Rev. Thomas Smyth, D. D., Charleston, S. C.
Rev. Gardiner Spring, D. D., New-York.
Rev. Calvin E. Stowe, D. D., Cincinnati.
Rev. S. H. Tyng, D. D., New-York.
Hon. Peter D. Vroom, Trenton, N. J.
Rev Dr. Wayland, Providence, R. I.
Bishop Waugh, Baltimore.
Rev. Dr. Weightman, Charleston, S. C.
Rev. Samuel B. Wylie, D. D., Philadelphia.

BOARD OF DIRECTORS,

For one year.

Rev. Dr. Bacon, New Haven, Ct.
J. B. Sheffield, Esq., New-York.
Charles Davis, "
John B. Edwards, Esq. "
R. T. Haines, Esq, Elizabethtown, N. Jersey.
Hon. Wm. Jay, Westchester, N. Y.
Julius A. Palmer, Esq., Boston.
Prof. Tappan, New-York.

For two years.

Edward Beadle, M. D., New-York.
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D. Fanshaw, Esq. "
Francis Hall, Esq. "
Hiram Ketchum, Esq. "
Rev. Nathan Bangs, D. D., Brooklyn.
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Rev. J. C. Brigham, D. D., New-York.
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Rev. Wm. A. Hallock, New-York.
Rev. Ed. N. Kirk, Boston.
Josiah Blackwell, Esq., Long Island.
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For four years.

Gurdon Buck, Jr., M. D., New-York.
Rev. Mr. Cutting, "
Theodore Dwight, Esq. "
Rev. J. C Guldin, "
Thomas Hogan, M. D., "
S. F. B. Morse, Esq., Poughkeepsie, N. Y.
John Robinson, M. D., New-York.
Rev. Dr. Williams, "

CORRESPONDING SECRETARIES OF THE SOCIETY,

Rev. Robert Baird, D. D. | Rev. Herman Norton.

RECORDING SECRETARY, TREASURER,

Theodore Dwight, Esq. Mortimer DeMotte, Esq.

GENERAL AGENT.

Edward Vernon, Esq.

The Constitution, as amended, is as follows:

PREAMBLE.

Whereas there have been formed in this country, at different times, three Societies: The American Protestant, The Foreign Evangelical, and The Christian Alliance; all having in view substantially the same great work, viz.—*The Diffusion of Evangelical Truth wherever a corrupted form of Christianity exists, at home and abroad*; And, whereas it is deemed practicable to merge these Societies into one, which shall

prosecute their several objects, thus diminishing the number of appeals to the Churches, as well as expense and labor, it is deemed expedient that a new organization be formed, which shall undertake the work and assume the responsibilities of the above-named Societies, and conduct its affairs according to the following

Constitution.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The objects of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person contributing three dollars a year, shall be a Member of the Society; a contribution of thirty dollars at one time shall constitute a Member for Life; and the donation of one hundred dollars shall constitute a Director for Life. All Life Members and Life Directors of The American Protestant Society, The Foreign Evangelical Society, and The Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors and participating in their deliberations and discussions.

ARTICLE IV.—The control and disposal of the funds, property, and estate of the Society, and the direction of its concerns, shall be vested in a Board of 32 Directors, (one-half at least of whom shall be laymen, and 18 at least of whom shall reside in the city of New-York and its vicinity,) who shall be chosen by the Society at its annual meeting; and, in default of an election, the Directors last chosen shall hold their office until others are elected; eight of whom shall constitute a quorum for the transaction of business at any meeting regularly convened. The Board shall be divided into four classes of eight members each, one of which shall go out at the end of each year, but shall be re-eligible. The Board shall be chosen from the several evangelical Denominations; but no more than one-fourth part from any one denomination. The Board shall fill all vacancies that may occur in its own body, appoint a President, Vice-Presidents, a Treasurer, and Secretaries for the Home and Foreign Departments, and such officers, and such committees as the interests of the Society may require. The President, Vice-Presidents, Treasurer, and Secretaries, shall be, ex-officio, members of the Board.

ARTICLE V.—The Board shall meet at least once a month, form their own rules for the transaction of business, and, when necessary, convene the Society. They shall take such security of the Treasurer as shall be deemed proper, employ such means for the accomplishment of the objects of the Society as occasions and exigencies may require, and keep regular minutes of their proceedings.

ARTICLE VI.—The annual meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE VII.—The Board of Directors shall meet within fifteen days after the Annual Meeting of the Society, for the election of their officers and the appointment of the committees.

ARTICLE VIII.—The Board of Directors may admit, as an Auxiliary, any Society

organized to labor in the same fields, according to the same principles, and upon the same plans proposed by this Society.

ARTICLE IX.—No alteration shall be made in this Constitution, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

First Annual Report of the American and Foreign Christian Union.

[SOMEWHAT ABRIGDED.]

"*Except the Lord build the house, they labor in vain who build it; except the Lord keep the city, the watchman waketh but in vain.*" Psalm 127 : 1. Such is the striking language in which the Prophet-king of Israel expresses his deep sense of man's entire dependance upon Divine assistance in every undertaking.

It was under the influence, as they trust, in some good degree, of the same conviction of the need of Heavenly aid, that the Executive Committee of the *American and Foreign Christian Union* entered upon the duties assigned them by the Society at its formation. And now, at the close of the first year of its existence, in reviewing the history of that year, they would exclaim, with another of Israel's prophets, and in language which both expresses gratitude for the past, and implies hope for the future—"*Hitherto hath the Lord helped us.*" 1 Samuel, 7 : 12.

In presenting this *First* Annual Report of *The American and Foreign Christian Union*, the Committee would, at the outset, call upon the Society to unite with them in grateful thanksgivings to the Author of all our blessings, for His goodness in sparing the lives of the Directors, Officers, Agents, and Missionaries of the Society, during a year of far more than ordinary exposure to death by reason of the ravages of the pestilence which pervaded our country. One of our colporteurs* was called to lose his wife and child, and one of our highly valued agents to part with a most interesting member of his family. But whilst we have sympathized with them in their trials, we have blessed GOD that the inroads of death among our ranks have been no greater.

The occasion is appropriate for a brief notice of several topics touching our new Society, its work, its position, and its relations to other missionary organizations, which the Committee propose to treat in advance, and then proceed to speak of its operations during the past year.

1. The Union of the Societies.

The union of *The Foreign Evangelical Society, The American Protestant Society*, and *The Christian Alliance*, consummated last May, seemed to be

* Mr. Monsalvatgé, whose wife and an infant died of cholera at San Antonio last summer.

demanded by the public sentiment of the Churches. The work at home being mainly confined to the foreign adherents of Rome, was believed to be so closely allied to that among the Roman Catholic nations abroad, that both objects could be prosecuted with advantage by one and the same Society. The work in each field is not only identical, but dependent, the one upon the other, in a very remarkable manner,—the conquests of Truth in almost every Papal country abroad having, in a variety of ways, a most important bearing upon the spread of the pure Gospel among the Romanists in the midst of ourselves that are of a foreign origin. The conduct of this double enterprise by our Society, it was thought, might be made to secure, in a most important manner, that harmony, concert, and reciprocity of action, which is so much demanded by the nature and the circumstances of the work.

It will be admitted, on all hands, that to carry on such a work, in fields so diverse, however identical the work may be, demands large and liberal views. It requires men who, whilst they feel a lively interest in the welfare of our own country, can well appreciate the importance of the work in foreign Papal lands, and rightly comprehend, not only its happy influence upon those countries, but also upon the Heathen and Mohammedan lands on the one hand, and our own country on the other. Men of such views and such hearts the work unquestionably demands.

The experience of one year, although not sufficient, perhaps, to give a perfectly satisfactory demonstration of the practicability of this two-fold enterprise, has gone far towards it. The more the members of the Committee and of the Board have been brought to contemplate both fields of the Society's labors, and the importance and reciprocal bearing of the work in both, the greater has become that homogeneousness of views and feelings in relation to the operations of the Society, which is absolutely needed. The Committee feel that they have great reason to be thankful to God for the large measure of unanimity which He has deigned to accord to their deliberations. If all has not been done in both fields which they had resolved to attempt, it has been more owing to want of means, and to circumstances which they could not control, than to want of willingness to administer the affairs of the Society in an even-handed manner. They have reason to believe that another year will establish the equilibrium, or just action, of the Society in the two fields, which duty requires.

2. Practical Operation of the Union.

No little solicitude was felt by many of the best friends of the Society, at its formation, and since, respecting the possibility of a harmonious and cordial coöperation of persons of various denominations in a Society which aims at the sending forth, not only of colporteurs and teachers, and the circulation of religious books and tracts, but also the employment of evangelists and ministers, and the formation and the building up of churches. It was

feared lest *here* might be found one of those rocks on which such an association, composed of Christians holding much diversity of views on points confessedly subordinate, it is true, but nevertheless honestly and earnestly maintained, would be likely to make shipwreck. The Committee are happy to say that the experience of a year has, as far as it has gone, tended to dissipate, not to strengthen, those fears. There has not occurred an instance of difficulty in this respect. There are men at this moment of almost every evangelical branch of the one true Church of GOD in our country in the service of the Society. The great, and for the most part, the only question which has been asked by the Committee, when such appointments have been made, has related to the piety and qualifications of the person to be appointed.

The Board, shortly after its organization, adopted the following "PRINCIPLES OF ACTION," which have been found to work well when carried into practice:—

1. All donations made specifically for the work in the Home or Foreign field shall be faithfully expended in that field, and in strict accordance, wherever practicable, with the wishes of the donors. All other moneys received by the Society shall, under the sanction of the Board, be expended in the promotion of the work at home or abroad, as the best interests of the cause shall, in the judgment of the Executive Committee, demand.

2. In the employment of colporteurs, evangelists, ordained ministers, and other laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and for the work contemplated, shall determine the choice of the Executive Committee, irrespectively of the ecclesiastical connexions of the candidate.

3. In its operations abroad, the Society will act wherever it is practicable, through the organizations, societies, boards and committees, on the ground. And of existing organizations, it will prefer such as have a basis similar to its own; that is, such as embrace evangelical Christians of different denominations.

4. When for the sake of a proper superintendance and direction of its operations in any portion of the foreign field, or in remote parts of our own country, the Society shall deem it expedient to appoint a *Committee* of *Correspondence*, the principle just referred to—namely, that of appointing men from the different evangelical denominations of the Protestant Church—shall be adhered to wherever it is practicable.

5. In publishing Books, Tracts, &c. the Society will act upon the principle adopted by the American Tract Society, viz. neither to publish nor circulate, nor aid in the publishing or circulating of anything that is of a sectarian character.

6. When it shall become necessary for the Society's missionaries to organize churches, whether at home or abroad, those churches will be at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer; and will be expected in that case to seek the patronage and support which they may thenceforth need, from the missionary organizations of said denominations.

7. The American and Foreign Christian Union declares, at the commencement of its existence, its great and sole object to be, *The spread of the pure Gospel among*

those portions of the human race that are under the influence of a corrupted Christianity; and that in prosecuting this great work, it desires to be a helper to the several branches of the Church of Christ which may be found within the sphere of its labors.

It will be found in most cases where only individual secessions from Rome occur, that there will be little difficulty in inducing those who embrace the Gospel to attach themselves to some evangelical church in their neighborhood. This will probably continue to happen almost invariably with the Romanists who are from the British Isles, for the simple reason that they can, with very few exceptions, speak the English language, and can at once, or very soon, be made to feel at home in our Protestant churches. But it is far otherwise with the German and other Romanists who come among us; and who, in some cases, form but few acquaintances for years among our American population, and know very little about our Protestant churches, and would not feel comfortable among them. It is found by experience that they greatly prefer to go to a place of worship which does not bear the name of Protestant. The German Romanists, when they are disposed to abandon the errors of the papacy, will frequent, without hesitation, a "FREE GERMAN CATHOLIC CHURCH," when they could not be induced to go at once to a Protestant one. The Society has several such churches under its care at this time. When they shall have become well instructed in the Gospel, and acquainted with the Protestant pastors and churches around them, these people will, without doubt, unite with some of the evangelical denominations, and of course cease to be under our care, or to need our support.

As a practical illustration of this, we would state that a Free German Catholic church which had been gathered, and for two or three years aided by the American Protestant Society, is now sustained by the Board of Missions of the General Assembly. We have several churches composed mainly of converted Romanists, that have Lutheran, German Reformed, Presbyterian, Dutch Reformed, Baptist and Methodist ministers as their preachers or pastors From the very nature of the case, these churches will, there is every probability, when they have become well established and organized, fall in with the ecclesiastical relations and affinities of their ministers. For their sakes, as well as for the sake of the Romanists by whom they are surrounded, this is a matter in which precipitancy must be avoided. We have had, in some cases, to resist firmly the encroachments of sectarian and misguided zeal which desired to trouble a simple-hearted, united, and inquiring little flock, who were step by step coming to the knowledge of the way of Life.

3. Expenses of the Society.

Upon this topic the Committee would make a few remarks. One of the arguments in favor of a union of the three Societies—perhaps the most powerful of all in the view of some minds—was of an economical nature. It was argued that it would lead to a diminution of the number of agents, and conse-

quently of expenses for agency. The Committee are happy to say that this has been the case to some extent. The number of agents employed by *The American and Foreign Christian Union*, during the last year, was less by four or five than the number employed by the three Societies, and the saving in salaries and other personal expenses was nearly two thousand dollars. There has also been a saving in the expenses of office-rent and clerk hire, and some other items. And yet it has not been in the power of the Committee to effect all those changes in the course of one year, and that the first, which they had wished. They think that in another year they will be able, with God's blessing, to systematize and arrange the agencies of the Society in such a way as to have the country occupied by a sufficient number of capable men, and no more, to cause the objects and claims of the Society to be effectively presented to all the churches which will receive them, at least once in two years, and to the most important ones, once a year.

By pursuing this course, system will be introduced into this branch of the Society's operations, and the expenses brought down to the lowest point consistent with the efficiency required to make the Society what it ought to be. It ought to be stated, also, in regard to the expenses of the Society for agency, that it was considerably augmented by the exertions which the Committee felt called on to make for the Portuguese Exiles; for several of the agents had to devote a portion of their time to them, and encounter expenses in travelling on their behalf, which are not charged to the *Portuguese Fund*, the Committee being anxious to preserve that fund as *intact* as possible, save for the direct promotion of the well-being of those interesting but suffering people. This extraordinary state of things will, it is believed, not continue much longer,—at least not in a way to interfere much with the regular and appropriate work of the Society.

The Committee have further to say, on the subject of the Expenses of the Society, that they have felt it to be their duty to do more, during the year which has just terminated, than will probably be necessary in any one year hereafter, in the way of publishing documents, etc. for gratuitous distribution. This was necessary in the first year of the Society's existence. It is quite certain that this item of expense will grow less and less as the Society becomes better known.

The Committee would also state, in this connexion, that they have enlarged and improved in various respects the Monthly Periodical of the Society—increasing its pages from 32 to 48—making a volume of 576 pages in the course of the year, and rendered attractive by occasional illustration,—for the very low charge of one dollar. It is obvious that at this price the work can do no more than sustain itself—and not even that, unless those who take it will punctually pay for it—instead of being a source of profit as the "AMERICAN PROTESTANT" was. The Committee have aimed to make the Magazine a vehicle of much and various information respecting the work of God among

the Papal population of our country and of the whole world, and thus of enlisting valuable friends, rather than to make it a source of present income. The Missionary Intelligence contained in the Magazine is also published in a monthly sheet for more general circulation.

4. Work of the Society.

The Committee feel that the grand work of the Society is, and ever should be, to promote the salvation of Romanists, at home and abroad. They do not deem it to be foreign, however, to that work, to do what it can incidently, and even directly, when occasion serves, to advance the cause of religious liberty —for this is essential, not as an end, but a means—to the work of extending the kingdom of Christ among the Papal nations. And this is especially important at the present moment, particularly in Italy, and Europe generally, as well as in South America.

There is also another work which must be done. It is that of enlightening our churches on the duty, the importance, and the proper way of laboring for the salvation of Romanists. On this subject most of our Protestants, even those who seem to be truly pious persons, have very much to learn. Indeed some appear to have almost everything to learn.

Nor is there less to be done in the way of enlightening our churches on the duty of laboring and praying for the conversion of Romanists, and on the best way of causing the Truth to reach them. A vast amount of prejudice as well as ignorance, needs to be removed, and must be, before our American Protestants will begin to take hold of this immense work in earnest. A great array of facts and arguments must be employed to put to flight this profound ignorance and this almost invincible prejudice. But the work can be done, and with God's blessing, will be done. Indeed there has been a very sensible progress made during the last few years; enough to satisfy us that great results are to be expected in this direction from wisely-appointed and persevering effort.

5. Relations of the Society to other Organizations, and to the Churches.

On this point the Committee desire to be fully understood. The position which this Society, composed of persons belonging to nearly all the Evangelical churches or denominations, is, that of a helper to all. There is a work which the Committee believe that it can, with the blessing of the Most High, prosecute with advantage. And yet they have no desire to see its interests advanced at the expense of other Societies and Boards which are laboring in the same field. They will rejoice sincerely in their success. This joy no man shall take from them. There is enough for all to do. The aim of this Society is not to build up a Sect or Denomination, but to enlarge the great domain of Evangelical Religion. It seeks to promote the increase of all the Evangelical churches in our land, and not the advancement of any one

exclusively. And while the Committee must desire to see the Society prosper and do a great work, they stand ready to say "God-speed" to all who promote this great work through other organizations. They have, however, one favor to ask,—it is that, if any persons should, at any time, have any fault to find with our measures, or with the men whom we employ, they would do us the kindness to inform us of it, and not resort to measures which may give occasion to the enemies of the Truth, both human and infernal, to rejoice over our differences. We ask this in the name of our common Master. If any think that they are CHRIST'S, and love His cause, and are striving to promote it, let them remember that we profess to be and to do the same. We may make mistakes—we doubtless shall make mistakes—but we will correct them when convinced of them. We mean to do that which is right and for the best, as far as we can ascertain it. We wish our brethren of other Societies to do us the justice to believe that such is our desire and intention, and to strive with us to "study those things which make for peace," and whereby we may aid, and not hinder each other in the good work in which we are engaged. We think this request is reasonable as well as Christian.

6. Operations of the Society during the last Year.

The American and Foreign Christian Union assumed the work and responsibilities of the three Societies out of which it was formed. That work the Committee have endeavored to prosecute with all the energy which the means at their disposal could impart. As it relates to the work in the Home Field, the Committee have to report that it has been carried considerably beyond any point which the operations of the American Protestant Society had reached—and of which the details will be found in another place. But as to the Foreign Field, the work of the Society has fallen short of what the Committee had expected to do. There remains an appropriation of $2,500 to our Committee at Geneva, to be met at as early a day as possible, and one thousand to the French-Canadian Missionary Society. It is due to the Committee to state that they were compelled to defer the meeting of these appropriations to a late period in the year by the extraordinary pressure upon the Treasury from other quarters, in the hope, however, that the receipts from certain sources, which were expected with confidence, would be quite sufficient to cover them. But owing to unforeseen causes this did not prove to be the case. They have no doubt that the appropriations in question will be met in a very short time, and they trust that no serious embarrassment will arise from the delay. It has been owing to peculiar circumstances, and such as the Committee deem to be wholly temporary, that they have not been able to do as much for the Foreign Field as they had expected.

This statement is due to the public, and especially to the patrons and friends of the late Foreign Evangelical Society, who expect, and justly, that the great interests which that Society was successfully prosecuting, and

more and more so every year, shall not be neglected by *The American and Foreign Christian Union*. Most certainly the present state of the Papal world should effectually teach this Society that this is not the time for the relaxation of effort in that direction, but for a vast augmentation rather.

7. Difficulties which the Society has had to encounter.

The above statement may be appropriately followed by a frank exposition of the difficulties which the Committee have found to lie in their pathway.

In the first place, the organization of the Society, and the arrangement of its plans and operations, and the bringing of the various parts of its system into action, required some time. The first year of such a Society must always be more perplexing than the succeeding ones. It requires time and care to lay the foundations rightly. In this there has been, however, no unusual or extraordinary trial.

In the second place, the prevalence of the cholera interfered materially with the financial interests of the Society in certain localities.

In the third place, the care of the Exiles from Madeira, although it was a work which the Society most cheerfully endeavored to perform, as it was bound to do, inasmuch as it assumed the engagements and responsibilities of the American Protestant Society, as well as those of the Foreign Evangelical Society and Christian Alliance, not only gave the Committee great anxiety and labor, but interfered greatly with the financial interests of the Society. It employed the time and exertions of one of the chief agents almost the whole year, and a considerable portion of the time of one of the Corresponding Secretaries, and of one or two other agents. This was a serious hindrance to the operations of the Society. And in addition to all, and more than all, it diverted no inconsiderable sums of money from the ordinary work of the Society to this extraordinary effort.

And, lastly. The position in which the Protestant Society was at the time of the union has been a source of considerable embarrassment. That Society had extended its operations quite widely, both in its missionary and its publishing departments, during the last few years of its existence, counting, perhaps too confidently, on certain means which were in prospect for meeting its engagements and liabilities. These engagements and liabilities the American and Foreign Christian Union, of course, assumed. All the engagements in the missionary work have been fully met, and the liabilities incurred in the publishing department (and which were never equal to the value of the stock on hand, stereotype-plates, and debts due to the Society) have been so far reduced that their management will hereafter be comparatively easy. It is extremely desirable, however, that they should be cancelled as speedily as possible; and this would be quite practicable if the friends of the Society would but put the Committee in possession of a few thousand dollars as a capital for the publication of books and tracts adapted to promote the objects for

which the Society was formed. Such publications, not only in English, but also in German, French, Italian, Spanish, and Portuguese, are greatly needed at this moment, and will be far more needed in time to come. Standard works of a popular nature are needed; some of them adapted to enlighten Romanists in regard to the errors of their Church, and the nature and terms of salvation according to the Scriptures; and others to enlighten Protestants respecting the errors of Romanists, the proper arguments with which to combat those errors, and the true modes of treating those who hold them.

8. Encouragements.

The Committee have spoken of the difficulties which the Society has had to encounter. But shall they say nothing of the encouragements which it has received, of the propitious omens which have cheered them amid those difficulties? Not to do so would be to be guilty of great ingratitude towards that gracious and glorious Being whom we profess to serve, and whose kingdom we are seeking to promote.

It has certainly been a great encouragement that, so far as the Committee know, their course of proceeding, whether in relation to the ordinary operations of the Society, or the extraordinary work which they have been called to do, (as in the case of the Portuguese Exiles,) has been very generally approved by the friends and supporters of the Society. This has been a great consolation to the Committee, amid the anxieties and perplexities which they have had to meet. And as to effective support, the Committee think that they have great reason to be thankful that it has been so liberal, when the circumstances of an unfavorable nature, of which they have already spoken, are taken into consideration. The receipts of the Treasury have been more than $45,000, exclusive of the Portuguese fund, and with it, more than $52,000. Surely, in view of this fact, taken in connection with so many other indications of the favor and goodness of our Heavenly Father, the Committee, the Board, and the Society entire, may well exclaim, in the language of the prophet of Israel already quoted, "*Hitherto hath the Lord helped us.*"

Having disposed of these subjects of a general and preliminary nature, the Committee proceed to give those details respecting the operations of the Society, at home and abroad, which the occasion requires.

Home Department.

The work in our Home Department, we are happy to state, possesses a growing interest in the minds of our countrymen. The great and rapid increase of our foreign population has arrested the attention of all classes of our citizens. The inquiry: What shall be done? comes forth not only from the

Christian prompted by compassion in view of their dark spiritual state, and fired with zeal to put the Word of God into their hands, but the same inquiry is made by men of wealth, whose taxes increase as this population multiplies; and also by patriots, by lovers of civil and religious liberty, who are fearful of the presence of millions who have been trained under that system which has so long and so securely sustained the despotic empires and kingdoms of the Old World.

We will now briefly survey the various points in this field where we have missionaries and colporteurs among the French, German, Spanish, Irish, Italian, Portuguese, and English. In this Report we shall omit many facts and incidents that we shall publish from time to time in our Monthly Magazine and Missionary Intelligencer.

Spanish Mission in Texas.

During the past year Mr. Montsalvagé has been our Missionary in San Antonio, where he has been stationed since August, 1848. Mr. M. is favorably known to the churches as a converted monk from Spain. He is a man of ardent piety and self-denying labor for the spiritual welfare of his Spanish brethren. At San Antonio he has been deeply afflicted by the death of his wife and child by the cholera, which was so destructive in that city.

In his work there, he has met those obstacles which the natural heart in connection with Popery will always present. Yet he has not labored in vain. By patience, and kindness, and prayer, he secured the regular attendance upon his meetings of eleven Spanish families, who have heard him explain the great plan of salvation as revealed in the Gospel. Besides this, he has made excursions into the country, where he has preached the Gospel as he had opportunity. He also established a day-school, in which he instructed forty scholars. This was a promising field of usefulness. May we not hope that the seed sown in this school will take root, and yield a harvest at a future day.

While our missionary has been toiling in this field, he has been cheered with the joyful intelligence of the conversion of his father in Spain. This had been the burden of his prayer from the day he first tasted the preciousness of salvation, through faith in Christ. The prayers of the son seem to be answered in the deliverance of the father from that profound Papal darkness in which he had always lived.

Mission among the French at New-Orleans.

This is a field of no ordinary importance. Of the 120,000 inhabitants of that city, 60 or 70,000 are nominally French Romanists. It was originally a Roman Catholic city. When under the French government, Protestants were

not permitted to reside there; but the times have changed. Protestants not only live there, but their churches are exerting a great and salutary influence over the morals of the population who embrace the Papal, the Jewish, and the Protestant religion. We have now two missionaries in that city,—Rev. Philip Wolff, and Rev. J. B. L'Hote.

Rev. Mr. Wolff first visited New Orleans under the direction of the Foreign Evangelical Society, in the spring of 1848. The object of this visit was to survey the field and ascertain whether it would be best to establish a missionary there. The report was in favor of such a course.

In the winter of 1849 Mr. Wolff again visited New-Orleans, but the cholera soon made its appearance and very little could be done. He has been there again this last winter, and has a congregation whose average attendance is from fifty to sixty, and occasionally one hundred persons. Some of these French were born Protestants, but the majority are French Romanists.

A society has been organized among the French, called the French Protestant Society. The object of this is to collect funds to aid in extending Protestant influence in New Orleans. Over one hundred dollars were raised by it last year, and credited to the Foreign Evangelical Society. We have no report of the amount collected the present year. A religious circulating library has been collected by the French Protestant Society, of nearly one hundred volumes. The Society of Toulouse has voted them a collection of their books and tracts.

A Sabbath School was established last March. On the first Sabbath there were seven children, and on the second, thirteen. We have no later intelligence.

This congregation, although small at present, may, with proper effort, be much increased. A self-denying and energetic missionary will not only find enough to do among such a population, but he may expect the blessing of God upon his humble efforts. This congregation may yet become one that will exert a great influence over the French in that city.

Most of the past year Mr. L'Hote labored among the French at Baton Rouge. After this place became the seat of government for the State it was impossible to find a place for public worship. The field there was unpromising and hard to cultivate, yet there has been some fruit. Among the hopeful converts is a planter who was educated in the Roman Catholic church, and became an infidel. He sought an interview with the missionary, to inquire after some explanation of passages in books he had read. He was directed to the Word of God, became interested, and finally embraced the truth.

There was also a very interesting conversion of a Roman Catholic lady, who has since died in the peaceful triumph of a Christian. The Romanists reported, as usual in such cases, that she died in great distress of mind—that she cried out so as to be heard in the street. But while such reports went

abroad, she rejoiced in the LORD JESUS as her only SAVIOUR. For two days her friends stood around her bed, daily expecting her death. When the Word of GOD was read, her countenance would brighten, and all were amazed at the effect produced, both upon her mind and body, by the simple reading of the Word of GOD. In this delightful frame of mind, trusting in Jesus as her only hope, she died in the full assurance of salvation.

Deep regret was expressed by several families when Mr. L'Hote left Baton Rouge. Some said, with tears, at his last visit, "read us a chapter, for we shall henceforth have no body to read us the Bible."

When he left Baton Rouge he was directed to spend a few weeks at Mobile. Here he found about three hundred Frenchmen. They were ready to hear him converse on religious subjects. Many of them received Tracts and Bibles with much apparent interest. One Frenchman who had been in the United States thirty-five years, who never had a Bible in his house, requested Mr. L'Hote to let him have one. He received it with gratitude, and made it his daily study. Other interesting incidents occurred that we cannot now mention.

It was not deemed expedient to continue Mr. L. in this field while a much larger one was unoccupied. Accordingly he was instructed to labor in the Third Municipality of New Orleans.

It was only in March last that he entered upon this new field. Yet he has been encouraged already in his efforts. He says, "I am not without hope that a great work can be done in this city. I have met already with more than twelve families who have invited me to visit them as often as I can do it. The missionary life is, by turns, one of discouragement, of joy and hope. We should not look at all the work at once, but we must begin by little and little, and we shall certainly succeed." Twice in the week he has prayer-meetings, where he makes special efforts to explain the Bible.

French Missions at the North.—West Enosburg.

This mission has been very prosperous the past year. Our missionary, Rev. J. Moraine, has had delightful evidence of the presence of the Holy Spirit. Twenty-four converted Romanists have been added to his Church since our last report. Besides these, there are six recent conversions, all of them heads of families. Among the converts is one who, for a number of years, was a priest in the Church of Rome.

Another important convert who has united with this Church during the year, was for many years the leader of the music in the Roman Catholic Church. He has given a very interesting statement of his conversion and persecutions, which we cannot publish here.

Two Colporteurs have been associated with Mr. Moraine on this field during the year. They have labored in several towns on the borders of Canada, where there is a large French population. Their entire time has been

devoted to visiting from house to house, reading the Bible and praying in the families—teaching and holding meetings.

We regret to learn that one of our excellent Colporteurs, Mr. Jude Chabot, will be obliged to resign his appointment on account of ill health. In reference to his resignation, he says: "I do not mean by this that I shall retire from the work of this field. No, not by any means; for I calculate to do all in my power for the prosperity of this field, so gloriously owned and blessed of God."

The meetings held by these brethren have been truly seasons of refreshing from the presence of the Lord.

During the year we have aided them in the erection of a house for public worship. This was much needed, as there was no place large enough to hold the people who came to hear the Gospel. A house is now in process of building in East Berkshire, which is to be finished in October. This will be the centre for hearers, who will come eight miles to church from two different directions. We must depend upon the voluntary offerings of friends to this cause to pay for this house of worship, which is built for the use of converted Romanists.

French Mission in the Northern part of the State of New-York.

For several years Rev. H. Morell has occupied this field. He has met with more decided opposition from the Romish priesthood than some other missionaries. This has been a severe test of his faith while expending his time and strength in labors of love, to enlighten and save those who were the dupes of the priests. But the dark clouds that gathered over his field, threatening vengeance and desolation, have mostly passed away, and the light of divine truth has shone upon many benighted minds. At one of his stations, about fifty, who had been trained in the superstitions of Rome, have renounced the Papal doctrines and embraced the truth. From this station he has recently extended his visits fifty miles in one direction, and held meetings in many places. His visits have generally been well received by the people. At one place five persons came out and declared themselves on the side of the truth.

French Mission in New-York City.

Rev. Mr. Astié, from France, has preached to the French in this city during the past year. The congregation hold their meetings in the Brick Church Chapel. The number of those who become constant hearers increases, and their prospects are fair for a permanent congregation. They have contributed for the support of the Gospel, and thus aided the Society. There ought to be, and we trust there will be, a large congregation gathered from the French in this city. This is a highly important station, as the French in larger numbers are making this the place of their residence.

We have also a Colporteur among the French at Burlington, on Lake Champlain, and at Ogdensburgh and vicinity, whose labors have resulted in the hopeful conversion of a number of the French. These brethren, who have encountered serious obstacles, and, at times, much opposition to the truth, have yet seen their patient efforts crowned with much success.

The French are becoming every year more accessible to the influence of the Gospel. Their creed is generally more sceptical than Papal, and they are more thoroughly intrenched in infidelity than in the system of Popery.

German Missions.

Our missionary work among the Germans has been on the advance during the year. The Germans constitute a very large proportion of our foreign population, and may, therefore, claim much of our attention. They are destined to become a very influential and respectable class of citizens. As they are more generally educated than other Papal nations, we have much of encouragement and of hope in the efforts we put forth for their spiritual welfare.

German Mission in New-York.

The Free German Catholic congregation in this city that had seceded from the Roman Catholic Church, has been very much reduced and scattered for the want of a missionary, and by adverse influences that have been brought to bear against it.

But they are now supplied with a missionary. Rev. Dr. Freygang, who was for many years a priest of the Church of Rome, has preached to them the past year. Since he commenced his labors, a new interest has been awakened. There has been a steady increase in the number of hearers until the present time.

There are now upwards of twenty families who attend his preaching. All of these, except a single person, were formerly Roman Catholics. Seven or eight of them have recently expressed the hope of having passed from death unto life. A Sabbath School both in German and in English, and also a promising Bible-class,areconnected with the congregation in Allen-street.

Several months since, Dr. Freygang began to preach also in Greenwich-street, in the lower part of the city, where there is a large German population. At this station there are now fifteen families who are his constant hearers. These were all Roman Catholics. A Sabbath School has been organized which now consists of sixty-two children—German and Irish Catholics. We are in great want of teachers for this school. With faithful teachers the number of scholars might be greatly increased.

Free German Catholic.

This semi-monthly paper, issued by the Society, is edited by Dr. Freygang. The number of subscribers is constantly increasing, and it is very

extensively read by Catholics. We regard this as a very important medium of intercourse with the German mind, and most earnestly request all the friends of the Society to aid in its circulation. Thousands of subscribers might be obtained by a little effort. It is one dollar a year.

German Mission in the Upper Part of the City.

This is a new station, and promises to be a useful and important one.

German Congregation in Rochester, New-York.

This congregation seceded, about two years since, from the Roman Catholic Church, under the labors of Dr. Giustiniani. It has suffered much at times for the want of a permanent missionary. Dr. G. was directed to preach to the Germans at Buffalo, and the Rev. Mr. Bogen, his successor, soon left and entered the German Reformed Church at Boston. For some months after this they had no one to preach the Gospel to them. Yet they did not on that account abandon public worship and disband their Sabbath School. They assembled on the Sabbath, and read the Word of GOD, and sung his praise and prayed. The Sabbath School under the efficient supervision of Mr. Parker, and an excellent selection of teachers from various churches, has been continued with increasing interest. There are now about one hundred persons in this school. Parents and children, husbands and wives, are most attentive scholars, earnestly studying the Word of GOD together on every Sabbath day. This is a very interesting feature in this work among the Germans at Rochester. It is one of the strongest pledges of the permanency of this congregation.

Rev. Mr. Wier has now the pastoral care of this interesting flock. Efforts are now making to purchase a house of worship for them, which we trust will be successful. Forty members have been added to the church during the past year.

German Mission in Buffalo, New-York.

It is only a year last March, since Dr. Giustiniani began his labor in Buffalo as our Missionary. The progress of the work among the Germans has been rapid and great. The first place of preaching was in Concert Hall, which is said to hold about six hundred persons. Within the brief period of four weeks this hall became so crowded with Germans that it was indispensable to secure a larger place. The house formerly occupied by Dr. Lord's congregation was rented, and is now used by this German congregation, who have seceded from the Church of Rome.

Since the Vicar-General of Buffalo declared to the St. Louis German Congregation that he would withdraw the officiating priests if they would not give the deed of the property to the bishop, this church has been crowded to hear our missionary. Dr. G. in his report says, "I can assure the Com-

mittee if we could only obtain the means of building two churches, we should soon have two Free German Catholic congregations, and two missionaries would find enough to do. We ought not to lose this opportunity."

On Easter-day twenty-two more Germans seceded from the Roman Catholic Church in Buffalo, and united with the Free German Catholics. Thus the work advances. The Spirit of GOD, we humbly trust, is moving the minds of this people.

There is a weekly prayer-meeting attended by about two hundred persons. There are two hundred and fifty scholars in the Sabbath School. There is a daily parochial school of over one hundred scholars; most of them children of Roman Catholic parents.

German Mission in Wisconsin.

Rev. Mr. Zipp has been prosecuting his missionary work amongst the Germans with much success during the past year. Racine has been his principal station; but he has six different places where he preaches to the Germans. He travels 30 miles in one direction, 50 miles in another, and 65 miles in a third direction, to reach these congregations. The Spirit of GOD has manifestly attended the preaching of the truth, and souls in each of these places have rejoiced in JESUS CHRIST and renounced the delusive hopes of Satan and of the Man of Sin. The work is of the most cheering and hopeful kind.

There is a very large German population in Wisconsin, and in some parts of Illinois. Our missionary is not able to supply the demand for labor among the Germans. We ought to have more missionaries and colporteurs among them in various parts of the West and South-west.

Germans in Newark, New-Jersey.

Recently there has been more than usual interest among the Germans in Newark.

A new impulse seems to be given to the work, which we trust may be of the Spirit of GOD, and abiding in its influence upon the Germans who abound in that city. The obstacles in the way of a more desirable place of worship have been removed. Trusting in GOD, who only can save the souls of men, we look for greater prosperity.

Movements among the Germans in Philadelphia.

The Germans in Philadelphia, as well as in other parts of the United States, have had some difficulty with their bishop and priests, on the subject of church property. They are not willing that the deed of such property shall be exclusively held by the bishop or the priests. A portion of the old German Catholic congregation in Spruce-street rebelled against the bishop,

and seceded from the Church of Rome. They organised themselves into a congregation, and resolved to have the Gospel preached to them.

They wrote to us, requesting that Rev. Mr. Serenbetz, formerly a Roman Catholic priest—now in the service of our Society—might come and preach to them. The committee accordingly directed Mr. Serenbetz to commence his labors among them. He has been there for several weeks, and preaches to a congregation of about 200 Germans.

This is a very interesting movement. Should it be permanent, as it promises to be, it will exert a great influence over the Germans in this country. It is the more important, as it originated among themselves. It is the voluntary effort of an oppressed people to burst those iron chains which Rome throws around free people, even in this free country. And we hope it will teach the Papists of all nations in this land that the system of tyranny under which they live is opposed to the laws of our country, as well as to the laws of GOD. Should they declare for the liberty of conscience and of worship that other classes enjoy, they will most certainly obtain it.

Irish Mission in New-York.

The work among the Irish has assumed an interest that will be almost, if not quite, incredible to Protestants. The profound ignorance of the Irish, their inveterate prejudice against Protestants, and their unreserved submission to the Roman hierarchy, have presented barriers that the Christian world for centuries have regarded as impassable. But, blessed be GOD! this belief, or rather unbelief, of the Christian Church is beginning to yield, and in the accumulation of facts and results of Christian effort, must soon pass away. The poor Irish, engulfed in superstition, under the terror of priestly power, are yet accessible to kindly Christian influence.

We have among the Irish in this city missionaries and colporteurs, converted Roman Catholics, who speak and read the Irish language. Sympathizing deeply with their brethren who are in the same state in which the grace of GOD found them, and knowing experimentally all their fears, and prejudices, and delusions, they have ready access to them. The journal of their labors is one of no ordinary interest.

Many things of deep interest are occurring among the Irish in this city. We most earnestly solicit the prayers of the people of GOD in behalf of this oppressed people. We call upon all the heads of families to aid in this work, by exerting a kindly Christian influence over those who are in their employ.

Colporteur among the Irish at Albany.

Mr. J. Eaddie, who has been our faithful colporteur for several years in various parts of the country, is prosecuting his labors of love at Albany. He was sent there by the American Protestant Society, two or three years since,

to labor for three months. When his time had expired the good people of Albany were not willing that he should leave that field. In accordance with their desire he has been continued there. With gratitude to the great Head of the Church, we are able to say that he has not labored without fruit.

There is a circle of Christian ladies in Albany who have their meetings to pray especially for the conversion of Romanists. By their prayers our colporteur is animated in his work. What would be the influence of such praying circles all over our country? Ought they not to be formed?

Mission among the Irish in Western New-York.

One of our missionaries among the Irish in Western New-York reports a very favorable account of the results of his labors. The Irish come to hear him preach, and even thank GOD that he sent them an Irish minister. For this grace the thanksgivings of many will yet be given to GOD.

Mission among the Italians in the City of New-York.

We have in this city upwards of one thousand Italians who have been neglected by the Christian Church. Either for the want of interest in their spiritual welfare, or for the want of suitable men to labor among them, little or nothing has ever been done to enlighten them, or to introduce the Bible among them. Yet they are a class of men who have no very strong prejudices against Protestants. In the use of proper means we think it will be seen that they are very accessible.

Within a few months we have had a converted Romanist laboring among them as a colporteur. He is from Italy. In his own city he received a copy of the Bible and read it, and was converted. For his temerity in having in his possession and reading the Word of GOD, he was committed to prison. He was the only Protestant in his city. After his escape from prison he fled to Geneva, and then to London. Finally he came to the United States. Mr. Robillo was a student at the time he received the Bible.

His whole heart seems to be devoted to the salvation of his countrymen. He is very active, has ready access to them, and is much encouraged in his efforts. He is prepared to commence a school for the Italian children. The parents are anxious for it, and he is now waiting for some elementary Italian books; these cannot be obtained here; we have written to London for some, but have not as yet received a supply.

Mr. Robillo has distributed a number of Bibles and Testaments among the Italians, who are now reading them. This work, we trust, will be more and more interesting, as the refugees from Italy are continually increasing among us. We may believe that an influence will yet go forth from Italians who have been enlightened or converted in this country, that will essentially aid in bringing down the strong pillars of the Papacy in the Papal States.

There are some interesting movements among Italian papal priests, and others now in this city. One who was formerly a monk, has commenced the study of Christian Theology, (as he now rejects that which is Papal,) that he may be prepared to be useful to his countrymen.

Portuguese Exiles from Madeira.

A year since, there were about seventy of these under the care of the American Protestant Society. Arrangements had then been made by which it was believed a home was secured in Illinois for six hundred of these suffering people. That arrangement has since failed; not by any fault of the Society, but by causes beyond our control. The number of these Exiles increased during the past year, until we had almost five hundred upon our hands at once. During the prevalence of cholera in this city we furnished these with daily bread. The liberal response of the community to our appeal for them, supplied them with clothing, and put into our hands the means of defraying the expense of more than four hundred to the West, who will be able to live without much expense to the Society. On account of sickness and other causes, about fifty were detained in New-York, many of whom have been dependent on the Society up to the present time.

Arrival of our Portuguese Missionary from Scotland.

Mr. E. J. De Mattos was one of the converts at Madeira, who in the time of the persecution went to Scotland. There he has since pursued his studies with reference to the ministry. By the request of the Society and the desire of the Portuguese, he has been ordained by the Free Church of Scotland as pastor of the Exiles in this country. By ill health he has been detained some months from this field of labor. He came by the way of Madeira and Trinidad. He saw the little flock that still remain in Madeira, holding secretly their meetings for prayer. He saw also the four hundred and fifty Exiles now in Trinidad His visits were very precious and refreshing to the souls of these persecuted disciples. Since the Exiles came to the United States from Trinidad, others have come there from the neighboring islands, and greatly increased their number. We are happy to say that their situation at present in Trinidad is more comfortable than it has heretofore been.

Rev. Mr. Mattos will very soon proceed to Illinois, where he will be the missionary of the Society, and have the pastoral charge of the Portuguese. He will come to them, we trust, in the "fullness of the blessing of the Gospel of CHRIST." Long may that colony of Exiles flourish under the reign of the SON of righteousness. Long may their Godly influence be felt in this land, both upon the Protestant and the Papal Church.

The Portuguese Mission in New-England is continued. Rev. Mr. Gonsalves has been absent from that field most of the year, but we have had a Col-

porteur, a converted Portuguese, laboring among this interesting class of men during the year.

Spanish Mission in New-York.

In this city we have a colporteur—a gentleman from Spain, and a converted Roman Catholic. He was at one time entrusted with some important offices in the Roman Catholic Church in Spain, and on one of the Spanish islands. About two years since he became convinced that he was a lost sinner, while in this city. Here he was led by the grace of GOD to trust in JESUS CHRIST as his only hope of salvation. For the last eighteen months he has been laboring for the salvation of the Spanish in this city. The influence will not be limited to this city, but it will extend to Spain, to the Spanish Islands, and South America.

In closing this brief view of our Home Department, the Committee believe that they have abundant cause of gratitude to GOD for the progress of the work in this field during the past year. For all that has been done in the conversion of souls, let the glory and the success be ascribed to HIM who only can save, while we feel ourselves to be powerless without His aid.

The present number, and prospective increase of the Papal population in our country; the influence they may exert upon its political destiny; their unreserved obedience to a hierarchy who rarely take the oath of allegiance to our government; the influence of Papal schools in some parts of the Union upon Protestant youth of both sexes; the reaction of our efforts here for their enlightenment, upon the Papal population of Europe; the vast responsibility of our present position; *these, with other considerations,* impress the minds of the Committee with a deep conviction of the necessity and importance of more vigorous efforts for the cultivation of this field.

Foreign Field.

We begin our survey of the Foreign Field—with its 240,000,000 of souls, including the Greek as well as Papal Church—by calling the attention of the Society to the portion of it which is nearest to us.

Canada.

The Committee are happy to report that the work of GOD steadily advances among the French Roman Catholic population of Canada. The Baptist Mission, at Grande Ligne and its vicinity, is in a prosperous state, they have reason to believe; and so are the missions of the French Canadian Missionary Society. The Seminary which that Society has established at *Pointe aux Trembles*, ten miles below Montreal, promises to be a great blessing to the youth who attend it. More than forty young men and boys, almost all children of French Canadians, who were, or are still, members of the Roman Catholic Church, are students in that excellent institution. There are more than twenty young women from the same population who are pupils in a

female seminary in the same place, and under the care and control of the same Society. GOD has blessed these schools with the influences of His Spirit, and a goodly number of the youth of both sexes give evidence of having become savingly acquainted with the Gospel. Several of the young men, some of whom are well advanced in their general studies, desire to serve CHRIST as school-teachers, evangelists, or ministers.

The Committee regret that they have not been able to appropriate more than $1000 to the aid of the French Canadian Missionary Society, which they hope soon to have it in their power to remit.

Haiti.

Shortly after the formation of the Society, the Committee received the painful intelligence of the death of the Rev. Mr. Cushman, the excellent missionary whom the Foreign Evangelical Society had stationed in St. Marks, in the Island of Haiti, and where he was just beginning to be useful. Shortly afterwards, Mrs. Cushman returned to her friends in this country—desirous, however, to go again to that field of labor, if it should please God to open the way for it.

As soon as they could do so, the Committee sent Mr. Neil and his wife to recommence the mission. They arrived in December, and although Mr. N. had suffered considerably from a severe illness, yet the prospect of his usefulness was quite encouraging, at the date of the last letters received from him. Knowing perfectly the French language, as he does, and well acquainted with the errors of Romanism, (which he had long held,) he has some important advantnges for the prosecution of his work in that island, which is so wonderfully open—at least the western or French end of it—to the Gospel.

It would really seem to be the imperative duty of the American Churches to prosecute, with vigor, the diffusion of a pure Christianity in that Island, which has never enjoyed that greatest of blessings, and which it not only needs, but is, in an important sense, prepared to receive.

Mr. Niel speaks in the highest terms of the readiness with which the Government, general and local, accorded to him all the protection which he needed.

South America.—Chili.

The operations of the Society in this field, during the last six months, have been suspended, on account of the absence of our missionary, the Rev. Mr. Trumbull, who is in this country. This gentleman will probably set out on his return to Valparaiso in July. While his reports indicate an overwhelming need of exertion to supply existing destitutions, they also contain decided encouragement.

The Government of Chili have acted with liberality and courtesy. They have conceded to foreigners entire liberty to worship GOD. Mr. T. has been treated by the people with respect, hospitality, and attentive kindness. A number of persons already perceive the advantages of religious liberty, and avow their desire for it. The Press also has spoken in favor of a change in the existing laws to that effect;—the four Daily Journals have all urged that needed reform, without which there can be no thorough liberty of any kind.

The Government of Chili is more stable and more inclined to seek for progress *than any other of* all the Spanish American States. It is steadily, because prudently,

advancing. That will probably be the door through which Freedom of Conscience will enter South America—at least the Western States of it.

At present preaching in Spanish is not permitted; but the Scriptures, Books and Tracts—the printed Gospel—can be circulated. A most wise movement would be the establishment of a good Academy for the instruction of boys and young men in the English language. The desire to acquire it is increasing; and such an institution would confer great benefits, if under judicious Christian guidance. Our missionary conducted a monthly paper, in English, for three years; this will be resumed on his return; it has already served, and will serve again, as an admirable means for pleading in behalf of Religious Liberty, inasmuch as its articles on that subject have been treated with eminent respect by the journals of the country, and sometimes been translated, so as to come directly under the eye of the native population.

In all Spanish America there are not far from twenty millions of people. Of these, at the least calculation, seven-eighths cannot read. They are accustomed to but little preaching, and in many places none at all. The Mass is not said in the vernacular tongue. The ignorance of the priests is proverbial; while their celibacy gives rise to open and notorious immorality. The Bible is a book by many entirely unheard of. The people "perish for lack of vision."

The Chapel, under the pastoral care of our missionary, has a congregation averaging from sixty to a hundred persons, composed of foreign residents and seamen; and the church of CHRIST organized in it numbers about twenty members. These are from various lands and from various branches of the Christian family; but laying aside these minor differences, they are united with each other by the bond which connects them with their common Head. It is very desirable that other chaplains be placed at other ports in Chili—in two at least, Talcahuano and Coquimbo. At each of these places reside from one hundred to a hundred and fifty foreigners, who are from the United States, England, Scotland and Wales,—of whom it may be said, *no man careth for their souls!* A chaplain stationed at each of these places might do much also for the introduction of the printed Gospel, as well by schools as by conversation, for the benefit of the native population, whilst laboring to benefit the foreigners who reside there.

There are many other points in South America—such as Callao, Panama, Caracas, Bagota, Bahia, Rio Janeiro, and Monte Video—where missionaries from this country ought to be stationed. The Committee hope to commence a mission at one of these points next Autumn, when Mr. Fletcher shall have finished his studies in the Theological Seminary in Geneva, in Switzerland.

The American-Swiss Committee, at Geneva, recommend, in the strongest terms, a Spanish colporteur who has long labored to great acceptance in France, in the distribution of the Bible and religious tracts. It is probable that the Committee may see their way clear in the course of the coming year to cause this laborer to proceed from France to some part of South America.

EUROPE.

We now turn our attention to the Old World, which in its agitations and upheavings gives painful evidence both of the want and the need of the Gospel of CHRIST.

Sweden.

The Committee have continued the small grant of $150 to the excellent Rosenius, who labors so usefully as a city missionary at Stockholm, and who exerts so wide spread and happy an influence throughout the kingdom by the monthly publication—*The Pietist*—of which he is editor.

In relation to the state of religion in that distant country, where formality has taken the place of an evangelical piety to so extensive and deplorable a degree, it is the testimony of Mr. R., and of other good men, that a work of grace, manifested in the return of a sounder faith and a more spiritual life to the churches, is going forward in many places in that kingdom, the most important of the Scandinavian countries.

Russia.

Letters have been received from the little band of zealous and active Christian friends at St. Petersburg, acknowledging the grant of $500, which reached them last summer, and which we trust will be as effectual in giving an impulse to the wide distribution of the Word of GOD and of religious tracts, as did the donation of a similar sum the preceding year. The Empire of Russia, in which there are nearly *eight millions* of Roman Catholics, (in the Western part of it, including Poland,) *forty-six millions* of members of the Greek Church, equally destitute of the knowledge of a pure Christianity, together with several hundred thousand Armenians, presents, at this moment, one of the greatest fields in the world for doing good by means of the Press. The Government offers no serious opposition to the publication and circulation of religious tracts and of the Sacred Scriptures, however this work may be regarded by the Greek and Roman hierarchies in that vast country. We are persuaded that the friends of the true Gospel in Protestant countries have not begun to appreciate, as they should, the importance of improving well the opportunities which now serve for promotion of the Kingdom of GOD in Russia—an empire spreading over more than half of Europe, almost a third part of Asia, and extending even into the North-western portion of our own hemisphere. A pure Christianity pervading Russia, would make its influence soon felt in Persia, in Tartary, and within the walls of China. Perhaps it is the purpose of the SAVIOUR that His Gospel shall reach those countries from that Empire, as well as from Western Europe and America. If so, how great a work of Reformation must be done in it before such results can be witnessed! And what an object is set before us, to enlist our prayers and our active and efficient agency, in order that a great and good work—so important, so desirable—may be accomplished in those long-benighted parts of the world! There is abundant evidence that the Truth is gradually gaining ground in many parts of Russia, through the diffusion of the Scriptures and of religious tracts.

Ireland.

The Committee have begun to do something in Ireland. The sum of $1,500 has been remitted to the American and Irish Committee, which has been organized at Dublin upon the plan of our American and Swiss Committee at Geneva. This has been brought about by the exertions of the Rev. Alexander King, whose visit to this country is so affectionately remembered by many among us. This Committee is

l of a number of excellent men in the Irish metropolis, of different evangeli-
minations, and has entered with vigor upon its work. By the employment
teurs and evangelists, as well as by means of the Press, it has begun to ope-
at interesting but unhappy island. The Committee would most cheerfully
ıted a far larger amount of aid to the work in that country, if it had been in
'er. But they have made a beginning, and hope in succeeding years to do
hings.

he testimony of all, we believe, that Ireland was never so well prepared as
he reception of the Truth. The recent prevalence of famine during several
or is yet wholly gone—in conjunction with other causes, whilst it has very
diminished the population, has had a tendency to make the people more ac-

The power of the Roman priesthood, it is believed, has decidedly de-
ımong the masses within the last few years. An efficient and excellent pub-
ıl system, supported by the Government, is beginning to make its influence
. the laboring classes, so long subjected to the double curse of ignorance
tcraft.

ıan can doubt that our best interests, as a nation, are greatly involved in the
, moral, and intellectual condition of Ireland. No one will deny, that, in
ın to its population, it exerts a far greater influence upon us, by a vast emi-
f its people to our shores, than any other Papal country. Our aid may well
ded to that country; and from no quarter would such aid be better received
ish Romanists. We sent them, a few years ago, in large measures, "the
ıich perisheth;" who shall forbid us to send them the "Bread of Life," which
h needed?

Belgium.

Committee were compelled to turn a deaf ear to the earnest appeals which
e received from the friends in Belgium, where so wide a door is set be-
ıe who love the Gospel and seek its promotion. They could not respond
r to those appeals, for want of ability. No part of the Papal world is more
e to the Truth than Belgium: a country that was once steeped in the blood
tants.

France.

art of the Papal world has attracted more of the attention of our American
, or enlisted in a greater degree their sympathies, than France, with her
millions of inhabitants. And deservedly; for no other part of the Papal
n compare with France, in regard to the influence which she has exerted to
he Papacy, and continues to exert still. No other Papal nation has exerted
nfluence which France has done upon the destinies of the Continent, and of
entire, and is likely to continue to exert for a long time to come. If Ger-
s the great battle-field of the Reformation for the Continent and the world,
as if France is to be the field where the great experiment of democracy is
orked out. And whatever may have taken place in France the last sixty
can hardly be doubted that quite as great, and even greater changes, differ-
rm rather than in nature, are to be expected. The three great Revolutions
which that country has passed, have done much to break down the barriers
rmerly and for ages prevented there the spread of the doctrines of the
tion.

This Society has supported twenty-seven laborers in France, under the immediate direction and control of our American-Swiss Committee, during the year which is just closing. Many of these laborers are evangelists and colporteurs, and several are ordained ministers. In the monthly Magazine and Monthly Paper issued by the Society, we have given from time to time extracts from the Correspondence of the Committee at Geneva, just referred to, as well as from the reports of the laborers whom they have employed. From these sources the Committee have learned enough to convince them that a great and good work is going on in France, which demands, as it deserves, the continued sympathy and aid of the American Churches. The Evangelical Christians of France, though increasing at many points in that country, are still too few and too feeble, as to resources, to carry forward this great work as it should be, without aid from abroad. And from what quarter should that aid come, if not from the land which has been so blessed by the emigration to its shores of the persecuted Huguenots, and for the achievement of whose liberties a La Fayette and his brave companions fought and bled during five long years?

During the past year the Committee were not able, for reasons already stated, to extend the aid which they desired to render to the Evangelical Societies of Geneva and France, and which was extended to them by the Foreign Evangelical Society the year preceding. They hope to be able to do better another year. It is, however, exceedingly gratifying to the Committee to have it in their power to say that both those noble Societies are pursuing with success the good work in which they are engaged—not doing all that they desire, from want of ability, yet accomplishing much through the Divine blessing.

Within the last year, Mr. Delamare, who was educated at the expense of the Foreign Evangelical Society, completed his studies, and has entered into the ministry, and no longer needs our support.

During the last year the Committee remitted the sum of $100—the gift of a Christian merchant of this city—to the Rev. Mr. Bridel, the Rev. Frederick Monod, and Mr. Henry Lutteroth, at Paris, to be employed in publishing and circulating as a tract, our SAVIOUR'S Sermon on the Mount, accompanied by a few brief notes, among the laboring classes in that great city. No document would be better adapted to the moral and spiritual wants of the people in question than that wonderful discourse.

Hungary.

The Committee have received from various sources—for the most part anonymous—several donations, amounting in all to the sum of $196, which has been remitted to Dr. Merle d'Aubignè, through our American-Swiss Committee at Geneva, for the benefit of a Seminary in Hungary, founded and directed by a pious Protestant pastor. These gifts were caused by an appeal addressed to the American Churches by Dr. Merle d'Aubignè, and was published in the columns of our Magazine. The Committee can only regret that the sum was not ten-fold greater.

Italy.

The Committee have regarded with the deepest interest the movements in Italy during the past year. Italy is the centre of the Papal world. There is Rome, the Apocalyptic Babylon; there is the See of him who styles himself the Vicar of CHRIST; there is the seat of that ecclesiastico-political power which established its

throne on the ruins of that of the Cæsars, and for many and long ages maintained a sway wider than theirs, by means of a perverted Christianity; and there is the fountain, whence flow forth in all directions the soul-destroying influences of a religion in which the worship of the SAVIOUR is compelled to give place to that of Mary, and the work of the Holy Spirit is superseded by the efficacy ascribed to human merit.

At the commencement of the year, the liberty which all Italy had enjoyed for a few weeks, or a few months, had taken her flight from every part excepting the Republic of Rome and the Kingdom of Sardinia, and the troops of France were about to drive her from the former. Thanks be to GOD, that although a spiritual and political darkness and despotism now reigns so widely over that beautiful country, there is one part of it upon which some rays of the Sun of Righteousness still continue to fall. The Piedmontese still maintain a constitutional government, and practically enjoy an amount of freedom, political and religious, which no other portion of the Italian race possess. Has this been because they have in their midst the remains of that persecuted but heaven-honored people—the Waldenses—who have for almost eighteen centuries maintained the Truth in their mountain-homes, and now stand ready to propagate it?

The Committee have employed two agents in Italy, who occupy posts of observation of much importance. One is preparing himself, by the acquisition of the language, for future labor—if the Master should have need of him in Italy, rather than doing much in a direct way for the spread of the Gospel. Nevertheless, he is not idle. The other, who is an excellent Italian gentleman, is engaged in an important work—that of making extracts from the Fathers of the Church, with which to combat the errors and pretensions of Rome.

In regard to the Waldenses, we have to say that they recently made an earnest appeal to us for help to build a church at Turin, (for which the Sardinian government has given permission,) to maintain a minister there to preach in Italian, and for the support of colporteurs to desseminate the Scriptures in the region bordering upon their country. In this beloved work they are now engaged, and have circulated very many copies, notwithstanding the mandates of the bishops of the Roman Catholic Church, which warn the people to beware of the "emissaries of hell," as they term these humble distributors of GOD'S Word. The Committee have received and transmitted to the Synod of these people the sum of $300 for the objects just named. They hope to be able to undertake the support of the Italian minister at Turin, towards which two gentlemen have offered to give $50 each, for five years, provided eight others (thus making up the sum of $500 needed) will agree to do the same. The Committee cannot entertain a doubt that a proposition so reasonable, and for a purpose so excellent, will be readily and speedily accepted by eight of our liberal friends.

The Committee will only add, in regard to Italy, that an important plan for the dissemination of Truth in that country, by means of the Press—through the medium of tracts and fly-sheets, as well as the Sacred Scriptures—has been recently laid before them by one who has come expressly to us, to secure the aid of the friends of Truth and of Religious Liberty. Of that plan we cannot speak in this place, further than to say that the Committee have examined its details, and satisfied themselves that it can be carried into effect under those guaranties for fidelity which our Christian people have a right to demand; and they have recommended it to all who desire the salvation of Italy, and are willing to do something for its accomplishment.

It will be seen from the preceding view of the operations of the Society at home and abroad, that it sustained, last year, more than sixty Missionaries, Ministers, Evangelists and Teachers, in the two fields, without including Canada and Ireland. We trust the day is not distant when it will have a hundred effective, devoted, and successful laborers in each.

Such is the review of their proceedings, which the Committee have been enabled to make at the close of the period for which they were elected. With its embodiment in this Report, and its presentation to the Society, their labors and official responsibilities cease. They feel thankful that they have been so mercifully carried through this year of more than usual labor and anxiety. The American and Foreign Christian Union has now fairly entered upon its course. May it be a long, successful, glorious one! Those who take our place will have their share of care and responsibility; but the beginning, which is proverbially hard, has been made. God, we trust, will give the needed wisdom and grace, as emergencies may arise, and cause this Society to advance steadily, safely, and prosperously.

It is called to a great work, at home and abroad; the work of imparting a true Christianity to those who have embraced a corrupted one. This work is one of reformation, or reconstruction; of renovation—not a work of creation. It has to deal with those who have a heart, a conscience, who are civilized—many of them highly so—but have not known the true Gospel. It is a work full of promise—a work which GOD is crowning with His blessing wherever attempted in the right way and with a right spirit.

The times are in the highest degree serious and critical, so far as the Old World is concerned. Everything announces that wonderful changes are to be expected. Great convulsions are certainly to be apprehended—at least in France, Germany and Italy. Let us labor whilst the day lasts. Let us enter and spread the Gospel wherever the door is open. It is by this means, in connection with earnest prayer, that we can do our part, in conjunction with GOD'S people in those countries, to secure the "shortening of those days of tribulation," if in the righteous dispensation of Divine justice they must come.

DR. MORTIMER DE MOTTE, *Treasurer, in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *commencing 1st May, 1849, and ending 1st May, 1850.* CR.

1850.				1850.			
May 1	To amount received, Donations, Church Collections, and Subscriptions for Life Directors and Life Members,	41,856	87	May 1	By cash paid salaries of Missionaries, Missionary Agents, Evangelists, Colporteurs and Teachers, including expenses of Missionary tours,	21,031	81
	To amount received from Foreign Evangelical Society, in certificate of stock,	1,600	00		By cash paid for publications, including loan, in part, on last year's Report,	10,148	09
	To amount from Depository,	4,081	27		By cash paid salaries of Agents and expenses,	8,823	32
	To amount received for rent,	137	40		By cash paid Missionary Churches, Rent, &c.	886	93
	To amount received for Hungarian Mission,	196	00		By cash paid incidental expenses, and expenses of the Treasury,	691	14
	To amount received for Portuguese Exiles,	9,352	30		By cash paid out for the Portuguese Exiles,	12,506	27
	To amount of cash borrowed for Society,	1,662	14		By certificates of stock and scrip on hand,	3,775	00
					By cash paid expenses of the Depository,	1,023	42
		58,885	98			58,885	98
	Entire receipts for Portuguese Exiles,	14,928	41				
	Paid to and on account of Portuguese,	14,996	15				

(Errors excepted.)

MORTIMER DE MOTTE, TREASURER.

May 7th, 1850.

Examined and approved.

EDWARD L. BEADLE.
CHARLES DAVIS.

961

DER FREIE DEUTSCHE KATHOLIK—(The Free German Catholic). We have repeatedly called the attention of our readers to this excellent German newspaper, which the Society publishes for the benefit of that part of our population who are from the land of *Herman* and of *Luther*. It is issued twice a month, and is filled with excellent articles on religious and moral subjects, together with general notices of ecclesiastical and political affairs. It is a well printed sheet, and cannot but be interesting to our German Christians. The price is but *one dollar per annum*. We would again call the attention of our readers—especially that of the ministers of the gospel—who reside in places where there is more or less of a German population, to the importance of making an effort to induce persons of that class to take the work. There is a clergyman in New-Jersey who takes a religious German paper, although he does not understand a word of German, for the sake of a German who is in his employment. Are there not many friends of Roman Catholics—of German Roman Catholics—who are willing to lay out a dollar, or four dollars, for the purpose of procuring this invaluable paper, to lend it to Germans in their neighborhood? How many ways there are of doing good to others, which a little reflection would suggest to us.

That our readers may have an idea of the nature of the Journal in question, we subjoin a list of the articles contained in a late number.

EDIFICATION: To rise with Christ is Life; The Orient of the Ancients; The Happy View; *Me* and to *me*. DOCTRINAL: False Teachers; Authority of the New Testament; Origin of the new and unscriptural doctrine of the supremacy of the Pope. POETRY: Golgotha; The Blessing from Above; Appearance and Reality; The Word of God. *Aphorisms:* How Holy Scripture is to be used; The Popish Sacrament of Penance; *Sub Rosa*. MISCELLANEOUS: A Jesuit; Confession; The Golden Truths. ECCLESIASTICAL: Address of the Sunday Scholars in Rochester to their Teachers; A Letter of the Pope to all the Bishops of Italy; Dr. Achilli; News from Vienna, Culm, Carlsruhe, Freiburgh in Baden. The Reformed Church—The State of the Church. POLITICAL: Austria, Haynau, Pesth; Jews in Palestine; Turkey; Church of St. Louis; A Roman Catholic Priest; A Priest's Sermon; Colony of Gipsies, etc.

Our readers will see from this statement that "*The Free German Catholic*" is not wanting in variety. It is an excellent paper, and we sincerely wish that our friends would help us to give it such a circulation as it deserves.

Notices of Books.

1. THE POWER OF THE PULPIT: Published by Baker and Scribner. This work has been several months before the public. It is one of the most vigorous efforts of the pen of Dr. Spring, and will well reward a careful perusal. The power of the Pulpit is immense; it ought to be well directed and salutary in all respects. This is

a theme of grand importance, and well deserves the attention of the greatest and best minds among us.

2. PHYSICIAN AND PATIENT. By Washington Hooker, M. D., of Norwich, Conn., and published by the same House. This is an interesting book, that will well repay its cost and the pains of reading it, which is much more than can be said of all books. There is a vast fund of knowledge in this work respecting the history and practice of medicine, about which all persons who desire to be well informed ought to know something.

3. ANNALS OF THE QUEEN OF SPAIN, by Anita George, and published by Baker and Scribner. We have read this work with great satisfaction. It contains much information which will be appreciated by those who wish to be well acquainted with the history of Spain. We hope that the Authoress will give us another volume, relating to the Queen of Spain and Portugal in later times—say from the latter part of the 15th century. We trust that if she should be called on for a second edition of the present volume, she will take pains to give the proper names entire uniformity of orthography.

4. THE CZAR, HIS COURT AND PEOPLE, by J. S. Maxwell, and published by the same House. This book has reached a third edition. It contains a great deal of valuable information, and may generally be relied on. It is not free from errors,—some of them quite considerable,—but it is incomparably more worthy of perusal and of confidence than any English or French work on Russia with which we are acquainted; and we hope that it will have a still greater circulation in our country.

5. HEADLEY'S MISCELLANIES, (authorized edition,) by the same publishers. This volume contains some of Mr. Headley's best Reviews and occasional Papers. We have read it with much interest and profit. His sketches of Cromwell, Luther, Alfieri, the Crusades, and his reviews of Alison's History of Europe, the Prose writers of America, and his notice of the French Revolution, are all valuable papers, and written in Mr. Headley's rapid, vigorous, and, not always, accurate style.

6. THE PLANETARY AND STELLAR WORLDS. By Professor O. M. Mitchell, Director of the Cincinnati Observatory, and published by the same House. This volume contains, in our opinion, the best popular exposition of the principles, facts, and discoveries of Astronomy to be found in the English language; and is worthy of a very wide circulation. Alas, the most of our people, in this money-making, dollar-worshipping age, are so much engaged in looking at the surface of this earth of ours, that they are hardly able to rise to the contemplation of the glorious Heavens above them, and the mighty works of GOD which they contain. Professor Mitchell has written a book for the purpose of *helping* them a little. May the effort not be in vain; we are quite sure it will not be.

7. DAILY BIBLE ILLUSTRATIONS, By JOHN KITTO, D. D. Antediluvians and Patriarchs. New-York: R. Carter.

The design of this excellent work is to facilitate the systematic study of the word of God by furnishing a daily course of scriptural exposition for one year. This volume is the first of four, each embracing a period of three months. The readings are not merely of a devotional character (except those portions intended for the Sabbath); but embrace many critical question of great interest, such as are not usually open to the popular perusal. Judging from this volume, which is issued in a very handsome style, we can recommend the work as a valuable assistant to the study of the Scriptures.

8. WATER DROPS, By Mrs. L. H. SIGOURNEY. Third Edition. R. Carter.

We are glad to see the distinguished name of this authoress enlisted in the cause of temperance. The pleasing narratives and polished verse contained in this beautifully illustrated volume, will form a prominent addition to the literature of the "cold water cause."

9. A SELECTION from the writings of JOSEPH HALL, D. D. Edited by A. HUNTINGTON CLAPP. R. Carter.

The admirable piety of this eminent prelate of the Church of England, no less than his great talents, have given to his works a place in the highest rank of English divinity. It was a worthy idea to republish, with modernized spelling and explanatory notes, this edifying selection from them. They are mostly of a meditative character; and are prefaced with an interesting biography of the author, written by one who is capable of appreciating the various graces and endowments of his mind, and the great excellence of his character.

10. THE GALLERY OF ILLUSTRIOUS AMERICANS. Messrs. Brady & D'Avignon have issued the fourth *Livraison* of this magnificent work of artistic and literary merit. It contains the portrait and life of the late Silas Wright, and must be very satisfactory to the numerous friends and admirers of that great man.

11. DWIGHT'S AMERICAN MAGAZINE AND FAMILY NEWSPAPER. Our readers will find on the cover of this number a notice of this excellent periodical, which we can truly recommend as a work of great value.

12. THE ILLUSTRATED DOMESTIC BIBLE, (by the Rev. Isaac Cobbin, M. A.) is the title of an excellent English work, which Mr. Samuel Hueston of New-York, (No. 139 Nassau street), proposes to republish in 25 numbers, at 25 cents each. The Specimen number, lying before us, shows that the work will be a beautifully executed and very cheap one. The illustrations, which are numerous, will tend to give a more vivid idea of the scenes, costumes of the people, etc. mentioned in the Scriptures, and will direct, not divert the attention of the reader, to the meaning of the sacred text. The notes which Mr. Cobbin has subjoined at the bottom of the page are just what are needed; short, pertinent, and clear, illustrated, and edifying. The work will form a handsome, large, and convenient volume, and eminently fit to be placed on the Family altar.

View of Public Affairs.

The question of admitting California into the Union, like the other subjects connected with it, has not yet been settled in the Senate; when it will be, is not clear. The prospect is not so encouraging as it was a few weeks ago. But we still believe that GOD will, in answer to the prayers of His people, so dispose the hearts of our Senators and Representatives, as to secure such a solution of all these difficulties as that His glory, and the best interests of humanity will be advanced.

We are happy to record that Congress have passed some excellent acts within the last few weeks—one of which relates to taking the next Census, which must be commenced in a few weeks. Some of the amendments which

it has been proposed to introduce into the law relating to Patents, are represented as being very important, and greatly needed.

The papers are filled, at the moment of our going to press, with rumors respecting General Lopez's proposed attack upon Cuba, and predictions of the result. We shall soon learn what success has attended this movement, in which thousands of our restless people have taken part. We think that it will end in defeat; nevertheless, consequences of a most serious nature may flow from it, whether successful or not. May GOD interpose to shield us as a nation, and bring us safely through every hazard.

The news from the Old World is full of interest. Whilst things remain in as much confusion as ever in Germany, it is certain that a crisis is coming on, and may, indeed, be near at hand.

The election of M. Eugene Sue to the National Assembly, by the people of Paris, renders it manifest that *Socialism*, (which, however, includes almost all the Republicanism there is in France,) is making immense progress in France, and that it is "too late" to think of restoring monarchy to that country. The Republic is now unavoidable. And true wisdom on the part of Louis Napoleon and the great men who surround him, should lead him at once to set about the carrying out of the constitution in a manner which its true spirit demands. He has it still in his power to act the part of an honest Republican. This would secure tranquillity and happiness to France. Will he do so? *We fear not.*

In the meanwhile the Anti-Republican party and its organs are evidently desirous of precipitating a crisis. The leaders of the popular party have the sense to see this, and the prudence to do all they can to avoid it. It is to be hoped that they will succeed. Their greatest and best victory will be achieved for them by Time, if they will only be patient. Let them pursue the work quietly of enlightening the people in the principles of a real liberty —a liberty consistent with order and obedience to law—and success is certain. Their enemies will prove to be their best, though unwilling, coadjutors. Issues of greatest moment, for France and for Europe entire, depend on the events of the next year or two.

The Pope reached Rome ont he 12th of April, in the afternoon. And with his return the rigors of the Papal Government have been greatly augmented. We see no indications that the Pope is disposed to give his three millions of subjects anything like a constitutional Government. There is no more talk of "Consultas," nor even of "*Proprio Motus*," on the part of his Holiness. We fear that the memory of Pius IX, however amiable and excellent a man he may be in some respects, will be like that of Gregory XVI, after all that has been said in his favor. It is quite certain—so it seems to us—that he is surrounded by bad advisers, who influence him to do much that his naturally benevolent nature revolts at. Poor man! He is scarcely in any sense his own master. Dreadful times for Italy, we fear, are not very far off. The

course which his Holiness is certain to pursue will convince the people of Italy more deeply than ever, that nothing but political despotism is to be expected from the Papacy. To overthrow this monstrous *Usurpation*, will soon be a work to which the friends of liberty and of liberal institutions in that country will apply all their energies, from the conviction that the Papacy is the grand enemy of Liberty.

Nothing worthy of particular notice has occurred in the rest of Europe since the publication of our last number. There are rumors of great dissatisfaction among the Hungarians, and that Russia is preparing to march her forces into Germany and into France; but the statement is incredible, in our humble opinion.

It is our privilege to do something—even much—to advance the kingdom of GOD among the Papal nations of Europe. Let us labor to do it whilst the times permit. And let our prayers ascend daily, and with fervor, to the great Arbiter of nations and Disposer of men's hearts, that He would cause peace to be maintained in the Old World and everywhere else—for its prevalence is favorable to the promotion of the Gospel.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th May, 1850.

NEW HAMPSHIRE.

Nelson, Mrs. Lydia Melville, additional for L. M.	10 00
Dauphin, W. Osgood, additional for L. M.	10 00
Chester, Ephraim Orcutt, third payment for L. M.	5 00

VERMONT.

Londonderry, Mrs. Gibson,	1 00
Rutland Congregational Church & Society,	33 00

MASSACHUSETTS.

Abington, Freeman P. Hubbard,	1 00
Andover, Errason Manensis,	8 62
Wareham, Mrs. Elizabeth Kenney,	10 00
Charlemont, Young Pilgrim,	1 00
Williamsburgh, Methodist Episcopal Ch.	2 00
Ditto, Congregational Ch.	2 08
Ludlow Congregational Ch.	10 50
Westminster, Congregational Ch.	17 49
Westborough, Baptist Ch.	2 15
Springfield, Congregational Center and So. Churches, in part,	60 00
Reading, Bethesda Society, Rev. E. W. Clark, L. M.	42 73
Norton, L. M. Wheaton, Esq. in full, to make Mrs. Eliza Wheaton L. M.	15 00
Cambridge, through Mrs. Mary F. W. Porter, annual instalment for L. M.	5 00
East Cambridge, through Mrs. Dr. Clark,	10 00
Andover, Collected at Chapel, Rev. Ralph Emerson, L. M.	29 54
Marlboro, Union Society,	26 87
Charlestown, Rev. Mr. Budington's Society,	53 70
Manchester, Young Men of Rev. O. A. Taylor's Society, to make him L. M.	29 59
Boston, Pine street Ch.	10 00
Ditto, A Mechanic, for Bibles in Hungary, $2; for Waldenses, $1,	3 00
Philipstown, Balance collected in Cong. Ch.	20 00
Farmington, Rev. Dr. Porter's Cong. to make him L. M.	36 93
Chickopee Falls, Dea. E. Carter, additional for L. M.	10 00
East Boston, Maverick Ch.	23 78
Newbury, Bellville Ch.	27 00
Newburyport, Mr. and Mrs. Barrister,	10 00
Ditto, Mrs. Hannah Farrar	5 00
Ditto, Miss Hoyt's S. S. Class,	5 00
Ditto, Miss Frances Barrister,	15 00
Ditto, Through Rev. Mr. Dimick and Mrs. Barrister,	20 75
Manchester, A Friend, to make Mrs. A. H. Trask, L. M.	30 00
Dorchester, 2d. Ch.	67 50
Dorchester, Village Ch.	24 36
Boston, Brattle street Ch. friends,	11 00
Newburyport, First Presbyterian Ch.	4 00
Ditto, Paul Simpson,	2 00

CONNECTICUT.

Hartford, James M. Bunce, for Italy,	100 00
Ditto, J. B.	5 00
Housatonic, A. D. Whitmore,	1 00
Suffield, Miss E. C. Swan,	2 00
Thompsonville, J. S. Harvey, for Italy,	2 00
Bridgewater, T. Kilbourn,	4 00
Norwich, R. Hubbard,	20 00
Ditto, S. C. Morgan, $10; B. W. Tompkins, $5,	15 00
Ditto, W. A. Buckingham, $5; J. S. Corew, $2,	7 00
Ditto, Others,	35 00
Hartford, Chauncey Ives,	3 00
West Hartford, Cong. Ch.	29 17
Ditto, A Friend,	10 00
Deep River, Rev. E. Rich,	5 00
Ditto, Mrs. R. Mather,	1 00

NEW-YORK.

New-York City, Mrs. Kitchen,	5 00
Ditto, William Ballard, $10; A Friend, $10	20 00
Webster, R. H. Lee,	2 00

Hopkinton, David Daggett, . . 5 00
Lansingburgh, Mrs. Lucinda Van Schaick, 5 00
Ditto, Richard Cross, . 4 00
Schenectady, Two Friends, per Dr. Backus, 10 00
Lockport, Rev. Wm. C. Wisner, L. M. in part, ... 10 00
Lockport, T. T. Flayler, L. M. in part, 10 00
Ditto, Dr. Caleb Hill, in part, . 10 00
Ditto, Benjamin Draper, " . . 10 00
Ditto, Dr. T. S. Farrett, " . . 5 00
Ditto, Presbyterian Ch. and Cong. 38 72
Ditto, Cong. Ch. Rev. E. W. Gilman, L. M. 17 53
Cayuga, A Friend, ... 2 00
Rochester, A Champion, Esq. . . 250 00
Amenia, Mrs. Amanda Payne, to make herself L. M. 30 00
Preble, Mrs. M. H. Lacy, . . . 10 00
N. Y. City, Wm. E. Dodge, . . . 50 00
Troy, A Female Friend, . . . 3 00
N. Y. City, Mercer-street Ch. Anson G. Phelps, Jr. . . 150 00
Ditto, J. B. Sheffield, . . 25 00
Ditto, Mrs. Arthur Bronson, . 25 00
Ditto, E. Wainwright, . . 20 00
Ditto, W. G. Bull, ... 10 00
Ditto, Other persons, . . . 25 00
Ditto, Brick Ch. Ira Bliss, . . 25 00
Brooklyn, Female Society for the benefit of Ireland, . . . 57 05
Ditto, First Presbyterian Ch. Alfred Edwards and wife, . . 25 00
Ditto, D. Wesson, $20; W. Clapp, $20 40 00
Ditto, John T. Terry, $10; E. Hicks, $10; others, $20, . . 40 00
Rochester, Collected in First Presbyterian Ch. in part, . . . 118 07
Ditto, Collected in Brick Ch. . 53 00
Ditto, Ditto, Washington st. Ch. 30 00
Ditto, Ditto, Third Pres. Ch. . 15 00
Ditto, Ditto, Mrs. Ray, . 15 00
N. Y. City, Christian Keener, . . 100 00
Ditto, Collection in Mercer-street Ch. at annual meeting, . 50 24
Staten Island, Reformed Dutch Ch. per Rev. J. Brownlee, . . . 12 00
Mount Vernon, Presbyterian Ch. . 20 00
N. Y. City, John McComb, Esq. . . 25 00
Durham, Eudocia Booth, for Italy, . 5 00
Ditto, Elizabeth Salisbury, . . 1 00
Union, Presbyterian Ch. in part, . 10 23
Candor, Presbyterian Ch. in part, for L. M. of A. R. 8 92
Ditto, Abel Hart, to make Daniel Hart, L. M. 30 00
Owego, Baptist Ch. 9 47
Ditto, Presbyterian Ch. . . . 28 91
Medina, Presbyterian Ch. . . . 19 63
Knowlesville, Andrew Stanley, Second payment for L. M. 10 00
Rochester, P. Starr, ... 20 00
Cuyler, A. R. P. Ch. 9 06
Ithica, Rev. Wm. Wisner, D. D. . 10 00
Binghamton, Presbyterian Ch. to make Rev. John Humphry L. M. . . 46 23
Ditto, Baptist Ch. . . . 9 53
May 11th, New-York City, Anonymous, . 150 00

NEW JERSEY.

Paterson, Mrs. Catharine B. Atturbury, to make her son, Rev. Wm. W. Atterbury, L. M. 35 00
Franklin, from a Sunday Service, . 12 75
Bloomfield, A Friend for Italy, . . 10 00
Elizabethtown, Second Pres. Ch. of which from Richard T. Havens, L. D. $100, 137 88

PENNSYLVANIA.

Harrisburg, J. Wier. $5; J. W. Weir, $5, 10 00
Ditto, G. T. Kinkel, $2; Miss Hager, $2, ... 4 00
Ditto, Miss McCormick, $2; Cash, $1, 3 00
Philadelphia, Mr. E. F. Backus, . 50 00
Newton, Pres. Ch a balance, . . 2 00
Upper Octororo, Pres. Ch. and Cong 47 00
Brandywine, Manor Pres. Cong. . . 29 62
Parkersburg, Baptist Cong. . . . 3 50
Waynesburg, Pres. Con. 42 04
Ditto, Individuals, . . . 18 25
Cedar Grove, Pres. Ch. and Cong. to make Rev. John Leaman, L. M. . . 31 94
Bangor, Episcopal Ch. Clay S. Jacobs, 5 00
Ditto, W. B. Jacobs, $2; Mary F. Jacobs, $5, ... 7 00
Philadelphia, Third Reformed Dutch Ch. Ladies' Association, 86 00
Ditto, Leonard Jewell, . . 10 00
Ditto, Dr Wylie's Ch. . . 33 16
Ditto, Several Members of Rev. J. H. Jones' Ch. . . . 36 50
Ditto, First Presbyterian Church, Ladies' Association, . 190 60
Ditto, H. J. Williams, $25; Samuel H. Perkins, $20. . 45 00
Ditto, Mrs. Thomas Biddle, $20. J. A. Brown, $75, . . 95 00
Ditto, Alexander Fullerton, $20; Thos. Biddle, $20 . 40 00
Ditto, J. M. Atwood, $15; Cash, $10 25 00
Ditto, J. S. Kneedler, $10; John Eckel, $20, . . 30 00
Ditto, Wm. Raiguel, $20; Ab. R. Perkins, $10, . . 30 00
Ditto, James R. Gemmel, $10. S. Smith, $10, . . 20 00
Ditto, James Murphy, $10. M. W. Baldwin, $20, . 30 00
Ditto, James Bayard, $10. H. R. Davis, $10, . . 20 00
Ditto, James W. Paul, $10. Albert Barnes, $10, . . 20 00
Ditto, Thomas Fleming, $20. R. E. Mathys, $5, . . 25 00
Ditto, Ambrose White, $5. W. McKee, $5, . . 10 00
Ditto, T. A. Biddle, $10. J. C. Donnell, $5, . . 15 00
Ditto, Messrs. Denton & Sparhawk, 10 00
Ditto, Jacob Reid, second payment for L. M. . . 6 25
Lancaster, J. G. Fetter, $1. Cash $2, . 3 00
Germantown, Samuel Keyser, $1. Cash 75c. 1 75
Ditto, Ellet Brown, . . 1 00

MARYLAND.

Frederick, Rev. Wm. N. Pendleton, L. M. 36 00
Ditto, Mrs. E. Shriver, $5. Miss M. Sandry, $1, . . . 6 00
Ditto, Mrs. J. P. Thompson, $5. W. L. Carty, $1 . . . 6 00
Baltimore, Miss Manro, . . . 10 00
Ditto, Mrs. Sparhawk, . . 1 00
Ditto, Edward C. Fray, for Waldenses, 100 00
Ditto, Ladies' Auxiliary Association, . 120 50
Ditto, For Waldenses, . . 2 00
Ditto, Mr. Carter, $1. Mrs. Giles, $5, 6 00

VIRGINIA.

Richmond, Balance, United Pres. Ch's. . 42 50
Ditto, Duval-street Ch. balance, . 5 00
Ditto, Second Baptist Ch. . 1 50

NORTH CAROLINA.

Wilmington, per Rev. Thomas Castleton: Ladies of Pres. Ch. in part, for colporteurs in Europe, per Mrs. Dickson, 55 00
Messrs. Dwight and Savage, . 6 00
Meth. E. Ch. to make Rev. H. A. C. Walker, L. M. . . . 31 00
Baptist Ch. to make Rev. Mr. McDaniel L. M. 30 00

SOUTH CAROLINA.

Cheraw, Presbyterian Church, . . 33 00
Charleston, per Rev. Dr. Post's Ch. of which $60 by the ladies, to make Dr. Post and Mrs. Post L. M's. . 170 50
Ditto, Lieu. E. Crowley, . . 12 00

Charleston,	Mrs. Giles,	2 00
Ditto,	Mrs. Eliza C. Flud, for Mags.	1 00
Ditto,	Individuals in Rev. Dr. Smyth's Ch.	20 00
Ditto,	Individuals in Rev. Mr. David's Ch.	13 00
Ditto,	Rev. W. G. Conner,	10 00
Ditto,	Mrs. Conner and child,	2 00
Ditto,	Mrs. Bates and family,	5 50
Ditto,	Miss A. Thayer,	5 00
Ditto,	Other persons,	3 75
	A balance by the Rev. Dr. Post,	1 00

GEORGIA.

Forsyth,	Collection to make Rev. J. P. Duncan L. M.	38 00
Columbus,	Pres. Ch Ladies' Benevolent So.	20 00
Ditto,	Per Mrs. J. M. Hudson, for Ladies' Am. and For. Ch'n. Union,	39 25
Ditto,	Meth. E. Ch. collection,	92 85
Ditto,	Per W. A. Read, for Ladies' Am. and Foreign Ch'n. Union,	50 00
Ditto,	Baptist Church,	18 50
Augusta,	Meth. E. Ch. in part to make Rev. G. J. Pearce, L. D.	78 00
Ditto,	Mr. Freeman,	3 00
Milledgeville,	Collection,	251 00
Atlantic,	Collection,	2 25
Athens,	Ladies Am. and For'n. Ch'n. Union, per Mrs. Scudder,	140 50
Ditto,	Rev. A. C. Church,	4 00
Ditto,	Ladies' Am. and For'n. Ch'n. Union, additional,	8 62
Ditto,	Ladies' Am. and For'n. Ch'n Union, per Mrs. M. W. Tustin,	85 25
Oxford,	Students of Emery College, to make Prof. Means, L. M.	30 00
Ditto,	Faculty of Emery College, except the President, to make President Pierce L. M.	30 00
Ditto,	Coll. by Mrs. Pierce & Mrs. Smith,	24 00

ALABAMA.

Montgomery,	Presbyterian Ch.	72 25
Ditto,	Methodist P. Ch.	6 00
Ditto,	Methodist E. Ch.	5 00

LOUISIANA.

New Orleans,	Edward G. Hyde, to make himself M. L.	30 00
Ditto,	Other persons,	20 25

TENNESSEE.

Memphis,	Collection First Pres. Ch.	86 60
Ditto,	A Friend, to make Rev. W. Cooms L. M.	30 00
Ditto,	Collection Second Pres. Ch.	54 00
Ditto,	Q. C. Atkinson,	100 00

OHIO.

Cincinnati,	Collection,	4 00
Sandusky City,	Collection,	18 00
East Euclid,	Baptist Ch. in part,	2 31
Ditto,	Methodist Ch. in full, to make Rev. Ira Eddy L. M.	3 12
Madison,	Bap. Ch. & Cong. Ch. united,	8 05
Perry,	Methodist E. Ch.	95
Kirkland,	Balance,	4 00
Mesopotamia,	Meth. and Cong. Ch's. in part, to make Rev. J. D. Norton, L. M.	12 38
Clarendon,	Cong. Ch. in part, to make Rev. Wm. Potter, L. M.	20 77
Bedford,	Baptist Ch.	3 23
Rome,	A balance,	1 00
Mantua,	Baptist Ch. in part,	2 27
Ditto,	Congregational Church	4 75
Avon,	Baptist Church,	2 08
Avon,	Congregational Church,	1 32
Medina,	Congregational Church,	12 23
Willoughby,	Rev. Daniel Gibbs and wife, to make Mrs. Almira Gibbs L. M.	30 00

IOWA.

Farmington,	Wm. Cowles,	10 00
Washington City,	Mrs. Dr. Selding,	1 00

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.

New-York, May 10, 1850.

Donations for Portuguese.

Mrs. Olive Hescock, Newfield, 2. Susannah Richardson, 1. J. P. Hewell, 5. A little boy, Elmira, 25c. Lockport Union Meeting, 23 27. Member of Grace Church, 5. Sarah M. Baker, R. I. 1. Rev. Dr. Ely, Philadelphia, 2. A. A. Olney, Ct. 1. Union Meeting, Owego, 10 17. Union Meeting, Medina, 7 82. Baptist Church, Rochester, 4 21. Collected at West Newark, 2 65. Binghampton, 16 94. Ladies' Evangelical Society, Albany, for Portuguese in Illinois, 30.

Donations for Hungarian Missions.

Norman Hubbard, Glastenbury, Ct. $100. William Ballard, New-York city 5. Miss E. C. Swan, Suffield, Ct. 1. A Friend, 2. A Friend, Castleton, Vt. 6.

ERRATA.—In the May No. under receipts from Massachusetts, and in Boston, read Wilkenson for Williamson. G. W. for E. W. Crocket, $40 for $30. Rev. E. N. Kirk for E. W. Kirk. Brooklyn, Ct. Dea. Moses Clark, for Irish Missions, omitted in November No. $6.

Post Office Department, Appointment Office, May 4th, 1850.—SIR: According to a recent decision of the Postmaster General, "The American and Foreign Christian Union" must be rated with newspaper postage. Very respectfully, &c.

FITZ HENRY WARREN, *Second Assistant Postmaster General.*

Rev. Robert Baird, D. D. New-York.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. I. JULY, 1850. No. 7.

Another Letter from the Waldenses.

The following letter from the TABLE OF THE WALDENSES will be read with interest. Satan opposeth still! He has arrested the colportage in which these excellent people were engaged at the date of their preceding letter. Nevertheless the "Word of the Lord is not bound," even in Sardinia.

Table of the Waldensian Church,
La Tour, March 12th, 1850.

Rev. and beloved Brother,

We have received, with profound gratitude, your letter of the 5th February last, as an earnest of your affectionate remembrance of us, and especially of the active benevolence which you continue to manifest in the work of the Lord. The sum of 200 dollars, or 1,000 francs, sent us by you as the first fruits of our appeal, is a precious encouragement, that we should not be overwhelmed by the many difficulties which we cannot fail to meet with in carrying out our design; and we welcome with joy your kind promise to co-operate with us, and assist us so far as you may be able. Dear brother, you who know, better than any of your countrymen, our position and our wants, we pray you to become our interpreter and medium of correspondence with the generous Christians who take an interest in the fortunes of the Waldensian Church, to express our warm gratitude, and at the same time solicit the assistance of their prayers and their liberality. If in addition to the communication we may send you, it should be thought proper that we address a more direct appeal to the churches, or the evangelical societies of your country, you will please inform us to that effect in your next letter, as we desire to be guided entirely by your fraternal counsel.

We are persuaded, with you, that the LORD has miraculously preserved the Evangelical Church of these valleys for the execution of some great design; and we are daily confirmed in this persuasion by the truly wonderful manner in which He anticipates our wants. We mentioned to you our desire to have Italian preaching in the capital of Piedmont; but a short time after, a friend furnished us with the means of commencing a monthly service, to be conducted in turn by each of the four clergymen who have been spending some time in Tuscany. This service is attended in a very en-

couraging degree by the members of the parish, and also by many other persons; we trust that, with the Divine assistance, we shall, at a future period, be enabled to make this a weekly instead of monthly service, and to station one of our clergy permanently at Turin, for the benefit of our Italian population. As to the project of erecting, in that city, a church and parsonage, it is, of course, uncertain how soon it can be realized; it is an object which, though still remote, we are aiming at with constancy and faith.

The prospects of our Church depend, in great measure, upon the prosperity of our college. At the very time when the Table were deeply engaged in considering the importance of its success, and the best means of promoting it, it received from several individuals, who have not acquainted us with their names, the offer of a sufficient sum, for three years, to provide for two new professorships, of philosophy and natural science. You will find in the *Echo of the Valleys*, which we send in accordance with your request, a statement on this subject. The Table immediately published proposals for filling these professorships, applications for which are to be made on the 11th September next. It is true that these new professorships, as well as the one which was created a few years since, have no certain prospect of permanency. But is it for us to distrust the faithfulness of GOD? we who are surrounded by the most palpable testimonies of His fidelity?

The very moderate salary attached to those professorships, (it is the same as that of the pastors,) renders it indispensable to provide suitable lodgings for the officers of the institution. But here a much greater difficulty seemed to present itself, for if we can depend on an annual donation of some thousands of francs for the support of the professorships, it is no easy matter to find the necessary means to erect buildings for seven or eight families. This, however, which we probably could never have accomplished, has just been undertaken by our noble and generous friend General Beckwith, (who has received with pleasure your fraternal salutation,) and if, which God forbid, his earthly career should terminate upon the fulfilment of this enterprise, it would close in a manner worthy of his character. In front of the college, on the north side, a row of ten buildings is to be constructed, consisting of a fine church, a parsonage, seven dwellings for as many professors, and, probably, a library. When these buildings shall be completed, the one now occupied will be used only for purposes of study.

The work of colportage, so promisingly commenced in Piedmont, was soon stopped by the government, at the instigation of the upper Roman Catholic clergy. The Holy Scriptures were seized at two places, and although several months have elapsed, we have not yet been able to obtain their return. Bibles and Testaments, nevertheless, have still been sold at Turin; and we cannot doubt that all this good seed which has been scattered will silently have its influence, though we may not soon perceive any beneficial results.

The pretensions and abuses of the Romish clergy have exasperated the

minds, not only of the common people, but also, and especially, of the upper classes of society. The public prints will undoubtedly inform you of the presentation, by our Ministers, of a proposed law to the Chambers, for the abolition of the exorbitant privileges of the clerical faction, and of its enthusiastic reception throughout the nation. A material portion of this law, which, however, comes in at the close, and appears less important at first sight, is the clause abolishing the penalties for the non-observance of the Roman catholic festivals, with the exception of Christmas, the *Fete-Dieu*, St. Peter and St. Paul, Ascension, All-Saints, and the nativity of Mary. It appears that the Senate are proposing to strike out this clause, as the most hostile towards the priests. For if each individual is left free to obey either the voice of the priest who calls him to mass, or that of the government inviting him to labor, we shall soon learn what degree of obedience the population is at present inclined to yield to the commands of Rome.

We had nearly forgotten to mention one interesting fact which occurred last month. Mr. Malan, banker, a Waldensian, and a member of our Table, has been nominated deputy to the Chamber, not only by the Protestant electors, but also by a considerable number of Roman catholics. So vast has been the progress of public opinion among us within two years past. May we soon be enabled, as a return for the kindness they manifest on every occasion towards us, to offer freely to our Roman catholic countrymen the pearl of great price; and having been enriched by them with the precious gift of civil liberty, may we be allowed to strive diligently to lead them into the way which conducts to the glorious liberty of the sons of GOD!

Such, beloved brother, is an account of what we have thought might be interesting to you at the present moment. We shall not fail to keep you acquainted with whatever intelligence may appear worthy of being communicated to our friends in America; and in particular we shall inform you from time to time, and with the utmost precision, of the uses we may make of their liberal donations.

May the GOD of all grace supply you and them abundantly with His most precious benedictions, in CHRIST JESUS. Your grateful and affectionate brethren in CHRIST.

For the Members of the Waldensian Table.

J. P. REVEL, *Moderator.*

Captain Pakenham's Speech before the British and Foreign Bible Society.

The readers of this magazine will be gratified, we are sure, with the following address, which was delivered at the late meeting of the British and Foreign Bible Society. Captain Pakenham formerly held, and holds still, we believe, a commission in the English navy, but has been a banker for several

years in Rome and Florence, in the latter of which cities he has spent most of his time. He is a zealous and devoted Christian. We have had some correspondence with him, and have been greatly pleased with the heart-felt interest which he takes in every thing that concerns the kingdom of Christ. We have known him somewhat personally, but much more by reputation. The speech which we subjoin, followed (after a brief "interruption," to which he refers in the outset, occasioned by some one who called the attention of the meeting to a mere business affair) the speech of the Honorable Abbot Lawrence, our ambassador at the court of St. James, to which the worthy Captain several times alludes. In introducing Captain Pakenham to the meeting, the Rev. Dr. Brandram, the secretary of the society, called him "the Expelled from Tuscany." His speech, though long, will be read with great interest. It is *Irish* through and through—witty, sparkling even, pointed, and is characterized by that easy and yet striking eloquence which is in a sense peculiar to the Hibernian race. The account of it in the English papers abounds in indications of lively interest, in which our English friends are accustomed to indulge—("Hear, hear.") ("Great Applause.") etc. etc. most of which we omit. Our readers will perceive an interesting allusion to the labors of our society in Italy, under the name of the "Evangelical Society."

"Captain PAKENHAM:—My lord, I am an Irishman, lately returned from Italy, and I come to blot out from your remembrance, for a few minutes, the interruption which has been attempted. But—to take the thing more seriously—'The Lord reigneth.' Thus beginneth your report, and your voice and my voice, thank God, calls upon the whole world, 'Let the people rejoice because the Lord reigneth.' And it is our high and great mission to make that fact known, notwithstanding all opposition, 'that the Lord reigneth,' and that the Lord's distinctive name is—'God is love.' I have said that I am an Irishman, and lately come from Italy; and I dare say there are many here who would very likely be amused were I to tell them why and wherefore. But I have been cautioned by our respected secretary to be very careful what I say and what I do. However, my country serves me in some things; for the secretary, in drawing your attention to the state of Italy, said, it was deeply sad, but not desponding. It is not the nature of an Irishman to despond readily, and, thank GOD, in this matter I do not despond; because I will show you, without trenching upon that cautious ground which my friend Mr. Brandram has advised me to keep clear of—I will show you that, although I have been expelled from Italy, and your Bibles and Testaments have been impounded in Italy, we are still vastly the gainers, and that even if we are conquered for the moment, I will show you how we may conquer in the end.

"It was in the early part of the last year that the liberality, or rather the munificence, of your society entrusted to me a considerable sum for printing the New Testament at Florence and at Rome—for we have at least established this little fact before we go further, that when the Pope leaves Rome we can print the Scriptures there, and when the Pope comes back again, we must lock the Scriptures up. But I am happy here, in the presence of his Excellency, the American Minister, to

express my thanks to the Consul of that free State, who has himself impounded (and not left it to the Pope to impound) our Testaments. And although there is some little difference between the Consul of the United States and the Sovereign Pontiff upon this matter, I will venture to prophesy that we shall gain the victory there. Pope Pius IX has had a great deal of advice—I will give him another bit of advice —'Keep your hands off the Consul of the United States of America.' (Loud applause and laughter.) 'I tell you that you had better not meddle with him for any reason whatever.' But I have also to acknowledge, in the presence of his Excellency, a very kind and friendly intercourse which has sprung up between the Evangelical Society of New-York and the agents at Florence, in carrying on the work of the Lord JESUS CHRIST, and in which a sympathy, coupling Christain feeling with manifest liberality, has ever been evinced. We have now, here and there, threading all the by-ways of Italy, more than one citizen of the United States preaching peace through JESUS CHRIST. And again I recommend the Sovereign Pontiff, whatever liberties he takes with a British subject, not to meddle with these gentlemen. Well, it was in the beginning of January, last year, that we began the New Testament printing at Florence. We began with the edition of Martini. Martini was an archbishop of Florence, and although his translation comes not exactly up to all the points of our Protestant translation, it is, nevertheless, such as the British and Foreign Bible Society have consented to distribute. And more than that; it is such as a previous Pope has put his approbation upon. It will seem strange to a set of English people, who consent to be guided only by common sense, how one infallible Pope can give his approval to a translation which another infallible Pope sends and seizes.

"But if I am to stand here and attempt to give an explanation of the infallibility of the Popes, I have more than I can get through. We had better, therefore, perhaps, pass that over, and merely say that this infallible Pope did send and did seize this edition of Martini, which was approved of by another infallible Pope, and that it is now in the top story of a very high palace in Florence, the bottom story of which is the common prison. I am very sorry that we had not an American Consul at Florence to whom we could have consigned it. It would have been better kept, I am sure. (Applause.) In relating the carrying away of the Testaments from the printing-house and my own abode to the prison, I will mention a little anecdote of what then took place. I was visited by a common police officer, who considered himself a mighty great character, and was sufficiently inflated whilst he was engaged in the work. After making the poor men toil during most of the night—and it was a fitting operation for the night—he, in the end, called to one of them, who was much cowed by his demonstration of authority, and said—'I challenge you, in face of the law, to tell me whether there are any more of this sort of books in your master's house.' 'You had better ask my master, said the man. 'Oh!' replied the officer. 'You are not to set my authority aside in that way; I desire you to do this, and that, and the other.' 'Oh,' said the poor man, 'if you must know, I will give you my opinion frankly and fairly. But mind, you asked for it. You say that it is a bad book, and that it must be seized and imprisoned, and you ask me if there are any more. Why, if it is a bad book, the Author of it must be bad, and you had better seize him and imprison him.' The officer was silent, as well he might be. Another interesting anecdote sprung out of this. When we had just printed the edition of

Martini, every one of the workmen employed in a large printing establishment in Florence came to me and said—'Sir, we have seen enough of this work in its composition and printing, and in the little time we have had to devote to it whilst it was under our hands, to know that it is a good work. We come to request of you, as the greatest favor you can confer upon us, to give us a copy a-piece, that we may read it in our families!' You may be sure I did not deny this request. You may be sure that I thought, if ever I had an opportunity of telling it to you upon the platform of the British and Foreign Bible Society, that I should have your approbation. And notwithstanding the rest were seized, thank GOD, these men have their copies, and I hope they read them. Well, the books were seized at all events, and then, 'that 'Captain,' 'that fellow' who had done the mischief, must be cited to answer for his conduct.'

"Now an interrogatory in these countries is one of those nice processes by which a man is invited to inculpate himself. Well, I was subjected to this interrogatory, and knowing what they wanted, I made very short work of it; for I said to them at once, 'Yes, I am the culprit, I accept all the responsibilities of it, and I am ready to meet you before any Tuscan tribunal, and we will have the thing out fairly.' (Loud applause.) This decision of mine was sent to the Government; and they came strangely enough to this decision:—'There is no fault whatever to find with 'the Captain.' Oh! no; on the contrary, we will have him as a witness on our side.' Thank you. So, indeed, after awhile the trial came on, and 'the Captain,' was examined as evidence on their side. The fact was, they thought they could put down the poor unfortunate printer more easily than they could 'the Captain.' But they reckoned a little without their host, because 'the Captain' was connected with a certain set of persons in England, whom he has now the pleasure of seeing before him, called the British and Foreign Bible Society; because he was connected with a society, which his Excellency the American Minister has rightly denominated, the Bible Society of the world. Therefore I knew that I should be doing that which would be pleasing to every straight forward English mind, especially to the mind of every supporter of the British and Foreign Bible Society, when I determined, 'The printer shall not be crushed; he shall be defended, and we will go to the very utmost of the Tuscan law in so doing;' and it pleased Providence to direct us to a very good Tuscan lawyer—a very superior man—who told them some home truths when the process came on—a process which, I believe, they are now very sorry they ever brought on, because, when you come to make a thing the subject of inquiry in a court of law, lawyers sometimes speak out. Our advocate said this; turning to the judges, he said:—'It is very unusual to institute trials of this kind. This is a cause which is closely linked with civil liberty.' Aye, my lord, *very* closely linked with civil liberty, as his Excellency (the American Ambassador) told us—I am happy to quote him upon all occasions—when the got up, not to make a speech, but when, in fact he did make a most effective one. I hope his Excellency will continue thus to forget himself, and, not intending to make a speech, deliver many more like it.

"Well, our advocate, addressing the judges, said, 'I am going to give you, who are lawyers, a piece of sound law, as it respects Tuscany; and that piece of law is this—very few of you have ever heard it before—the decrees of the Council of Trent have not the force of law in this country.' That was well received by the audience, who did not know it before. 'And more than that; the Prohibitory Index, issued

by the Supreme Pontiff at Rome, may have effect in the territories of Rome, but must not come across the Tuscan frontier, for here it has no force.' That was a piece of good news for the judges, it was equally good for the audience, still more so for the poor printer, and not unacceptable to me. After disposing of these two things, he said, 'In the name of common sense I appeal to your worships on the bench. Here we are in a country where our churches are very much admired; and the decorations of them, it would not be too much to say, adored. Those decorations are taken—from what? All the subjects which are represented by your highest art are subjects taken from the Scriptures, or avowedly and professedly so. You call upon our people to fall down before these subjects in admiration, if not in adoration: but the printed words which were given by inspiration of the Spirit of God! you will not let them be distributed; you will not let them come before the public eye; you will not let them be read at the domestic altar. You will not let the children of Tuscany be taught out of this blessed Book. No, they must go and look at your pictures and statues. That is the way they are to learn religion. But, this blessed Word of GOD'S revelation, which can make us 'wise unto salvation,' that must not be read, that must be confiscated, burnt, and torn. I appeal, in the name of common sense,' he exclaimed, 'can you stand by that?' He then went on to say, 'There is an awkward article in the Constitution, which has lately been granted by the Grand Duke, and which, as far as it relates to the present case, says this: all works *ex professo* religious, must be submitted to the ecclesiastical censor. Well, is there any man in this court who will stand up and call the Bible a work *ex professo* religious? Is there any lawyer who will stand up and call the Pandects of Justinian *ex professo* legal? No, they are the text-books by which all works written on law must be tried and tested, and so is the Bible. What,' said he—and I wish I could speak it in such Italian as he did, and raise myself up and give such dignity to the language as he did; but I will tell it to you in plain English—'What, submit the Word of God to the censure of man? Absurdity! Contradiction! Impiety!' And I am sure he spoke the truth. 'Absurdity! Contradiction! Impiety!' I re-echo the words with all my heart. (Reiterated applause.) Absurdity! contradiction! impiety! that the Word of GOD should be submitted to the censure of men; that Word full of life; that Word 'Come unto me all ye that are weary and heavy laden, and I will give you rest.' Where is the dignitary, be he Pope or anything else, that shall censure it? Where is the man who shall limit the Divine invitations, and characterize as not fit to be given to man, the revelation of the mercy of God?' But after all that was said and done, for reasons of State, and by superior orders, the case went against us.

"We were not, however, altogether ruined by it, for the judges had had a sore lesson to learn, and they inflicted upon us the smallest possible fine, and the expenses of the court were *eighteen pence!* (Roars of laughter.) The fine itself was fifty dollars—not a very heavy sum either. I could have paid it out of my own pocket at the moment, but I thought I would wait awhile. So, after thinking about it for a day or two, although they had let us off so easily—I will not say with what motive—we appealed to another court, and had another discussion.

"The first had turned out so well that we said we would have another; and so we had. And how has the second discussion ended? Why, the superior court has reversed the decree of the inferior court; so that we have not done amiss there. However, they are going to take us to another court; we shall have yet

another discussion, and I only wish I were there to hear it. I should like to throw a little pepper and salt into the matter if I could. But I know how it is to be conducted, for I have had information respecting it. The Tuscan Constitution declares, that no disqualification—much less any crime—attaches to any Tuscan subject professing what religion he may, to prevent him from filling any Tuscan office; and from that we draw, as we think, a legitimate conclusion, that if it be no disqualification for any Tuscan subject to profess any religion, the books which it is necessary for him to have in the profession and prosecution of his religion, he may fairly and legitimately possess and protect. Therefore we argue thus: 'the Jew shall have his Old Testament, and the Christian shall have his Old and his New Testament, because you have virtually said religion is free, and you cannot be sustained at all in the public acts with which you have tried, according to your view of the case, to gull the public. You have said so—we keep you to it; and the courts of law will have to decide, and we trust they will decide fairly and justly, and in the spirit of your Constitution.' As to the individual question, as far as it relates to myself and the great civility and courtesy with which they have treated me, I beg to say that I have nothing to complain of. If they have tried to treat me with indignity, they have cast honor upon me. If they have persecuted me for bearing testimony to the Word of GOD and to JESUS CHRIST, I have nothing certainly to complain of. And if they have laid a little extra expense upon me in sending me away, and throwing me about from place to place as if I were a foot-ball, thank God, I am a man of few wants, of inexpensive habits, and His munificence has supplied me with enough. Besides which, I have one little comfort. I am an Irishman, and a sailor, and in both capacities I have a little feeling, and that feeling is gratified by the conviction that the matter being now before the British Government, and the present Administration being one that stands high for its profession of regard for civil and religious liberty, they will not in my case allow the rights of a British subject to be unduly interfered with. I must say, in respect to that Government, that my statement has been received by them as well as I could possibly have expected or wished, and that I believe, and shall continue to believe, if the contrary do not come out in the end, that they will fairly, and as far as other circumstances will permit, protect her Majesty's servant. I do not think that I should be doing wisely to occupy any more of your time. I am sorry to have inflicted upon your lordship a 'twice-told tale;' but I am also happy, in the presence of this assembly, to thank your lordship for the kindness with which you listened to that tale when I first told it to you, and for the sound and good advice which you gave me upon it."

Anniversary of the American and Foreign Christian Union at Boston.

The anniversary of the society held at Boston, in the Tremont Temple, on the 28th of May, was one of more than ordinary interest. Julius A. Palmer, Esq. a member of the Board, presided, and the meeting was opened with prayer by the Rev. Dr. Church. We take the following account of the proceedings mainly from a Boston paper—*The Traveller.*

"Rev. Dr. Baird read an abstract of the Annual Report. Dr. B. explained the object and advantages of uniting the three societies, now comprised in this one. The work of the three societies was substantially one. The men needed to labor with the Roman Catholics in this country were just such as were to be procured by the Society in their operations in Europe. They had sent a man to some of the Universities in Germany to explain to the professors the state of things in this country, and to show what men were needed. The Society contemplated the sending of a mission to Brazil, and they had a man training for the work in the theological school in Geneva. The reason for sending him there was the fact that the French language was spoken by the educated men of South America, and a knowledge of that language would be of much use, especially at the outset, to the missionary. They would probably send with him some well-trained assistants from among the Portuguese exiles in Illinois.

"They were often asked why the Home Missionary Society and the Tract Society could not do their work? In reply to which, he said their work was among the Roman Catholics, and they must have men peculiarly fitted to this work. A few Roman Catholics would come into our churches, if our ministers would speak kindly of them. There was a minister in Baltimore who had spoken and written much against the Roman Catholics—but, for the last few years (he informed Dr. B.) he had changed his course, and treated them kindly; and now there was not a year in which some Roman Catholics did not come into his church; and he had received more than twenty. But in addition to what could be done in this way, there was need of a special work in their behalf. It was a work of completion, to fill up what was lacking in other societies. And there was a special advantage in having a union of different denominations. Romanists were forever dwelling on the division of Protestants. But in this way we could go to them and say to them, 'Here we have a union of Protestant denominations—formed for the purpose of doing you good.' If we are going to do anything effectual in this way, we must have men devoted to the work, and we must generally begin with converted Roman Catholics. Not long ago a distinguished clergyman in New York told Dr. B. that one of his elders came to him and said he had prevailed on a Roman Catholic neighbor to attend his lectures, and he wanted a book to put into his hands, as the man was in an inquiring state of mind. The clergyman could think of nothing better than Kirwan's Letters.—Kirwan's Letters, Dr. B. said was a good book, but it was like a sword, to be taken into his hands only by one who knows how to use it. The result was, the man went to Bishop Hughes, who left no stone unturned to convince him that the book was false, and there was the end of the matter. The clergyman asked Dr. B. what book he would recommend, and he told him if he had put into his hands 'Poor Joseph,' or almost any other simple Tract, but above all, the New Testament, it would have been vastly better. But there were no men that knew so well how to manage the Roman Catholic mind as the converted Roman Catholics. The Catholics, particularly the Germans and French, are perfectly accessible; and the Irish are accessible, also. The Society have German, French, Portuguese, Italian, Spanish, and Irish laborers in their employ in this country; in all, 31—many of whom are ordained ministers. They have also men in different parts of Europe, some even in Italy, one of them laboring very effectually in translating the Christian Fathers, and arraying them against the Roman Catholic Church. A friend of his, who was once a Jesuit, the most learned man he ever knew, who told him

he had labored many years in reading the ancient Fathers, had prepared what would make one or two octavo volumes of extracts, all going to show the errors of the Church of Rome. We must not think that Italy is entirely closed against the Gospel. The Society had 27 laborers in France last year. The work in Canada, he said, was in the highest degree encouraging. They had also an excellent missionary in St. Domingo, a converted Roman Catholic. They had for four years, also, maintained a mission at Valparaiso, which they intended to enlarge, by establishing a school.

"Rev. Mr. Thompson, of New-York, now addressed the meeting, and said that in rising to represent one element included in this Union, the question of religious freedom, the object of the late Christian Alliance, his prevailing feeling was that of humiliation because of an opportunity lost to evangelize Europe, France, and Italy especially. They had the lever, but they wanted the mighty pressure of Christian faith and zeal to move it. We had regarded Italy as doomed, and thought we should be running counter to the providence of GOD by doing anything for Italy, which was condemned to be destroyed; but not, he said, the present people of Italy—they were not to be held responsible for the past errors of the Church of Rome. The Society sent out five years ago, to the confines of Italy, a converted Italian, a man of learning, sagacity and heroic self-denial, where he could operate directly upon the Italian mind. He distributed many copies of D'Aubigné's History, and also of the New Testament. He sent an earnest appeal for more means, for a press to be established in France, and other enlarged operations; but the committee were unable to convince the public of the feasibility of the work. Five years ago, at the anniversary of the Christian Alliance in New-York, a distinguished speaker spoke of the precariousness of the tranquility of Italy, as a reason for immediate action. He said there was an old man in Europe, just on the confines of the grave, on whom the peace of Europe depended. The death of Louis Phillippe would be the signal for the outburst of revolution. Who should keep the peace of Europe then? Who should hold Hungary and Lombardy to Austria? Who should hold Italy in subjection? Then it would be too late for such a work as ours, which was a work of quiet and peace. Thus eloquently and almost prophetically did Rev. Dr. Bacon appeal to us; and most eloquently was he seconded by Rev. Mr. Kirk, of this city; but in vain. Since that time, Italy had fallen into the hands of men who did not believe in the Pope, and who believed that the Bible was the true foundation of government. But where were their own Bibles, that ought to have been in dépôts on the spot? But now the time of reaction was coming. France was going back to the hands of the Jesuits, and the Pope had returned to Italy. Yet, though that opportunity was lost, all was not lost. The Bible was in Italy; and there were hearts there now that sympathized deeply with us; and there were agencies there, most admirably adapted to the work. Those who for a time held sway in Italy, and who were true patriots, inquirers for truth, and some of them true converts—they had not vacated their office; and there was now a thoroughly organized system of Christian propagandism in Italy. They were preparing little hand-bills, or fly-sheets, with texts of Scripture, designed to excite inquiry, placarded in the streets, hotels, cafes, and scattered everywhere, nobody knowing how. He proceeded to read an extract from the address of the 'People's Club of Rome,' published some months ago, written by native Italians, embracing substantially the views of Protestants, which our readers will remember.

"Now, said Mr. Thompson, I care not whether the man that wrote that ever

saw the Confession of the Synod of Dort, or the Thirty-nine Articles, or even whether he knows so much as whether there be any Holy Ghost—if he has heard nothing but the Baptism of John, shall we refuse to co-operate with such a man? He would give a specimen of the kind of men engaged in this work. He had lately, in looking over some old papers, found a letter dated Zante, in one of the Ionian Isles, addressed to the editor of the Boston Daily Atlas, for information respecting the Christian Alliance, having seen the Pope's letter against that society. The editor of the Atlas sent it to him. The committee were suspicious, lest this letter should have come from a Jesuit, who wished to make improper use of it. But this man was *Achilli*, the man who has just escaped from the Inquisition at Rome. This taught us to have confidence in the agencies that Providence raised up. Objections had been made to their mode of operations, because it was secret—it was called smuggling. Well, he should like to know if Paul was not smuggled out of a city in a basket. And he wanted to know if our Puritan fathers did not keep their Bibles under their footstools, that they might read them in secret. Why, his own great-great-great-grandmother, the progenitor of all the Thompsons in Connecticut; at least, of all that had any claims to respectability, was pilloried, her feet put in the stocks, for teaching children *clandestinely* to read the Bible. He should dishonor the name of Puritan, if he refused to do anything which might be fairly done, however secretly, to promote religious liberty. This blessing must come to all nations of the world from us. When the despotism of France should be again swept away, there would be a sympathy for Italy, an infidel sympathy there. Let us, therefore, go forward and prepare the way for such a state of things by sending the Gospel to Italy and to France too.

"They had many discouragements under the old Christian Alliance. It became his duty to correspond with their agent in Europe, and to encourage him to hold on, amid discouragements. During that time he received a draft of some hundred dollars from that agent, which he accepted, though the Society had not a dollar in the treasury. He went out, in company with a friend of the object, to endeavor to collect the money. One friend had given him twenty-five dollars to help him out of the scrape, as he said, with the charge never again to put his name to such a paper. Some portion of the money was collected. A draft for a hundred dollars was received a day or two before the acceptance was due. The day before the maturity of the draft there were forty dollars wanting to make up the sum, and he went and borrowed the amount on his private responsibility.

"But that evening a member of his former charge, at New Haven, called and informed him that they had just made their annual collection, amounting to eighty dollars, which they had determined to divide between the Foreign Evangelical Society and the Christian Alliance. Thus GOD heard his prayers, and the sum was made up.

"Rev. Dr. Dowling now addressed the meeting, and said, that while we were looking for the disenthralment of the nations, the prominent idea of his mind had been that thousands of precious immortal souls were sinking into hopeless misery, under the influence of the errors of the Man of Sin. In walking with a friend over a place in New-York where there had been a public gathering, his friend picked up a small three-cornered bag of leather, in which was a piece of paper, comprising a few verses of the chapter of John. Inside of that was a piece of greasy paper, and inside of that a piece of tissue paper, which he supposed might have been sprinkled

with holy oil, or perhaps contained a relic. His friend took it to his Irish domestic, and asked her if she knew what it was. 'Ah, an' sure some poor crater will suffer for that.'—'Why?' said the man. 'Why, that's some poor fellow's Gospel, no evil will befal any one who has that. I had one of them, and the priest told me I should suffer no harm if I had it; and haven't I been saved from shipwreck?' The priest told her that a poor man in John street, America, (which he supposed to mean John-street, New-York,) lost a Gospel, and he had died in two weeks. The priest had told her that another young man had lost his Gospel, and his mother was told that if she did not buy another gospel for him, her son would die in just two weeks. And sure enough he did. She said she paid seven shillings for it. He asked her if she did not think that was dear. She admitted that it was, but said that it could only be made after the clock commenced striking twelve at midnight, and before it stopped, and therefore it was costly.

"'It was the source of the deepest humiliation,' he said, 'that the souls of these poor people should be thus deluded, and these fooleries substituted for the glorious doctrine of justification by faith.'

"He closed with an expression of confidence in this Society. He had been, from the commencement of this Society, a member of its Board, and he had the utmost confidence in its Catholicity. He had been asked if it could be supported by his own denomination, and he said it was as worthy of the confidence of the Baptist denomination as the American Tract and Sunday School Societies. This Society had a twofold anchor, on one of which was written the doctrine of Justification by Faith; on the second, the Bible, the only Rule of faith and practice. When asked if its doctrine agreed with the Fathers, he would reply, in the language of an Irishman, 'I agree with the pious grand-fathers, Peter and James and Paul.' The idea of having a faith in which all the fathers were united, was like that of a young man who said he would not believe any thing that he did not understand. 'Aye,' said his minister, 'then you will believe the least of any body I know of.' And now, if the Church of Rome believed no doctrine but what the Fathers unanimously taught, they would believe the least of any denomination he knew of. When that book came out—the translation from the Fathers which had been alluded to—this would appear.

"He felt, he said, a deep interest in the welfare of the Irish. When an Irishman was converted, in the language of a converted Karen, 'He came clean out.' He knew of no better specimens of Christian gentlemen than converted Irishmen, specimens of whom we had in the Rev. Alexander King, and the author of Kirwan's Letters. An Irishman had taken to reading the Bible. The priest came and told him he had heard that he was reading the Bible. 'And, indeed it is true, and a blessed book it is.' 'But,' said the priest, 'you are an ignorant man, and you ought not to read the Bible.' 'Well,' said Pat, 'but your Riverence must prove that before I'll give up reading my Bible.' And so the priest turned to the place where it read, 'As new born babes desire the sincere milk of the word.' 'There,' said the priest, 'you are a babe, and you ought to go to somebody who can tell you what the sincere milk of the word is.'

"Pat was a milkman, and he replied, 'Your Riverence, I was sick, and employed a man to carry my milk, and he chated me—he put water in it; and how do I know (saving your Riverence) but the priest may do the same?' The priest was discomfited, and said, 'Well, Pat, I see ye're not quite so much of a babe as I thought you was. You may read your Bible, but don't show it to your neighbors.' 'Indeed, your

Riverence,' says Pat, 'I've one cow that I know gives good milk, and while my neighbor has none, sure I'll give him a part of it, whether your Riverence likes it or not.'

"The meeting was well attended and deeply interesting throughout. It was closed with the benediction by Rev. Dr. Beecher."

Letters to the Rev. Dr. Candlish.

No. IV.

My dear Dr. Candlish,

I have spoken of the facilities which now exist for diffusing the knowledge of the true Gospel among the Papal nations, of giving them a pure Christianity for the corrupted one which they have so long possessed. Let me call your attention to the practicability of doing this work. This, it must be admitted, is a topic of the greatest moment.

There are few subjects respecting which there is so great an amount of unbelief in the Protestant Churches of Great Britain and America, as that of the possibility of converting Romanists from the errors and delusions of their Faith. Indeed, I have often been told by good men in my own country, that there is "more hope that an infidel or a heathen would embrace the true Gospel than a Roman Catholic." It is not long since this sentiment was almost universal in the American Churches. I apprehend that there has been, and probably there is still, a vast amount of the same skepticism on this subject in the British Churches.

Nor is it difficult to account for this fact; nothing indeed, is easier. Almost the only Roman Catholics of whom British and American Protestants have had any knowledge, have been Irish. Within a few years, it is true, great numbers of Romanists from the Continent, especially from Germany, have begun to come to the United States. But inasmuch as these do not speak English upon their arrival, or know very much about it for a considerable time afterwards, they are compelled to associate with their fellow-country-men who are among us, and their true character remains very little known to our native Protestant population. It still remains true, therefore, with us, that the Irish Roman Catholics are those only about whom our Protestants know much. This is, if possible, still more the case with you.

Now we all know that the Roman Catholics of Ireland have a very deep and almost irresistible attachment to the religion in which they were born and educated. Such have been the relations which Ireland has sustained towards England these six centuries, that the Romish priests of the former have availed themselves of every thing that they could in the political condition of the country, to make their followers believe that Protestantism has been the cause of all their sufferings—not deeming it to be for their purpose to inform them that the conquest of Ireland—the *fountain* of all the evils—was not made by Protestant England, but by Papal England. At all events,

there is no denying the fact, that there is a very deep seated prejudice and even hostility in a very large majority of Irish Roman Catholics on the subject of Protestantism.

But it would argue great ignorance to believe or assert that the Romanists of other countries, excepting, perhaps, to more or less extent, and for a similar reason, Lower Canada, have similar prejudices and hostilities in regard to Protestantism. The French, German, Swiss, Italian, Hungarian, Polish, Spanish, and Portuguese have very little of a bitter hatred of Protestantism. They are, generally speaking, very ignorant of its nature. They have been told that Protestants are *heretics*, but most of them have no correct idea of the Protestant religion. The consequence is, that when they become acquainted with true Protestantism, their prejudices soon fall to the ground. Nor is it at all difficult to induce them to listen candidly and kindly to the truth, if left to themselves. It even often happens that not all the efforts of the Priests can prevent their people in the countries just alluded to from receiving and reading the Scriptures.

Most assuredly the success which has within the last few years attended the efforts that have been made to spread the Gospel in France, in Belgium, and Canada, among the Gallic portion of the Papal world; embracing nearly 40,000,000 souls, the race which has done more to uphold the Papacy since the days of Pepin and Charlemagne, and is doing more now, than all the rest of the Papal world combined; ought to convince us that it is not only *practicable*, but even *easy* to spread the Truth in papal countries. I am sure that if our efforts to propagate Christianity in India, in China, or any other part of the Pagan world, where we have been expending the labor of many years, much money, and sacrificing many valuable lives, had been crowned with any thing like the success which has attended the few and feeble efforts which have been made in the countries just named, it would have filled our hearts with hope and joy. How cheering it is to know, for instance, that in France, where by the revocation of the Edict of Nantes, in the year 1685, Protestantism was almost extinguished in a sea of blood, and where in fact there was not one Protestant place of worship tolerated, nor one public service among Protestants allowed from 1685 to 1786, a period of 101 years; and where in 1802, when Napoleon granted to Protestants religious liberty, there was scarcely a vestige left of true religion among them, there are now so many hundreds of places where groups of people assemble to hear the Gospel, either in churches, chapels, or private houses. And all this has been brought about within a few years—since 1815, and chiefly since 1830. Surely, this is a subject which calls for thanksgiving. Nor has there been less success in Belgium and Canada, in proportion to the efforts which have been made. Nothing could be more simple or more beautiful than the process of propagating the Truth in those countries.

The pious and humble colporteur goes in advance and distributes the Word

of God, accompanying it with simple and faithful remarks. This prepares the way for the evangelist, who continues the holding of little meetings in hired rooms, or in private houses—the pious schoolmaster and colporteur helping him in their respective spheres. In due time the missionary, or ordained minister, comes and organizes a Church, composed of those who have "believed." What can, I repeat it, be more simple, or more beautiful than this?

But if I were to choose a case at once palpable and most encouraging, I would select the remarkable movement which has taken place in Madeira, among a Portuguese population greatly subject to the influence of the Roman Catholic Priesthood. To that island as you well know, Dr. Kalley, a pious and very zealous christian, your countryman, went for the benefit of the health of his wife, in the year 1838. Arriving at Funchal, the capital, he began at once to apply himself to the study of the Portuguese language. He commenced the practice of medicine, gratuitously among the poor, and indeed among all classes, I believe. He soon established a hospital and dispensary for the benefit of the poor. He caused schools to be opened for the instruction of the children of the poor, and for the education of adults. Hundreds of copies of the Scriptures were imported and circulated. Little meetings were held for reading the Word of God, its exposition and prayer.

This course could not go on long without the priests knowing it. Soon opposition began to manifest itself, nor was it long until persecution broke out. Dr. Kalley was imprisoned for months in 1843, and compelled to quit the island three years later. Many of the converts were imprisoned, or otherwise persecuted; and in 1846 many hundreds—probably a *thousand* souls—sought that religious liberty in the West India Islands which they could not find in Madeira. Nearly 500 of them are now in the United States. Nor is this all; it is certain that the leaven of truth is still working in that island, and that many have been brought to the knowledge of Christ.

Does this look as if it was impossible to bring Roman Catholics to the knowledge of the true Gospel? The facts which I have just cited have shown what can be done among the Gallic and Portuguese races—portions of the Latin race—that race which of all races most firmly adhered to Romanism in the 16th century.

But why should we doubt the success of the Gospel among Romanists in the 19th century, when we recall to mind what it did in the 16th? *When*, in the course of fifty years, and less, more than *thirty* millions—perhaps nearly *forty*—of people who had long bowed their necks to the yoke of Rome, cast off that yoke and embraced Protestantism, and many of them received not only emancipation from the worst of bondage—for it was the bondage of the soul—but also found the glorious liberty of the children of God.

In my next, I wish to speak of the possibility of reaching even Irish Roman Catholics, and of the proper mode of treating Romanists, if we would

do them good—a subject on which I think, American and British Christians have much to learn.

Yours very truly, R. BAIRD.

Mazzini's Letter to the Priests of Italy.

One of the most interesting documents which have recently appeared in relation to Italian affairs is a Letter* to the Priests of that land, from Mazzini, lately one of the Triumvirs of Rome. It has been widely circulated, we dare say, in the middle and northern parts of that beautiful but oppressed country, by means of that secret *propagandism* whose ramifications cover almost all those parts of it, and reach even into the southern. In our last number we alluded to this mysterious system of effort which can circulate its fly-sheets and tracts under the very eyes of the Pope and Cardinals, and alike disregards the sbirri, the inquisition, and exile.

After calling their serious attention to the importance of the subject, and inviting them to examine his writings and life, defying them to show a single action which contradicts his principles, Signor Mazzini says:

"We can—as one of your own number has declared—we can conquer without your aid, but we do not desire to do so. You are our brothers. Against you we have not recourse to arts of seduction or of terror. We do not combat our enemies with the weapons of calumny, neither do we recommend persons not to read your writings, or not to listen to your words. We only ask you to listen to ours likewise. Weak mortals, such as we are, may err; but we shall never deceive by hypocrisy. In us is the audacity of a consciousness of truth. The Pope knows this; and for this very reason fears us.

"For a long time, a divorce has existed between the Catholic Church and Humanity. This divorce is most fatal; since without Christianity, no state of society founded upon brotherly love and charity can exist; without Christianity, there can be neither peace nor true liberty: without Christianity, our corrupt nature will always resist every important reformation, and we shall have neither a country nor anything whatever that is good. Besides, it is absolutely necessary to re-link earth to heaven—to re-establish harmony between this world and eternity—between man and GOD, the Father and Instructor of all men.

"I now warn you that the important hour is about to strike; that the period of time is accomplished; that Materialism, the offspring of Papacy, is overcome; that the want of a religion is on every side felt. Through your misconduct—through your obstinacy in propping up a rotten edifice, and in maintaining the Popish church, notwithstanding its hatred to, and its ignorance of, the inevitable progress of mankind—men's consciences are now in a state of doubt. Religion is banished from men's hearts. Thanks to your perverseness, and in spite of all our

* This document was translated by a gentleman lately from Italy, and appeared in the "CHRISTIAN OBSERVER," of Philadelphia, from whose columns we transfer it to ours.

unceasing efforts to the contrary, days of discord and deeds of blood are now preparing, for which you will be made responsible before GOD and before man.

"In the name of GOD, and for the love we bear our country, we ask you of what creed you are? Whether you understand the Scriptures? Whether the word of CHRIST be to you a dead letter? Whether, in choosing between the Word of GOD and the bulls of the Pope, you be absolutely determined to stand by the latter without examination—without an appeal to your consciences? In a word, we ask you whether you be Christians or Idolaters?

"When the Spirit of Evil offered temporal power to CHRIST, tempting him to betray his trust, he was answered by a contemptuous refusal. Yet you, forgetful of this noble lesson, this sacred page of the New Testament, contract alliances with princes, enemies of your country, cursing the people and shedding their blood, in the hope of securing for yourselves a firmer grasp upon the land. The humble, kind-hearted, most affectionate CHRIST, roused by an enthusiastic indignation at the desecration of the temple, drove out the profane and the traffickers. Do you never, Oh, my brethren, think of this fact? Is there no trafficking now-a-days, in the temple? Have the Pharisees entirely disappeared? Does the word of GOD now shine in all its splendid purity—such as it went forth out of the mouth of the SAVIOUR?

"Ministers of CHRIST, direct your attention on every side of you. Observe how the very earth trembles with wrath. Listen to the universal murmur of nations in insurrection, whom no human power can calm into peace, or crush into silence. This clamor bursts forth from every quarter, without any decided centre, among nations the most remote from each other—of opposite customs—of different languages. Not a month passes without some outbreak; not a day passes without some panic, and some new persecution. How many times have these agitations been suppressed? Ten—twenty—fifty times. All the armies of old Europe, all the artifices of diplomacy, have conspired to stifle them; and stifled for a short time, they boasted them to be, till after a brief space they made themselves heard louder than ever. How many have been massacred? No man can number them. On all sides, thousands have fallen—some under the hand of the executioner, some on the field of battle, some from hunger and want, in exile. With a smile on their lips, with defiance on their brow, with that calm serenity which can belong only to those who have a consciousness of having completed their mission, these martyrs met their death.

"And you dare to call this the insurrection of a few factious men! Is it not rather the rising of Humanity, guided by the finger of GOD, and the accomplishment of an epoch marked by Providence? That first movement, how pure and free it was from every stain of vengeance; how grand it was, from its forgetfulness of the past; how holy, from its love, its enthusiasm, its faith. As a reward for their generosity, the people now suffer on those scaffolds, where, had they wished, they might have executed their enemies: Nevertheless, in the day of victory they will again show themselves merciful.

"What are the demands of the people? Nationality—Freedom—the general good of all mankind; Liberty of speech and of conscience; Protection of just laws, instead of the arbitrary caprice of an Usurpation. We will select our own rulers from those most conspicuous for their virtues and intelligence. We will have

education for all. Food for the mind—bread for the body. 'That the will of God be done on earth as it is in heaven.'

"What answer do you make to these?—Bulls of the Pope, and resistance! Would you resist the nation—humanity—the will of GOD? If you do so, then you are irrevocably lost. Our religion is eternal—eternal is the Church of believers. The reformation of the corrupt church and religion, which might be accomplished solemnly and peaceably, through your aid, will, if you do not march with us, cost a terrible struggle—tears—and multitudes of martyrs."

Hungary.—All is not Lost.

It would seem as if the door for doing good in Hungary is far from being closed. In fact it is wider open than it ever was before the late revolution, which ended in such dreadful disaster. But the day of Hungary's emancipation has only been adjourned awhile. A glorious deliverance will come in its own, its appointed time. In the meanwhile, let the friends of the gospel in this land, and other portions of the Protestant world, send the desired means which are needed. Our Society was happy to send nearly $200 before the late annual meeting, to Dr. Merle d'Aubigné, to be forwarded to the Magyar Institute, in whose behalf Dr. Merle made an appeal some time since. The British and Foreign Bible Society report that they have circulated 5000 copies of the Scriptures in that land since the revolution. Would that it had been 500,000!

It is cheering to see that the case of Hungary, and especially of the Magyar Seminary, just alluded to, is exciting sympathy in various countries. Even the poor Waldenses lately collected 1200 francs ($230) in their churches for it, on the occasion of celebrating the anniversary of their own emancipation. A beautiful specimen of charity, and an admirable illustration of the "communion of saints." Who will send us further aid for the Magyar Institute? Who can read without feeling his heart burn within him, the subjoined letter, which Dr. Merle d'Aubigné has received, dated March 28, 1850, from the Magyars, in answer to a first remittance of the collection made in their favor?

"It would be impossible to express the sentiments with which our hearts were filled by your letter. The LORD is great, most gracious and merciful! The committee appointed to direct the affairs of our Institute (composed of the new director, of three heads of families of our community, and of myself,) were assembled to decide on the new prospectus. One of the members of the committee was asking with some anxiety, What is to be done if we cannot raise our expenses?

"Just then the door opened, and your letter was put into my hands. We read—we burst into tears—and especially he who had just said, Whence shall we have bread? was confounded. It is the LORD! He does not forsake his own. We adore Him prostrate in the dust. Last Sunday I spoke to those who were

assembled in great numbers, of the love of the Saviour, and of that of our brethren and sisters, which had been recently experienced by us anew. The emotion felt was unutterable. So much love overwhelmed the hearers. May GOD reward you. GOD, who is rich in mercy for all, be praised forever and ever!

"Tell our brethren who have contributed to our Institute, that their gifts have re-animated largely the hopes and the zeal of all among us who pray sincerely for the coming of the kingdom of GOD. I hope soon to send you a detailed account of our Institute, to be communicated to our friends."

Sketches of the Religious Denominations in the United States.

No. IV.

The Presbyterian Church.

The Presbyterian Church was the next that appeared among us. The Episcopalians, Congregationalists, and the Baptists, having previously had organized Churches. In this article we only speak of the great body of the Presbyterians, who constituted but one Church until the year 1838, when they divided into what are commonly called the "OLD AND NEW SCHOOL PRESBYTERIANS." We shall speak of the MINOR BRANCHES of the great Presbyterian Family of Churches hereafter, in their order.

The numerous colonies which in the seventeenth and eighteenth centuries sought for conscience' sake a refuge in the Western world, were composed in no small degree of Presbyterians of various origin. There were many such among the band of English Puritans in Massachusetts, and the German settlers in Pennsylvania; the Dutch colony of New-York consisted mainly of Presbyterians; and the Huguenot refugees of France were almost without exception of the same persuasion. But it was particularly to the emigrants from Scotland and the North of Ireland, who composed a large portion of the original population of Pennsylvania, New Jersey, Central Virginia, and some other States, that the Presbyterian Church in America owed its foundation and its rapid growth.

The first Presbytery, composed of seven ministers, was formed in the city of Philadelphia, in the year 1705. In a few years a Synod was organized, which in 1745 was temporarily divided into two separate bodies, in consequence of differences of opinion relative to the great Revival movement which took place about that time under the labors of Whitfield, Edwards, Wesley and others. A union was, however, effected in 1758; and from this period until the year 1838, the Presbyterian Church in the United States presented a spectacle of perfect harmony and peace. Within the last twelve years, however, it has been divided into two distinct bodies, usually denominated the Old and New Schools. Into the causes of this division it would be unprofitable and improper to enter in this sketch. Suffice it to say, that whatever of

strife and bitterness existed between the two parties is fast passing away; and each is peacefully pursuing its sacred mission of good will to man. In our further remarks on the doctrines and polity of these bodies, we shall speak of them as forming one Church, having the same standards of faith, and essentially the same mode of government.

The doctrines of the Presbyterian Church in America are identical with those of the mother Church of Scotland, and like them, are embodied in the Westminster Confession of Faith and Catechisms. These standards were formally ratified by the Synod, in 1729, and revised in 1787; those portions only being modified which relate to the power of civil magistrates in matters of religion. Every candidate for the ministry of the Gospel is accordingly required to declare that he "sincerely receives and adopts the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures."

'Presbyterians believe that the apostles, in organizing the Church, were accustomed, in every city or place where a congregation was gathered, to appoint a number of officers for the instruction and spiritual government of the people, and for the care of the sick and poor. The former class of these officers were called presbyters, the latter deacons. Of these presbyters some labored in word and doctrine, others in the oversight and discipline of the flock, according to their gifts, or to their designation when ordained. As the terms bishop and presbyter were indiscriminately used to designate the spiritual instructors and governors of the congregation, in every church there came to be three classes of officers, which are denominated the bishops or pastors, or preaching presbyters, the ruling presbyters and the deacons."*

The pastor and elders of a church constitute its governing body, which is called the SESSION. It is their duty to inquire into the Christian conduct of the members of the church; to examine individuals who present themselves for admission to it, and to decide cases of discipline. The deacons are not members of the session, but are charged with the care of the poor and sick, and the distribution of pecuniary assistance among them. The session of each church is a complete organization, but is subject to the inspection and control of the PRESBYTERY, whose work it is to see that the standard of doctrine and rules of discipline are adhered to by all the separate churches under its care. This body consists of all the ministers, and one elder from each session, within a certain district. Among its most important duties is the examination and ordination of candidates for the holy ministry, and the installing of ministers in the congregations to which they are called. The several Presbyteries within certain limits constitute the SYNOD, which meets annually, and has power to receive and determine appeals from decisions of the Presbyteries, and exercises a general supervision over them. The GENERAL

* RELIGION IN AMERICA, Book vi. Chap. 5.

Assembly is the highest judicatory of this Church, and is composed of an equal delegation of ministers and elders from each Presbytery. This is the ultimate Court of Appeals, and the great bond of union between all the churches of the organization. It is charged with the superintendence of the whole Church, the correspondence with foreign Churches, and the constituting of new Synods.

The clergy of the Presbyterian Church in the United States form a body of well-educated and intelligent men. The subject of ministerial education has received much attention from this denomination of Christians. As early as 1739 the Synod directed its labors towards the establishment of a seminary of learning under its own supervision. The College at Princeton owes its origin and support to these efforts, and was established with a view to furnishing educated men for the ministry of this Church. Since its establishment more than forty similar institutions have been formed in different parts of the country, which are to a greater or less extent connected with the Presbyterian Church. But in 1811 the General Assembly resolved to provide a separate institution for the theological education of candidates for the ministry; and in the following year the Seminary of Princeton was founded. This institution is under the immediate superintendence of a Board of Directors appointed by the General Assembly. It has already attained a great and well-merited celebrity by the distinguished talents of its professors, as well as the excellent course of its studies. The whole number of students during the past year was about one hundred and fifty. There are twelve Theological Seminaries, including that of Princeton, in connection with the two branches of the Presbyterian Church.

The members of the Presbyterian Church have done much within the present century for the promotion of the Gospel, both at home and abroad. In their mode of action, the Old and New School sections differ—the former having Boards under the direction of the General Assembly, and the latter combining with the Congregationalists and some other denominations in the support of voluntary societies. The Board of Domestic Missions was one of the first benevolent associations organized in the United States, and has of late years been very successful in its labors. During the last year it supported five hundred and seventy missionaries, supplying more than fourteen hundred congregations in our own country: its receipts amounting to seventy-nine thousand dollars. The Board of Foreign Missions has twenty-seven missionary stations under its care, and sustains more than one hundred laborers in Western Africa, North India, Siam and China, Papal Europe, among the Jews, and the American Indians; receipts over one hundred and twenty-five thousand dollars. The Board of Publication has issued a large number of excellent books; receipts last year, $87,238. The Board of Education supports about four hundred and fifty candidates for the ministry, and has established many Parochial Schools.

The religious societies in connection with which Presbyterians of the New School are laboring to promote the progress of the Gospel, are so well known that it is unnecessary to repeat their statistics; the principal ones are the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Education Society, and the American and Foreign Christian Union. In these associations they combine with the Congregationalists. Both the branches of the Presbyterian Church unite with all other evangelical denominations in the Bible, Tract, Sunday School and other Societies, and are not behind them in their zeal and liberality in connection with these various causes.

The statistics of the Presbyterian Church in the United States are given below with as much accuracy as possible.

The Old School organization:—

Synods	23	Ministers	1,360	Churches	2,512
Presbyteries . . .	122	Candidates and Licentiates .	616	Communicants . .	208,530

The New School organization:—

Synods	20	Ministers	1,453	Churches	1,555
Presbyteries . . .	104	Candidates and Licentiates .	188	Communicants . .	130,947

In concluding our brief sketch of the history and present condition of this Church, we remark that it has long been one of the strongest pillars of true religion in our country. Its ministry is evangelical and faithful, and its influence over the community has been greatly blest.

Liberality Increasing in the Kingdom of Sardinia.

It is a remarkable fact that, although the government of Sardinia is at heart as much opposed to liberty as any other in Italy, and would, if it dare, restore the old despotism in church and state; it is compelled by popular opinion to do many things which favor the progress of truth. It may, for a time, arrest the labors of the colporteur, in the distribution of the Scriptures, but then it allows the Waldenses to build a church even for an Italian service, at Turin, and imprisons a Roman Catholic Archbishop for his opposition to equal and just laws, relating to ecclesiastics—laws which place them on the same footing in the administration of justice, with the laity.

The letter from the Waldenses, on the first three pages of this number, speaks of a signal instance of the progress of the spirit of liberality among the people of Piedmont, as shown in the fact that a Waldensian, Mr. Joseph Malan, banker, had been nominated a deputy of the Parliament of Sardinia. The *Echo des Vallées*, a monthly journal of the Waldenses, says, in its last number:

"The perfect civil and political equality of all citizens, without distinction, and whatever may be their religion, has received a new and striking consecration by the nomination of one of the Waldenses, Mr. Joseph Malan, banker, and member of

the governing committee of the churches of the Valleys, deputy to the parliament of Piedmont, from the college of Bricherasio. Respect and gratitude are due to the Catholic electors, who have been the first to give up miserable prejudices, and who have given willingly their help to the triumph of this great principle. The conduct of Mr. Malan in the Chamber will, we are sure, soon convince those who may still doubt, that, without being of the same religion as the majority, one may have as much love for one's country, and zeal for its prosperity, as anybody."

A Romish Pastoral.

[A correspondent has sent us two or three articles, in which he reviews some portions of the "Pastoral Letter" of the Council of Archbishops and Bishops of the Roman Catholic Church, held last year in the city of Baltimore. The reader will find them worthy of an attentive perusal. We give the first in our present number.]

No. I.

"I have lying before me an ecclesiastical curiosity. It is a 'Pastoral Letter,' given in Provincial Council at Baltimore, by the Archbishops and Bishops of the Roman Catholic Church in the United States, and addressed to the clergy and faithful of their charge. It made its appearance on the fifth Sunday after Easter, in the year of our Lord MDCCCXLIX. It bears the imprimatur and appendage of a quarter of a hundred names, *two* of them with an 'Abp.' the remaining twenty-three with the shorter suffix, Bp., appended to their names, and all of them *prefixed* by a '†.'

"The document carries with it, in certain quarters, what authority these names or the functions of their office can give it; and, no doubt, will be received with (some) deference and submission by those to whom it is addressed. With others, it will have what influence and weight, in the balance of reason and sober judgment, its republican character and oneness with the spirit of civil and religious liberty will warrant—whether it be the authority of truth and reason, or a *claim* only to such authority, less in the balances than is the weight of the shadow of a shade; whether it be the authority of the apostles and elders assembled at Jerusalem, or the usurpation of such authority, inherent in the basis of the Seventh Provincial Council of Baltimore, assuming, in their theology, to be the bishops and pastors of the only true Christian Church in the United States.

"In this Pastoral there are some things which claim the calm and serious consideration of every friend of civil and religious liberty, and every well-wisher of his fellow-men. I cannot better describe it, as a whole, than to call it quasi-papal and pseudo-republican in its character, on account of the equivocal and false positions which it takes, on certain points; some of which I purpose to mention in the order of the Pastoral.

"After referring to the 'known wishes' of the Pope, directing their attention to 'a more complete organization' of the Romish Hierarchy in this country, the Archbishops and Bishops, in their letter, use the following language:

"'Although the kingdom of CHRIST is not of this world, and the successor of

Peter has, of divine right, no temperal dominion; yet, through the munificence of Christian princes, and the spontaneous acts of a people redeemed from bondage by the paternal influence of the Bishop of Rome, a small principality has been attached, during more than a thousand years, to the Holy See, under the name of Patrimony of St. Peter.'

"Notice the admissions in the above, 1st. CHRIST's kingdom is not of this world. 2d. The Pope has no divine right to temporal dominion. (Would such a concession be made by the Cardinals at Rome?) yet 3d. The Pope has been exercising such dominion for more than a thousand years. Is it said the right was conferred upon the pope by kings? How came kings by their power? By divine right? Then they bestowed upon the Bishop of Rome dominion which the KING of kings never gave him by any divine sanction. Are they wiser than GOD? Was it, then, a power or dominion delegated to kings by their subjects, which they bestowed upon the Pope? Where is there any proof of this?

"Again. Supposing kings could legitimately confer temporal dominion upon the Pope: Where is his authority for accepting such dominion? Not in the *precepts* of our LORD, for He said, 'my kingdom is not of this world.' And if it was not CHRIST's prerogative to *possess*, it was not his prerogative to *govern* a kingdom, in a temporal sense of the word govern. Harmonious with this, was the *example* of CHRIST. *As he taught, so he lived.* None but a crown of thorns, and no regal garment, except the mock purple robe, was ever worn by the meek and lowly JESUS. He, for our sakes, became poor. Nor does the Pope find any authority either for possessing a kingdom or exercising 'the duties of temporal Governor,' in the *example* of Peter; for, like his Master, the apostle lived and died poor. Neither can he find any precedent for this 'patrimony of St. Peter'—this possession of temporal riches and worldly power—in the example of either of the Apostles, unless it be Judas; and he made sad use of it. And if it proved dangerous for one of the Apostles to carry the purse of twelve poor fishermen, how much more dangerous to have control of the coffers of a nation!

"Notice another admission in the above paragraph. 'The Bishop of Rome,' before temporal power was offered to him, it is said, could redeem people from bondage, acting as a simple pastor. Why, then, the need now of temporal dominion? Does Pious IX need temporal power more than did our SAVIOUR and his Apostles? Or is it safer in his hands than it would have been in the hands of CHRIST and his Apostles? The Bishops will not affirm this.

"Look at another feature of this Protean Pastoral, semi-republican in its aspect:

"'As we are not subject to him [the Pope] as a temporal ruler, and as we are devotedly attached to the republican institutions under which we live,' etc. etc.

"The Pastoral then assumes for its authors an impartial judgment of events, since the flight of his Holiness—laments that his policy was not suffered to develop itself—avows a 'conviction that the temporal principality' of the Pope has secured 'the free and unsuspicious exercise of the spiritual functions of the pontificate;' and then adds, by way of argument and apology for that strange combination of powers in the pontifical office, making the incumbent both the head of an army, doing its work of death, and a minister of the Prince of Peace, going forth on a mission of love and good will to all:

"'Were the Bishop of Rome the subject of a civil ruler, or the citizen of a republic, it might be feared that he would not always enjoy that freedom of action

which is necessary, that his decrees and measures be respected by the faithful throughout the world.'

"What strange commingling of opposites here! The Romish hierarchy in the United States not subject to the Pope as a temporal ruler, and devotedly attached to republican institutions, and yet they *fear* that Pius IX, if a subject, or even a citizen in a *republic*, would not enjoy the freedom of action '*necessary*' to make his decrees and measures respected by Roman Catholics! On what, then, does he rely to secure respect? *How* would you have him conquer the passions and prejudices of men, or secure and keep their love and respect? Is there not, in the above, a sharp squinting, or rather a very plain look to temporal power, for the enforcement of spiritual truths? Is not the sword here, very plainly, thrown into the balances to carry a point?

"If the Romish hierarchy in this country can rejoice in a republic, why may not the chief pastor? Is republicanism salutary to Roman Catholic Bishops in the United States, and of doubtful tendency when it concerns the chief pastor? How shall we—how *can* we reconcile these opposites in the Pastoral, except on the anti-republican and Papal assumption that his 'holiness' requires something more than the power of truth, the influence of light, and the calm decisions of the intellect, in order to *secure* respect for his decrees and acquiescence in his measures? The writer would respectfully submit an inquiry to the authors of this Pastoral.

"If the Word of GOD, which is the sword of the Spirit, when applied to the hearts and consciences of the faithful by their chief pastor, will not secure respect for his decrees and measures, will any carnal weapon accomplish this object? But what freedom of action would *you* ask for your chief pastor? Is it freedom to preach the Gospel, to warn, to exhort and entreat men with all long-suffering and kindness? What republic ever withheld from him that privilege? Or is it a freedom to enforce decrees and support measures, with other weapons than those which are spiritual? No republic will ever grant him such license. O, Rome, cease then, from such an instrumentality, to spread the truth. *Ecclesia* '*non tali auxilio, nec istis defensoribus egit*'—the Church does not need such aid nor such defenders. More of this Pastoral hereafter. Respectfully yours, DELTA."

Christendom Abroad. No. IV.

DENMARK.

Of all the Scandinavian countries, Denmark was the first to embrace Christianity. About the year 800, Charlemagne, who was a great promoter of the Christian Faith, *in his own way*, founded a missionary station at *Ham*, a village about three miles from Hamburg, (to which city it gave both origin and name,) for the purpose of educating missionaries and sending them forth to convert the Saxons, who lived for the most part on the right bank of the Elbe, in what is now the Duchies of Holstein and Lauenburg, (belonging to the Kingdom of Denmark,) and the adjacent parts of Germany.

It was from this missionary post at Ham that the Gospel was carried into the Scandinavian Kingdoms of Denmark, Sweden, Finland and Norway. As

Denmark was the nearest of these countries, so it was the first to receive Christianity. The details of the labors and trials of the missionaries who introduced among the bold, warlike, and semi-savage votaries of the Odinic form of Heathenism which prevailed in all those countries, as well as in the northern portion of Germany, would be interesting, but cannot be introduced into this sketch. Those labors and trials were severe. The crown of martyrdom was the reward of many of those men who attempted the glorious task. But Christianity at length triumphed, and by its own native influence, together with the civilization which it carried with it, put an end to the marauding and piratical expeditions of the "Danes" or "North-men," who had so long ravaged the coasts of Western Europe, and extended even to its Southern boundary.

It is true that the Christianity which was propagated by the missionaries of the ninth, tenth and eleventh centuries must have lost much of the simplicity and purity which constituted the original glory and power of the Gospel; nevertheless, it was greatly superior to the sensual and bloody doctrines of Odin and Thor, which offered, as rewards to the brave, the happiness of revelry in the halls of Walhalla, attended by valkeries, (or nymphs,) and drinking mead from the skulls of their enemies!

But Rome established her power on a solid basis in Scandinavia, as she did everywhere else throughout Western Europe. Her Archbishops, whose seats were at Roeskilde, Lund, Trondhjem, (commonly called *Drontheim*,) and Upsala, became formidable rivals even of the kingly power in those countries; whilst the bishops and the inferior clergy, secular and regular, lorded it over the people—each in his own sphere. As happened in all countries where Rome gained an entire ascendancy, the "Church" got possession of a very large portion of all the best lands in the Scandinavian kingdoms. And yet faithfulness to history compels us to acknowledge that Rome encountered long and very great opposition to some of her dogmas, especially the celibacy of the priests, in those countries.

But at length the Reformation began to dawn upon Germany and Europe. Nor was it long until the "Doctrines of Luther," as they were called, began to penetrate into Denmark. Luther sent missionaries from Wittenberg into that land, who labored hard, and successfully, to introduce the glorious Gospel which the Reformers brought back to the world. Several Danish monarchs—Christian II, (a very poor *Christian* however,) Frederick II, and Christian III—coöperated in this work, from the double desire of freeing themselves from the spiritual despotism, which was alike intolerable to the ruler and the ruled; and to recover the landed estates which were in the possession of the churches and monasteries. In the course of thirty or forty years, in the middle portion of the sixteenth century, so complete was the change—in name, and, in many respects, in reality too—that Romanism gave place to Protestantism throughout the kingdom of Denmark, including the Faroe Islands, which still belong to

that kingdom, and Norway, which then belonged to it, but is now united to Sweden.

As happened in the other parts of Scandinavia, the Protestantism which triumphed in Denmark became *Lutheran* in *doctrine;* and as in every other country where the monarch took the lead, or exerted a controlling influence, the form of government was Episcopal. The liturgy is long, but evangelical—not derived in so large a manner from the ancient liturgies of the Church as that of the Church of England. The psalmody is entirely evangelical.

And although the Reformation in Denmark was far from being so complete as to bring back Christianity to Apostolic purity, yet we have reason to believe that there have lived and died very many dear children of GOD in that land. The numerous and deplorable wars which took place between that country and Sweden, as well as between that country and Germany, did great hurt to the cause of evangelical piety. It is truly sad to think how often the Enemy contrived, in this way, to injure the kingdom of CHRIST in the Scandinavian countries, as well as in other portions of the Protestant world.

We are grieved also to add that, for the last sixty or seventy years, the Rationalistic heresies of Germany have greatly prevailed, and exerted a most pernicious influence in the Germanic portions of the kingdom—the duchies of Holstein and Lauenburg, and the southern part of Schleswig. We are happy to say, however, that they are not much known in Jutland or the Islands, whose population is *Danish*. That is to say, about two-thirds of the inhabitants of the kingdom have not been much affected by the dreadful errors in question. But we are sorry to be compelled to say that a wretched *formalism* and *latitudinarianism*—one of the legitimate fruits of a union of Church and State—prevails very extensively.

And yet the Truth is decidedly, though very gradually, gaining ground in Denmark. In the University of Kiel, where the German students of the kingdom mostly prosecute their studies, there are several orthodox professors in the Theological Faculty; whilst in that old city itself the celebrated "Pastor Harms," as he is everywhere called, has for almost half a century battled nobly for the glorious Gospel of the Reformers and the Apostles. There is a goodly number of faithful pastors in Holstein—though, alas! the majority do not merit this appellation. The Bible Societies have done much good in that portion of the realm, and scattered widely the good seed. We have reason to believe that the progress of Truth will be far more rapid in that duchy, and those adjoining, than it has been. Blessed be GOD! it has been *real* during the last twenty-five years.

As to Jutland and the islands of the Danish Archipelago, there has also been progress. There are more faithful pastors in the islands of Zealand, Funen, and some others, as well as in the Peninsula of Jutland, than there were even ten or fifteen years ago. The Bible and Tract Societies have done something in these parts of the kingdom, but not as much as they ought to have

done. The great University of Copenhagen had, when we were last there, four years ago, very few men in it, professors or students, who seemed to be truly pious; whilst but few of the pastors of the city had the reputation of being spiritually-minded men. And yet the celebrated and excellent Dr. Grundtvig assured us that the state of things in the city and throughout the kingdom was, in regard to evangelical religion, far better than it had been for forty or fifty years. A considerable number of good young men had been raised up by the "LORD of the harvest," especially in Jutland and Zealand. May this blessed work continue until Denmark—which is, in many respects, one of the finest countries in Europe—shall enjoy once more the blessings which the pure Gospel alone can give, and perform her part in the work of evangelizing the rest of the world. We are happy to state that there is a growing interest, in those churches which have faithful pastors, in behalf of missions among the heathen. The funds which they have collected have been chiefly sent to the Basle Missionary Society. It is a remarkable fact, that the Government of Denmark has, for a long time, sustained several missionaries in Greenland and other colonies, but they are not believed to be worth much as laborers in the vineyard of the LORD, nor could we expect it to be otherwise.

We conclude this notice of Religion in Denmark by stating that the kingdom is divided into eight dioceses, and that there are eight bishops and about eighteen hundred Protestant ministers, all of the Established Church, excepting one or two Moravian ministers, as many French, one English, and three or four Catholic priests. Until within eighteen months there was nothing like Religious Liberty in Denmark, but this great blessing has been secured by the Constitution which the kingdom has recently received. The door is now far more open than it has ever been before for making the efforts needed to resuscitate a pure Christianity in that kingdom. May all who read this sketch do what they can, by prayer and otherwise, to hasten on this desired consummation!

Our German Paper.

The last number of DER FREIE DEUTCHE KATHOLIK is an excellent one. The contents are: *Edification;* Compassion of Christ; Can a Pope be Honest? (translated from the Italian, by the Editor;) The Love of God; how powerful, (translated from the Latin by the Editor;) The Lord's Prayer of the Poet Claudius; The House of the Lord, a Refuge; Benevolence; *Poetry:* The "Our Father" of the Flowers; Nasalma, the Martyr of Madagascar; To the Holy Spirit. *Original:* Christ and Adam; (by the Editor;) To Pray, faith is required; (by the Editor;) Free Christianity. *Editorial:* Ecclesiastical Notices; Honor to whom honor is due; Use of Auricular Confession, on the part of the Jesuits; Reunion in Heaven.

We repeat the earnest request expressed in our last number, that our

friends and patrons would do what they can to circulate this valuable and cheap periodical (published twice a month, for one dollar per annum) among the Germans of their neighborhood.

Testimony of the Professors in Lane Seminary in behalf of the Society.

Cincinnati, Ohio.

Editor of the American and Foreign Christian Union.

As you and the readers of the American and Foreign Christian Union may be interested to know how our Society is regarded in this section of the Great Valley—I send you the following from the Professors in Lane Seminary—a Theological Institution, by the way, most delightfully situated, and affording peculiar facilities for preparing young men for the Ministry, especially if they expect to preach the Gospel to every portion of the teeming millions west of the Alleghanies. But to the opinion of these gentlemen:

(COPY.)

"The American and Foreign Christian Union was formed by uniting, under one organization, the American Protestant Society, the Foreign Evangelical, and the Christian Alliance—three associations which contemplated substantially the same object; viz: to pour the light of the Gospel upon minds under the denomination of Popery.

"We have been familiar with the history of these societies from their origin, and have regarded them all as aiming at the attainment of a most important end.

"And now it seems to us that the united Society, by the economy of its arrangements, by the wisdom and energy with which its plans are made and executed, by the catholicity of its spirit, and by the success of the measures already adopted, must commend itself to all intelligent Christians, as filling a very important place in the circle of benevolent operations, and as furnishing the best mode of acting efficiently upon the Papal mind, at home and abroad."

(Signed,) LYMAN BEECHER,
C. E. STOWE,
D. H. ALLEN.

Lane Seminary, June 10, 1850.

With the above just, and, I may add, truthful opinions respecting the Society, and the work in which it is engaged, I believe *all* thinking minds will concur. One but needs to pass through our great western thoroughfares, or to stand upon the levees of our western cities, to see and *feel*, from the bottom of his soul, the want of just such an agency as the American and Foreign Christian Union employs, to rescue these deluded and perishing souls. Or, if we look *abroad* in foreign lands, the field presented by the Papal nations of Europe is ready for the reaper's sickle.

Yours truly, S. D.

Resolutions in favor of the American and Foreign Christian Union,

Adopted by the General Assembly of the Presb. Church, which met at Detroit in May last.

On Thursday, the seventh day of the sessions of the late General Assembly the Rev. Dr. Fairchild, of Philadelphia, was heard in behalf of the American and Foreign

Christian Union. After hearing the claims of this Society; on motion, the Assembly adopted the following paper on the subject:

"*Whereas*, the multiplication of benevolent organizations having substantially the same end, tends to the embarrassment of the churches, and also to the hindrance of the prosperity of other and kindred institutions; and whereas, in the Providence of God, among the Papal nations of Europe, and also among the people of that communion of this country, many doors are now open for the diffusion of the principles of religious liberty and a pure and evangelical Christianity; therefore

"*Resolved*, 1. That this Assembly have learned with much satisfaction that the three societies, viz: the Christian Alliance, the American Protestant, and the Foreign Evangelical, whose objects in respect to the evangelization of the Papal population of this country and of Europe, were substantially identical, have been merged into ONE SOCIETY, known as the American and Foreign Christian Union, thereby reducing the expenses and augmenting the efficacy of this department of Christian benevolence.

"*Resolved*, 2. That this Assembly approve of the objects of the American and Foreign Christian Union, as set forth in the constitution, viz: To diffuse and promote the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists; and do cordially commend it to the confidence and patronage of the churches under their care, and to the Christian community.

"*Resolved*, 3. That in view of the encouragements arising from past success and prospective usefulness in making known the pure Gospel to the Papal population of this country and of Europe, in the judgment of this Assembly, the American and Foreign Christian Union are called upon by the providence and the word of God to put forth increased efforts in the work in which they are engaged."

Our Own Operations.—Home Field.

Past and Present State of our Country.

Had any one announced, twenty years ago, that 1850 would open upon us with more than three millions of Papists in the United States,* he would have been regarded as a fair candidate for an insane asylum. Had he predicted that in 1849 three hundred thousand emigrants from the Old World would land upon our soil, it would have added to the evidence of insanity. What would the Protestant Churches have thought if he had prophesied that, in 1850, the Roman Catholic Church would have 27 bishops, 30 dioceses, 1,081 priests, 1,073 churches, 17 colleges, 29 ecclesiastical seminaries, 91 female academies, besides numerous orphan schools and asylums? Had he further declared, that in these seminaries and schools would be found hundreds of youth from

* Bishop Hughes, in his letter in the *Courier and Inquirer*, of the 20th of June, makes the same estimate of the number of Roman Catholics in this country—"with all due respect for our best almanacs."—*Ed. of the A. and F. C. U.*

Protestant families, he might have been arrested as a lunatic, and treated with contempt as one unworthy of the notice of sane men.

But whatever would have been thought of such statements in times past, we, who live in 1850, see them in real life as matters of reliable and undisputed history. The above-stated number of the population, and of the various schools and colleges and seminaries is before us, and Protestant youth and children are gathered into them.

What is now the influence of all this knowledge upon the Protestant community? If the anticipation of such events was considered so wild and extravagant, we might suppose the reality would have thrilled the souls of all who love their country, or desire to enlighten the minds of these benighted "strangers and foreigners."

Has the zeal of Protestants kindled as it ought to have done, and quickened their efforts to occupy this field of foreigners? To some extent it has, and much has already been done. The spirit of inquiry has been awakened—the field has been partly explored—the openings discovered, and portions of it already occupied. Prayer-meetings have been held, and much prayer has been offered, within a few years, for the Papal population. The desire to send missionaries and colporteurs among them has become stronger than in time past. Efforts have been made to collect their children and youth into Sabbath and other schools. These efforts have been crowned with more success than had been anticipated at so early a period from their commencement. In this way the great LORD of the Vineyard has encouraged the incipient labors of his people for the welfare of these hitherto neglected souls. The missionaries and colporteurs have had more free access to the adult Romanists in their families, and have brought greater numbers under the sound and influence of the Gospel than any had predicted. As the climax of all success, we have reason to believe that the HOLY SPIRIT has accompanied these labors, and souls have been enlightened, and made to rejoice in the hopes and consolations of the Gospel.

While all these and other things have been done, it is yet true, and startling as true, that comparatively little has been accomplished. We design, in future numbers, to show the necessity of far more vigorous efforts. There are reasons and arguments for action that should burn like fire in the hearts of Christians in this country. These should advance the Church in zeal and in plans of usefulness far beyond her present position. Unless this is done, she will soon be far behind the openings of Divine Providence; and the results may be most disastrous both to the Church and to the numerous host of our foreign population.

H. N.

Interesting Letter from our French Missionary in Northern New-York.

"Bangor, New-York, June 6, 1850.

"*Rev. Mr. Norton, Corresp. Secretary of the American and Foreign Christian Union.*

"Dear Brother in Christ,

"Since my last report I have been occupied a long time in collecting the necessary funds for the building of our chapel. I have collected $226, besides $50 furnished by our small Society, altogether $276. We need $65 more in order to finish the work and pay that which is due. I am in perplexity for this. I have been called to the law to pay $25, but the LORD granted me the favor of finding a friend who lent me that sum for four weeks.

"We have been favored to be able to dedicate our chapel to the service of the LORD OF LORDS on the 13th of February last, although it was not finished; and since that time we have met regularly on Sunday and in the week. I render thanks to the LORD for all his blessings which he has conferred upon us since the opening of our chapel. The work of grace has become quite encouraging. Two persons, who had backslidden, have taken courage and returned to their Father's house; two others have been converted, and have become members of the church; and three more have requested admission. One family, twelve or thirteen miles east from here, have renounced Romanism, and are on the road to conversion; another Romanist, ten miles eastward, has been converted. The Romanists in our vicinity have become more friendly; their prejudices are dispelled little by little, which gives me the hope of soon seeing the work of grace accomplished among them. The members of the church increase from day to day in grace; our meetings are fully attended, and take more and more an interesting aspect. We have meetings exceedingly blessed, where we enjoy the presence of the LORD, and where we feel in our hearts the sweet influence of the HOLY SPIRIT, the power of grace, and the delightfulness of the religion of the LORD JESUS CHRIST. There we can say with Jacob, 'How dreadful is this place! This is none other but the house of GOD, and this is the gate of heaven;' and with Peter, 'It is good for us to be here.'

"A few days ago one of our sisters said, that in the time when she was yet Roman Catholic, her conscience told her that she did not possess the true religion of GOD; but not knowing how to read, and being altogether deprived of light, she could make no search on this subject. Her mind was in perplexity, and she asked the LORD to send hither one of his servants to show her the true religion in her own language, for she did not understand English. Two years after, her request was answered. Are not the ways of PROVIDENCE wonderful? Is not this fact consoling? And does it not show, with so many others, that PROVIDENCE concurs with the instrumentality of your Society to bring together the lambs of JESUS, and to make them hear the voice of the Good Shepherd, who calls upon them to come out from Babylon? And is it not encouraging to see that the HOLY SPIRIT works in the hearts of Romanists, and prepares the paths of the messengers of peace?

"Do not think, however, dear Brother, that we are free from trials. Satan does not fail to plot, and put everything in operation; if not to destroy, at least to paralyze the work of grace amongst us. It is no more through the instrumentality of the priests of Anti-Christ, for he knows full well that he cannot through this means attain his end; but through the emissaries of universalism, of other errors, and by false brethren whom he has led among us. But I can say, to the praise of Him who pro-

tects Israel, that He has made us conquerors, and to ride, as it were, in high places. The false brethern have left, and universalism and infidelity have had their mouths stopped before the powerful Word of the LORD, which speaks in the Bible. Praise be to GOD for all these things!

"Some time has passed since I wrote to our brother Mr. De Motte to obtain, if possible, the funds necessary for having a school teacher here, since we have pressing need of a religious school. But I have not yet received an answer. It is infinitely important to have a religious school, to second the missionary work and to prepare in the children young plants for the garden of the LORD, and to provide for the existing church a succession. In this manner we may shed the light of the Gospel, even in the bosom of Romanist families. If the Society cannot grant us this favor, with your permission I offer to devote a part of my time to this good work. Be pleased to make me acquainted with the Committee's decision on this subject.

"If you should come to visit us this summer, be so good as to let me know the time when you will come, in order that I may remain at home. I am your devoted brother in CHRIST. H. M."

Interesting Report from a Colporteur.

This Report opens to our view the superstitions of Romanists, the power of the priests over them, and also shows how the priests fear the Word of GOD.

"Ogdensburgh, May 3, 1850.

"REV. HERMAN NORTON,

"Dear Brother in JESUS CHRIST,

"My report for January informed you of my doings in this section, where things now are very much as they then were, only that Rome makes her power to be felt here with more and more rigor. There are now in these counties three Roman priests making great and incessant efforts to impede the work of the LORD, and to retain souls under the iron yoke of Anti-Christ.

"I last winter went several times to the northern part of this county, and chiefly about Racket River, holding meetings at the house of Mr. D——, our accustomed place of worship; in which assemblies the LORD was glorified, and the people well satisfied. They expressed a great desire to have me visit them oftener. Knowing that they stand in awe of the Romish priest residing at the village of Hogansburgh, I stated my intention to give him a personal call, with which design they appeared at first much pleased, but soon began to deter me from my purpose, by representing the priest to be a very quick and most passionate man, who might strike me and turn me out of doors. Moreover they said, by way of dissuading me, the priest might cause me to become a demoniac, alleging that he is possessed of a little book, called 'Petit-Albert,' by which he can bring up the devil to talk with him as man talks with man. I did all I could to turn them from the belief of things so ridiculous, but tried in vain; they produced a case in point, of a Canadian who would not pay tithes to the priest, whereupon the priest, by means of that unearthly power inherent in 'Petit-Albert,' made the delinquent to run 'Loup Garrou' in the form of a dog. These poor people believe firmly that the priest has to do with the devil, and that when he says mass for the benefit of those in purgatory, then the priest talks with Satan, commanding him to release, from the fires of that place, the souls of them

who have repented. In fine they insisted on it, and, by way of expressing their surprise at my ignorance of the fact, affirmed that everybody (Catholics) knows that the priest has to do with the devil. That, I said, would not prevent my calling upon the priest, or any number of priests; and if they all had their 'Petit-Alberts,' I, with my Bible, would go through their midst without fearing to be metamorphosed. Upon the whole, and it is a melancholy fact, one-half of these poor illiterate people believe in the priest having power over the devil.

"I will now briefly relate the interview with the priest at Hogansburgh. He himself came to the door and admitted me into his house, when the following dialogue took place:

"*M.* Mr. Priest, I call on you about certain books, by me some months since lent to Mrs. D——, which you took away from her. I request them to be now returned to me.

"*Priest.* Yes, sir: here are your books. It is neither honest nor polite nor loyal for Protestants, and particularly for you, to be perambulating the country with books disapproved by the Church, and to be converting good Catholics into Protestants. You have neither politeness nor respect for our holy religion, for you know that the LORD established but one religion.

"*M.* Stop a moment, Mr. Priest, and allow me to tell you, with regard to honesty, politeness, and loyalty, these are all found with Protestants. Open your eyes and see—read history—examine the Journals—and tell me what these impartial witnesses testify. Go to the poor-house, and who do you see there? And our cities and villages, whom do they mostly support? Not Protestants surely.

"*Priest.* I hear that you give books to my people, contrary to the wishes of our Church.

"*M.* The books I give them are Bibles; perhaps your Church, being contrary to the Word of GOD, forbids your people to read the Gospel.

"*Priest.* This is false. JESUS placed a head for the government of his Church till the end of time, and that Church is the Roman Catholic Church.

"*M.* JESUS CHRIST never said that; nor placed any one to be head of the Church on earth; for He himself says that He is the Head thereof, promising to be always with her to the end of the world. You cannot prove, by the Holy Scriptures, that JESUS CHRIST has established the Pope and the Roman Catholic Church, 'out of which there is no salvation.' Show it to me in these Scriptures, and I myself will turn Roman Catholic.

"*Priest.* JESUS CHRIST sent his apostles with power to work miracles and to preach His Gospel.

"*M.* Truly the LORD did send, as you say, apostles to preach the Gospel *to every creature;* but JESUS did not tell his disciples to burn the Bible; yet this do the apostles of the Pope. JESUS says, 'Search the Scriptures:' the Pope says, 'Search them not.'

"*Priest.* What you say is not true: there is not a priest who does so.

"*M.* You yourself, Mr. Priest, say that the Bible is not a good book, and forbid your people to read it. Why did you take away my books from Mrs. D——, and threaten to drive her and her family out of your church?

"*Priest.* Because those Gospels are spurious, having been printed for some Methodist Society of New-York, which is contrary to our Church.

"*M.* Will you be so good as to show me spurious passages in this Testament which you have just returned to me.

"*Priest.* I have no time to bestow on things of so little value.

"*M.* Then have the goodness to lend or sell to me a 'good Bible.'

"*Priest.* I have none.

"*M.* What! have you no Bible? What, then, do you preach to your people?

"*Priest.* I preach the doctrines of Mother Church, making use of the books which the successors of Saint Peter left for the edifying of the Church and food for the faithful. (Priest growing quite impatient.)

"*M.* Will you grant me a few moments longer to address you in reply to that?

"*Priest.* I have no time more to lose. I have already spent too much.

"*M.* Well, I see that the Bible scares you, that you dare not inspect it, lest you should read there your own condemnation. But I must tell you that I have lent several books yesterday to Mr. R—— and Mrs. D——, requesting that they be shown to you, and in case you pronounced them bad or incorrect books, to ask you to mark what you deem to be incorrect, that when I came again to Hogansburgh those 'incorrect passages' may be discussed between us in the presence of your people, as many as may attend.

"*Priest.* I want no discussion, nor do I wish to trouble myself about such things.

"*M.* Very well, Mr. Priest. I think, however, we shall soon meet again, with your leave.

"*Priest.* You have no business to come and disturb me in my house. If you want to see me, call on me at my church.

"*M.* But if I call upon you at your church, I shall not be allowed to speak to you.

"In spite of all, the Word of the LORD is not bound even at Hogansburgh. Two individuals have been united to the Methodist church there; and others, I hope, will soon follow their example. We may say, to the glory of GOD, this holy work goes steadily ahead, though there are many difficulties in the way. May it please Him to bless it, wherever the good seed is sown! J. G. M."

Operations of the Society in the Foreign Field.

We received, a few weeks ago, the following interesting letter from Signor Ferretti, Editor of the ECO DI SAVONAROLA, published at London. We are sure that it will command the sympathies of our readers, and enlist their prayers in behalf of Italy and her children.

"Dear Brother in CHRIST,

"I trust that you will have received ere this my letter of thanks, dated December 4th of last year. My friends Messrs. Partridge and Oakey have shown me the brief note they have received from you, and desire me to answer your inquiries. I regret therefore to say that, notwithstanding all our researches, we have been unable to find the publications you desire, viz. books for Italian children, written in a Christian spirit. There are not wanting works of education for the Italian youth; such as elementary grammars, simple treatises on arithmetic, history and geography, moral tales and lessons, &c. which could be immediately forwarded to you, should you need them for your school. But of reading books for Italian children, composed in an evangelical spirit, such as many which I have seen in English and French, I am ashamed to say

we have none. The few publications of this sort which we issued three years ago for the school in London, are now exhausted. Perhaps this is one of the topics which the American and Foreign Christian Union might take into consideration. To instil sound principles into the hearts of the youth is, I believe, a sacred duty for the Christian. In spite of all the efforts of Satan, the doors of Italy are still open to the Gospel of JESUS CHRIST; and I have entire faith that before very long we may be able to sing unto GOD the hymn of triumph at the deliverance of my beloved country. Our wants are many: or rather, to speak more accurately, we are in want of all things. We need, in the first place, a new translation, or a correction of the Holy Scriptures, which shall combine faithfulness to the original with clearness of expression, (so far as may be practicable,) purity of idiom, and simplicity of style. We need a Scripture Concordance; and a popular History of the Church in Italy, from Apostolic times down to the present day, written by an Italian, and free from sectarian prejudice. In a word, the best means of doing good in Italy, is to send good books there.

"In this connection I beg you to read an article in the first number of the *Eco di Savonarola* for the present year, and continued in the next number, entitled, *A Voice from Italy.*

"I am anxiously expecting the arrival of the numbers of the Christian Union, and it would afford me great gratification if my brethren in Christ beyond the sea could, from time to time, send me any publications which might facilitate my editorial labors, as I have no other means of support for myself and family, besides my labors in teaching, and am therefore unable to procure such publications.

"My labors in the vineyard of the LORD are completely voluntary: He provides from day to day for all my wants, and I may truly say that His goodness has never failed me.

"I forwarded to you by the medium which you indicated in your first letter, a number of publications for gratuitous distribution among the Italians in America. In a few days you will receive copies of the Hymns and Psalms, for the use of Italian Christians, containing twelve original melodies.

"In conclusion, let me commend the cause of the Gospel in Italy to the prayers of all my beloved brethren in CHRIST in America, in whose behalf I heartily implore all those blessings which our Heavenly Father delights to pour down on his children. Receive, my dear brother, the expression of my Christian regard, and believe me faithfully yours in JESUS. SALVATORE FERRETTI."

Letter from Col. Tronchin, of Geneva.

No supporter of the Society can fail to be interested in the following admirable survey of the operations of our American-Swiss Committee at Geneva. What encouragement it presents to labor for the diffusion of the truth in France!

"*Geneva, April*, 1850.

"My Dear Sir:

"It is now ten years since some churches in America, whose delegate you were, had the desire to take part in the reformation of the nineteenth century, on the European continent. This desire did not emanate from men, but we can now say

with certainty, from Him who employs men for the planting, but who alone has the power to give the increase. To the LORD alone belongs the power of making of a Saul of Tarsus, who breathed only hatred and bloodshed, a servant of Him who is *love*.

"In 1840 we believed, together with you, that we ought to commence a work of evangelization in the central part of that France, which for so many centuries has served as a bulwark for Popery. Thiers, in Auvergne, (Puy du Dôme,) was the first station. Two colporteurs made the first attempt; but scarcely had they begun to offer the Book of Life before they were surrounded and assailed with stones by an enraged multitude. Nevertheless a few days passed, and already many souls assembled to hear the Bible read. The encouragement which the LORD gave us induced us to extend our efforts to give to other villages the Word of Life. We began the work of evangelization, preceded by colportage, at St. Etienne (*Loire*). And whilst this manufacturing city was sending its ribbons and cloths to America, the Christians of the United States were communicating to it the good news of that 'wedding garment' washed in the blood of the LAMB, and offering it to every sinner who believes in the word of grace.

"We are not in favor, generally, of statistical statements. This kind of numbering has its dangerous side, and it happens too often that man ends by attributing to himself that which belongs to GOD alone. Notwithstanding this, the numerous extracts of correspondence, which our Committee have communicated to you for so many years, authorize us to ask you to open a map of France, and to examine the country which extends from the mountains of St. Etienne to those of Auvergne; and you will find with pleasure that not only have thousands of Bibles and tracts been sold, but that in a great number of cities, towns and villages, the Gospel is preached before congregations, of which some are very large. At Thiers, for instance, in the midst of a rather large congregation, there are sixty-five communicants. There is a school there which would require a more spacious hall to contain all the Roman Catholic children than we can obtain. A truly missionary spirit animates the members of this interesting church. It is thus that we have been able to establish services in many adjoining places. We limit ourselves, however, to the mention of Les Agats, St. Ambert, Chabreloche, Chateldon, and a few miles from there, St. Florine, Brousse, Brugeilles, Lubieres, Frugeres, Ardes, etc. In some of these places there is as yet only interest and attention paid to the Gospel; in others we find a more or less considerable number of serious persons taking part in the religious movement. At Brousse, for instance, a Jesuit (Ignorantin) was converted a year ago. We placed him at Thiers, under the care of our agent, Mr. Charbonney, and not only does he labor with activity, but he has already been the means of the conversion of many persons.

"We have been much encouraged this year in being able to gain a firm foothold at Clermont, the capital of Auvergne, a very bigotted city, although it gave birth to the celebrated Pascal. We had already made several attempts, but without any effect. Here, also, we should say it, it was to a pious colporteur, named Guillot, and to our dear agent, Mr. Charbonney, that GOD reserved this joy. This is what our dear friend, Rev. Mr. Fisch, who at our request consented to visit Clermont, to examine the state of affairs, wrote us a few weeks ago:—'The LORD has visibly blessed us during the time I have spent at Clermont. My meetings, to expound familiarly the evangelical doctrine, were attended by an audience of about three

hundred persons of all classes. At the commencement it was pure curiosity, but from day to day the assembly became more attentive, more interested, and towards the end I had obtained a good number of manifestations that the interest was deep and serious. A pretty large number of doors have been opened to us; many New Testaments have been sold, and the communion, joined by nine, has constituted a kernel of a church.' Mr. Fisch departed from Clermont accompanied by the regrets and sympathies of all those who had heard him. Many persons, and especially the central commissary of the prefecture of police, entreated him not to delay too long his return. Our brother wrote to us then to inform us of this movement, and to make us feel the necessity of following it up by sending a minister, well qualified, to pursue this work. Rev. Mr. Trivier, an ex-priest, was generally spoken of at Clermont itself, as a suitable man to continue the work commenced by our brother Fisch. We wrote to Mr. Trivier, and he visited Clermont to learn the facts, and to establish himself there if he found himself called thither by GOD. Here is the letter we received from him; it is dated February 21st:

"'I have been the past eight days in this interesting city of Clermont. All I have seen, all I have heard here, gives me the best hopes for the future. We have had some very good meetings; the place of worship was more than full. On Sunday, at the two services, there was a well-sustained attention, and last night we had a meeting very well attended. At the close several persons asked me when there would be other meetings. They expressed the desire to see me return soon.'

"Our brother Trivier will accordingly return immediately to Clermont, where we hope he will have the joy of seeing many souls led to JESUS. Now the neighboring country seems to be opening, and in two villages well attended and regular meetings are held by our friend Guillot.

"If now we turn to the east we find at Roanne a church counting thirty-five serious hearers, who walk firmly, and give evidence of life. This church has already furnished us a precious reader of the Bible. We have there a school of children, and one of adults. Many of the members of this church have already suffered for the Gospel. Around Roanne we find St. André Peurs, Chartiere, Cuers, Cruzier and Marcoilly, where the Gospel is preached. In some of these places are found a good number of converted persons.

"If, finally, we journey a few miles more to the east, we come into the vicinity of St. Etienne. But who commenced the work there? It will soon be twenty years since an American Christian, in passing in a carriage through the suburbs of this city, had the misfortune to knock down a child. The words, full of affection and piety, which he addressed to the parents, affected those who surrounded the carriage. A few weeks after, boxes of copies of the Scriptures, sent by the American Christian, came to begin the Evangelization. We were ignorant of this fact when the LORD led us, in a providential manner, to establish at St. Etienne a second American station. From that time, we may say, notwithstanding many evils occasioned by the antagonism of some who came to propagate their exclusive views, the Gospel has taken a deep root in this district. Our Committee have many thanks to render Him who has given us such fair encouragement. At St. Etienne itself, a chapel built at the expense of the congregation, and able to hold three or four hundred hearers, is filled more than once every Sunday. A school for boys and one for girls, taught by pious instructors, are well attended. At half a league from St. Etienne another chapel contains the members of the church who have embraced

the views of our Plymouth brethren. A little further on, another school has had to be established, and after having served for the instruction of children, furnishes a place of worship for persons too far distant to come to St. Etienne.

"All was in the way of progress, when some zealous brethren, who differ from the church at that place in regard to certain modes, came last year to establish themselves at St. Etienne. A dismemberment took place in the flock, and ultraisms of all sorts seemed to have met in this place. Our dear agent, the Rev. Mr. Germond, disgusted with these discussions, gave in his resignation. Your American-Swiss Committee was discouraged, but the LORD watched. Gradually they came to understand that Christians can be Baptists and Paedo-Baptists without sundering the communion of the body of CHRIST. Although deprived of a pastor, but visited every fortnight by brethren of neighboring churches, the revival recommenced, and we have the pleasure of announcing to you that never have we seen such promising fruit in the locality. A remarkable fact is that the sale of the Sacred Scriptures has been more and more abundant; the Roman Catholics have even finished by desiring only *Protestant* versions. Now an arrangement has been made with the pastors of the church of Lyons, and that of Roanne, from which it will result, that this flock of St. Etienne will continue to hear the preaching of the Gospel at least three Sundays in four. Your Society sustains there an Evangelist of the second class, two schoolmasters, and one female teacher, and pays for the time of the pastor of Lyons.

"You see, in short, that these great stations of the centre of France are well rooted, and promising for the future. If in ten years the LORD has been pleased to spread so many flowers and fruits before us, what will there be in ten years more, if the Holy Spirit continues to act? Christians of America, the LORD has given you a beautiful field for labor!

PROVENCE.

"There are few countries, with the exception of Spain and the south of Italy, where the people are so hostile to all serious thought as in Provence. To lead a joyous life, to follow the processions and absurd ceremonies of a Popery worthy of the fifteenth century, to relate and laugh at scandalous stories about the parish priest, and to discuss with southern violence the questions of the day; such is the life of the Provençal. As to the nominal Protestants, they are in general very unbelieving, and unfortunately are much better acquainted with Voltaire than the Bible. Nevertheless, it was there that the pious Waldenses rendered so glorious a testimony. The traveller is shown the caves in which they assembled to worship the Redeemer, the ruins of their villages, and the spots where by thousands they perished at the stake. Well, in visiting these districts the 115th Psalm was recalled to our memory. We have here more good things to relate to you. The Christians of America will learn with joy that it was to them that the LORD reserved the honor of breaking the silence of death of three centuries, and of announcing the Gospel there. In the northern part (in the Department of Vaucluse) the dry bones awoke at the preaching of the Gospel. Here are the names of the different localities where are held more or less numerous meetings: La Mothe d'Aigues, Pertuis, Latour d'Aigues, Grambors, Vitrolles, la Bastide, Lousmarin, le Puget, Apt, Marmairon, Carpentras, Merindole, Cabrieres, Lauris, Cadenet. In several there are serious persons, in others truly converted souls. It is thus that at Mothe our dear Evangelist Rouage has admitted to the LORD's table twenty persons, several of whom are already zealously

engaged in evangelization. Our Evangelist Vasserot directs Bible schools and teaches Sacred music. If we descend towards the south, in the department du Var, we shall find Mr. Rouage preaching at Brignoles, St. Anastasie, Garenoult, Neoules, Cases, Cotignac, Bayóls, Ceurs and Besse. Here and there converted souls manifest themselves, and we have been able to give the LORD's Supper to some persons. The hostility, and the fury of the clergy render their position very difficult. But the Gospel takes root, and in this station, which seemed saturated by colportage, we have been able to sell during the past months seven hundred and sixty-three copies of the Sacred Writings, and about two thousand pamphlets and religious books. Circulating libraries produce happy effects.

"If we continue our tour to the south-east we approach Italy; there our dear Missionary Evangelist preaches in many localities, and with a zeal exceeding his physical strength. In some cities, such as Antibes, he has been able to hold meetings every day, under the form of conferences. They have attracted numerous hearers, and at the end of some weeks the room, although pretty large, has become insufficient. Some souls have been led captive to the foot of the cross; two military men among the rest, one of whom is desirous of studying for the ministry. At Cannes, the cradle of our work, all is going well. Our school-teacher, Miss Charbonney, directs a school of about forty-four children, of whom some are converted. Bible classes are attended, and each Sunday service is so well attended that the chapel has become too small. Other meetings are to be opened at St. Tropez, and at Frejus, the residence of the bishop, a deplorable enemy of the Gospel.

"You see that without neglecting to take care of and nourish suitably the places where the LORD has manifested Christians, we have thought it our duty on the one hand, to sow the Word of GOD abundantly, and on the other, to open meetings by means of itinerant ministers. They announce their presence and their intention by publishing programmes of their conferences. We have judged this method suitable, in order that the authorities so hostile to the Gospel should know beforehand the subjects which would be treated.

"Here, sir, is a very imperfect sketch of the labors of your American-Swiss Committee during the past year. We can say, to the praise of GOD, not only that we have no fault to find with any of our nineteen dear agents, but on the contrary, they have rivalled each other in zeal and prudence. Everywhere we have progress to mark, and even decided progress, and nowhere have we had those troubles which so often disturb societies. The year has been a very difficult one. The Roman Catholic church raises its head with unheard-of audacity. Those very bishops and priests who a few months ago watered with holy water, and burnt incense at the feet of every liberty-tree, do their best to subject our preachers to the ill-will of the authorities, by accusing them of socialism. But, thanks be to GOD, they have not been able to cause a single prosecution. Much more; in many places the community shows a sympathy for Protestantism.

"Now here are our accounts. We are glad to think that you will find that no false expense, *no costs of office* are found; but that the dollars you have been pleased to confide to us have been exclusively employed in making known the good news of salvation in Christ. Please express to the Society the pleasure which our Committee feel in laboring in concert with our brethren of America, in the important work of spreading the kingdom of GOD in France. But in France, as in Italy, the instinctive feeling of the people is that a *new religion is necessary to obtain liberty*

and happiness. Few understand yet that they will be free only when the hammer of grace shall have broken the sad chain which holds each child of Adam captive. May GOD act in his goodness!

"Be encouraged, sir, and give us some good words from the American and Foreign Christian Union. Even though I am becoming rather old, and my health is infirm, believe me that I shall always be happy to continue to be the correspondent of our dear Churches of America.

"Accept the assurance of my affectionate Christian regard,

"HENRY TRONCHIN,

"*President of the American-Swiss Committee.*

"Rev. Dr. BAIRD."

Opposition from the "Powers that be" in France.

In connexion with the foregoing letter from Colonel Tronchin, we are sorry to be compelled to say that the local authorities in some places in France—doubtless with the approbation of the Ministers of Louis Napoleon, and probably with that of the President himself—continue to embarrass and oppose the good work in that country. This is done because *Rome will have it so!* No other reason but this can be assigned for conduct so flagrantly in contradiction of the Charter or Constitution. There is not so far as we know, one man in the councils of the President of France, that is at heart a sincere and devoted Christian, Protestant or Roman Catholic. But as the government has desired from the first to strengthen itself by gaining the affections and the support of the Roman Catholic Church, it has done all that it could, without going to the length of openly setting aside the Charter, to please the Romish hierarchy in France. It will gain nothing, however, by this course, but ruin to itself. No Governments—no men—are so much in danger as those who permit themselves to stand in the way of CHRIST'S kingdom in this world. It was this—preëminently this—which cost Louis Philippe his throne. And this will be the rock on which the present government of France will make shipwreck, we greatly fear.

The following account of the vexatious and unlawful persecutions which a faithful servant in CHRIST has lately endured in the Department of Var, the most south-eastern department in that country, we give from a reliable source:

"A campaign of persecutions has been opened in the department of the Var against the Christians who are laboring to evangelize France. The Rev. Adrien Bossier, an evangelist, has been condemned to a fine of 100 francs for distributing tracts—accused, according to the recent law, of distributing printed books without authorization. Yet he had the authorization of the Prefect, which only mentioned, it is true, the Bible and the New Testament; and as the Prefect was accustomed to give his permission in vague terms, he had not thought it of importance that these only were mentioned. Besides, he was accompanied by a colporteur who had a fuller permission, and who never quitted him, so that it was rarely that he distributed any himself.

But he had given one tract in his room, at the hotel, to a porter of the Bishop's palace.

"A commissary of police visited M. Bossier, to seize his books. He declared he had only some pamphlets belonging to himself, which he read when travelling; and when the commissary persisted, he called into his room two persons to be witnesses and declared that he would take legal measures for this violation of his dwelling, on which the commissary withdrew. The solicitor of the republic has, however, seized a tract which is an answer to a libel against our doctrines and the Bible, and the solicitor has found therein matter for four actions—one at the assizes against the author, and one at the same court against the distributer; two against the colporteur Pilet, one at the assizes for the contents of the tract, and one in correctional police for hawking. 'For,' says the solicitor, 'your permission to sell religious books does not authorize you to sell religious pamphlets.' Six trials for one book!

"A conversation between the solicitor and M. B. was held in the very place of audience of this magistrate. The solicitor to M. B.: 'I cannot give you back your pamphlet. It deserves to be prosecuted: it says that Popes have shed blood.' M. B.: 'But that is history.' 'I know nothing about history,' replies M. Feilhaud, 'what is history to me? What I know is the law, and the law of 1819. Believe me, you had better go about your business, out of my reach; go and preach elsewhere. If you are seeking martyrdom in my district, you will get no good by it. I tell you seriously that wherever you are I will have you searched, and give orders to seize all you have in your dwelling. You have been condemned to a fine of one hundred francs—that is nothing to what you may expect next time.' M. B.: 'But will you hinder me from doing what St. Paul did? He preached with more liberty than we who are protected by the Constitution.' The solicitor: 'O! what is St. Paul to me? I do not know St. Paul; I know but the law of 1819.'"

But such opposition and hindrance are far from being universal in France, thanks be to GOD! In the Department of Finisterre, on the contrary, two evangelists have been tried for distributing Anti-Romish publications, and the tribunal has acquitted them!

In the old Province of Saintonge great exertions are making to prevent the circulation of the Bible and religious tracts. But this will all be in vain, in our humble opinion. Saintonge is in the south-west of France, and not far from Rochelle. No part of France has been more completely saturated with the blood of the Huguenots than Saintonge. It is therefore a hard soil in which to make Romanism flourish.

Juvenile Department.

At the request of many friends, we have resolved to make a department in our Magazine for young readers. In this we shall not confine ourselves to things which, strictly speaking, appertain to the work of the Society; although we shall aim at giving, for the most part, articles which have a greater or less bearing upon it.

Children and Parents, read this!

INTERCESSION OF A CHILD; or, THE HEAD AND THE HEART.—Here is a beautiful thing from the pen of Mrs. Cornwall Barry Wilson:

"Please, my lady, buy a nosegay, or bestow a trifle," was the address of a pale, emaciated woman, holding a few withered flowers in her hand, to a lady who sat on the beach at Brighton, watching the blue waves of the receding tide. "I have no pence, my good woman," said the lady, looking up from the novel she was perusing, with a listless gaze; "if I had I would give them to you." "I am a poor widow, with three helpless children depending upon me; *would* you bestow a small trifle to help us on our way?" "I have no half-pence," reiterated the lady, somewhat pettishly.

"Really," she added, as the poor applicant turned meekly away, "this is worse than the streets of London; they should have a police on the shore to prevent annoyance." They were the thoughtless dictates of the *head*. "Mamma," said a blue-eyed boy, who was playing on the beach at the lady's feet, flinging pebbles into the sea, "I wish you had a penny, for the poor woman looks hungry, and you know that we are going to have a nice dinner, and you have promised me a glass of wine." The *heart* of the lady answered the appeal of the child; and with a blush of shame crimsoning her cheek at the tacit reproof his artless words conveyed, she opened her reticule, placed half a crown in his tiny hand, and in another moment the boy was bounding along the sands on his errand of mercy.

In a few seconds he returned, his eyes sparkling with delight, and his features glowing with health and beauty. "Oh, mamma, the poor woman was so thankful, she wanted to turn back, but I would not let her; and she said, "God bless the noble lady, and you, too, my pretty lamb; my children will now have bread for these two days, and we shall go on our way rejoicing." The eyes of the lady glistened as she heard the recital of her child, and her *heart* told her that its dictates bestowed pleasure the cold reasoning of the *head* could not bestow.

And let Parents and Children read this, too!

THE FAMILY ABOVE.—"And they brought young children unto him, that he should teach them;" or, as Matthew has it, "that he should put his hands on them and pray:" and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

See, then, the King of kings take up, in succession, these children in his arms and lay his hands upon them—the ancient and solemn manner of blessing among the Jews. Surely this was no vain show, nor did the Messiah pour forth his prayer into the air, or pronounce his blessing in vain. And what should he request for them, but that they might be received among the number of the sons of God? For let us hear it again—What were the precise terms in which he had invited their approach? "Suffer the *little children* to come unto me, and forbid them not, for of *such* is the kingdom of God." Who, then, would, or who dare shut the gate upon those, or even neglect them, whom the Saviour will not permit to be forbidden? As

parents, oh! what could you desire more than this? Millions of infant souls, it seems, compose the Family above; and assuredly, in the point of number, such souls must form no insignificant proportion of the celestial millions. Regret not now, my reader, for one moment, that nothing is here said of the parents of these children, either as to their character or motives; or whether those who brought them even sustained this relation; for with regard to Scripture, as Mr. Boyle said, its very *silences* are teaching. It is with the children, with the species as such, we have here to do; and, blessed be the Saviour! they actually form the foreground of this picture. Though never registered among the denizens of this little world, that is now of small account indeed, "for of such is the kingdom of God." The whole species are safe, and beyond the reach of woe.—*Christopher Anderson.*

Notices of Books.

THE CHILDREN OF THE MANSE.—Published by R. Carter & Brothers. Mrs. Duncan, the mother of Mary Lundie and George Duncan, whose Memoirs have been published by Mr. Carter, is the author of this delightful book; which consists of a series of familiar conversations with her children, written down at the time, and retaining all the freshness and naturalness of home life. We have read it with the deepest interest: and can commend it to our readers as a most entertaining, and at the same time instructive, picture of the peace and cheerfulness enjoyed by a Christian family; from the pencil of one so admirably qualified, by her successful experience, to give lessons of parental faithfulness and filial duty.

KITTO'S DAILY BIBLE ILLUSTRATIONS.—The second volumeof Mr. Carter's handsome reprint of a valuable work; containing studies of "Moses and the Judges." It well combines the interest of a lively narrative with the instructive expositions of a commentary.

MCCLELLAND ON THE CANON AND INTERPRETATION OF SCRIPTURE.—The same publisher has issued this new edition of Prof. McClelland's treatise on Biblical Interpretation, which is highly valued as a text book in several of our theological seminaries, and has for some time past been out of print.

ALEXANDER ON THE PSALMS; Vol. I.—Baker & Scribner. We have looked with no little interest for the appearance of this publication, announced some time since. The unsurpassed reputation of its author, as a profound scholar and thinker, led us to anticipate from his pen a precious contribution to the Biblical literature of our language. In this elegant volume our readers will find these expectations and anticipations completely realized. It comprises a new translation of, and a commentary on the first fifty Psalms. The succeeding volumes will be no less anxiously expected.

FRENCH'S NOTES ON THE MIRACLES.—D. Appleton & Co. This work, and the one by the same author on the Parables of our Lord, are regarded in England as among the most valuable of the many similar publications which have recently appeared. A thorough acquaintance with the Christian Fathers is exhibited on every page; without, however, that blind attachment to their views, which is apt to characterize those who make such frequent use of them. The work forms a handsome and well printed octavo volume.

THE PILLARS OF HERCULES; Travels in Spain and Morocco.—By D. URQUHART, Esq. 2 vols. Harper & Brothers. We have here a narrative of travels by an intelligent, enthusiastic Englishman, who had evidently left all English prejudice at home, and determined to see things in their true colors. To him the Spaniard and the Moor are objects of study in themselves, their history and their language, without reference to any received standard of civilization and government. In these agreeable sketches of men and manners, the reader will also meet with much that is worthy of retention in the way of philological and historical study.

HISTORY OF THE CONFESSIONAL: by J. H. HOPKINS, D. D. Published by the same.—A timely and learned treatise from the pen of Bishop Hopkins, on a subject to which the recent discussions in his own Church have given peculiar interest. The Romish view of the system is fully discussed, with abundant quotation of authorities; and refuted with much ability.

We must, however, add, that many of our readers will probably dissent strongly from some of the author's positions.

RAILWAY, ECONOMY IN EUROPE AND AMERICA: by Dr. LARDNER.—In this volume, published by the Messrs. Harper, we have a learned treatise on the "art of transport," containing much information of a statistical nature, calculated to illustrate the views of its distinguished author.

THE GOSPEL ITS OWN ADVOCATE By GEORGE GRIFFIN, LL.D. D. Appleton & Co.—The internal evidence for the truth of the Sacred Writings is the subject of this Essay, which is marked by considerable vigor of style and argument. The importance and value of this branch of evidence it is impossible to overrate, and we are glad to see it prosecuted by one whose profession peculiarly qualifies him to appreciate it.

EARLY CONFLICTS OF CHRISTIANITY: by Rev. W. I. KIP, D. D Published by the same.—From the more profound and less accessible works on the early history of the Church, Dr. Kip has drawn the materials of these interesting sketches of primitive labors and persecutions, delineated in an earnest and impressive manner.

MODERN LITERATURE AND LITERARY MEN. by GEORGE GILFILLAN. Same publishers.—Mr. Gilfillan's sketches can hardly fail to attain popularity; for they are written with all that dashing confidence which is so closely allied with flippancy and presumptuousness, and is so much in vogue among us. Milton, Byron, Foster, Macauley, and twenty others, are treated in the same lively, conversational tone, by no means devoid of striking and valuable ideas, and much sound criticism; but with very little of true reverence. It is a book to be read in the steamboat, the cars, or the hotel; but not to remain permanently on the bookshelf.

THE GALLERY OF ILLUSTRIOUS AMERICANS has added to its collection the portraits of Clay and Fremont. Both are life-like resemblances and excellent engravings. We observe a marked improvement in the style of the biographical sketches accompanying them. Published by Brady, d'Avignon & Co. New-York.

View of Public Affairs.

The Cuban Expedition has terminated in total failure and disaster. The conduct of our government, in endeavoring to throw the ægis of the nation over those Americans who, although engaged in the enterprize, were not captured in Cuba, its ports, or its vicinity, will be considered by all right-minded persons as going as far as it can with propriety go, to save them from the fate to which they have so unwisely and so wickedly exposed themselves. It is to be hoped that the influence of the President—who has acted with an energy, firmness, and sacred regard to the obligations of treaties and international law, that command the respect of all—will avail to induce the Spanish authorities in Cuba to avoid all unnecessary severity towards the prisoners taken at Cardenas. It is a matter that calls for gratitude to GOD that this foolish affair is not likely to embroil our country with Spain.

Congress has done but little business of general importance during the last month. No decisive vote has been taken in either house in regard to the admission of California, and the adjustment of the questions which have been connected with it. There has been a vast amount of discussion, in both branches of our National Legislature, of the whole subject and of everything which is supposed to have a bearing upon it. It is the privilege, as well as

the duty, of those who fear God and believe in the efficacy of prayer, to betake themselves to the Throne of Grace, in relation to this and every other question which concerns the happiness, the honor, the prosperity, and the integrity of our Union. Of this refuge let us avail ourselves daily, until the storm which threatens the country and all its best interests shall be overpast.

We have believed our country to be in very great peril, and have felt deeply that God alone can save us; and therefore we have urged upon our readers the duty of earnest and persevering prayer in this solemn crisis of our affairs. And we have seen—or thought that we have seen—just reason to hope that God has heard the entreaties of his people, and would save us, in the fact that so many of our distinguished men of both the great sections of our country, and of both its great parties, appear to be solicitous to discover some practicable plan of adjusting this difficult question, and of saving the Union from dissolution. We have believed that this fact justly called for thanksgiving to the Author of all our blessings, national as well as individual. We have said nothing about any particular plan, compromise, or anything of the kind. We have felt that God alone is competent to decide upon what is best for all sections, classes, and interests of the nation; and we have believed that, if properly entreated by his people, He would indicate his will in relation to the matter. How He is to do this, but by causing those whose business it is to legislate on the subject—or at least a majority of them—to unite on some measure for that purpose, we cannot divine. Whatever plan or measure may ultimately be adopted for the settlement of this question, he must be a sanguine man who believes that it will satisfy all parties and classes. In the midst of the difficulties and perplexities by which we see the subject to be environed, we can find tranquillity nowhere but in going to God, in all our doubts and our ignorance as to what is best—all things considered—and beg Him to indicate the way in which this affair should be settled. In doing this, we feel that we are safe. To recommend this we have not deemed to be improper for us. But into the arena of party-strife we have not felt ourselves to be called on to descend. We have not deemed it to be our duty, in conducting this journal, consecrated to another work, to invade, through its pages, the domain of politics. The members of this Society, as well as ourselves, have other channels through which to express their opinions—opinions as various as are the sections and parties into which the nation is divided—on all that concerns that aspect of the subject. It may be that, for our sins as a people—which have been very great and very heinous—God has determined to give us up to be a prey to distracted councils, to sectional and party violence, to territorial division, and to a war that shall be at once civil, fratricidal, and servile! But we cannot think of this without horror and revulsion. May Heaven avert from us so great a calamity! We are sure that in saying this, we say that to which every Christian in this land, whether he lives north or south of Dixon's line, is ready to say *Amen!* To the infinitive God, then, who was the God of our

fathers, who has been our God, and who has hitherto interfered in every evil hour to save us—we commit the whole subject. It is safe in His hands, and nowhere else.

The death of Mr. Ellmore, the successor of Mr. Calhoun in the Senate of the United States, has caused South Carolina to mourn a second time, in the course of a few months, over the death of an honored son and a distinguished senator.

The recent loss of two or three hundred lives, by the burning of the steamboat *Griffith* on Lake Erie, has caused deep distress in many hearts among us, and will in time fill with anguish the spirits of many in a distant land—for most of them were *emigrants from Germany!*

The news from Europe has, upon the whole, been favorable during the last month. The season bids fair to be a propitious one in most countries in Europe.

Tranquillity prevails throughout the Old World for the present. An attempt was made on the life of the King of Prussia, in the month of May last, by a person of a deranged state of intellect, but it was not fatal. It is pleasing to see that the Socialists in France have adopted the principle of endeavoring to achieve their rights by the influence of argument, and in the maintenance of order. The violent course of the "Conservative"—or, as we should term it, *the Anti-Republican Party*—in regard to Suffrage, will do much to unite all those who desire true, constitutional, and republican liberty.

The affairs of his Holiness' little kingdom do not go on well—far from it. We are sorry to learn that, through the influence of the men around him, he has entered upon a truly despotic course—confiscating the property of those who had anything to do with the late Republic, and driving them from the land. This is an unwise measure, and in the end will be found to be a fatal policy. We must say this, notwithstanding Bishop Hughes' Letter to the *Courier and Enquirer* of the 19th ultimo.

There is nothing worthy of special notice in the affairs of other portions of Europe.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th June, 1850.

NEW HAMPSHIRE.

Fisherville, Maj. Richard Gage,	$4 00
Lyndeboro, Asa Manning,	1 00
Brookline, Thomas Bennett,	3 00
Rindge, Cynthia H. Brown for L. M.	30 00
Manchester, Mrs. Nancy Moore for L. M.	30 00
New Boston, Mrs. A. W. Tewksbury 14 paid before for L. M.	14 67

MASSACHUSETTS.

Otis, from Mrs. Sabina Johnson,	40
Chesterfield, A Friend,	$1 00
Henniker, Abel Connor for L. M.	10 00
Springfield, Cong. Ch. in addition,	29 75
Chicopee Falls, Cong. Ch. and Society,	14 84
Chicopee, Baptist Ch. and Society (E. E.)	2 14
Taunton, Spring-st. Congregation,	12 48
Pawtucket,	29 50
Royleton, (to make Jotham Bush L. M.,) J. Bush 5 J. B. Gough 5, others 28 22	38 22
Boston, Elizabeth Eaton for L. M.	30 00
Ditto, Mount Vernon Ch. Dr. Abbe,	10 00
Ditto, Young People's Colporteur's Circle,	73 12
Charlestown, Winthrop Ch.	75 17
Norton, (of which 17 from the Teachers and Pupils of Wheaton Female Seminary, in full, to constitute Rev. Geo. L. Hovey a Life Director,)	72 71

Rutland, Cong. Soc'y, ... $10 25
Franklin, Ditto, (L. M.) . . 58 03
Rochester, Rev. E. W. Harrington L. M. in full, ... 5 00
Abington, a balance, ... 1 00
Hopkinton, Cong. Soc'y, . . . 27 03
Ditto, Mrs. Adams, ... 1 00
Natick, First Cong. Soc'y. . . . 22 00
North Bridgewater, A Friend, . . 1 00
Winchendon, North Congregational church, 14 70
Worcester, E. H. Sandford, to constitute himself L. M. 30 00
Middleboro, Ladies' Benevolent Soc'y, . 11 00
Salem, A Friend, ... 1 00
North Weymouth, ... 18 86
Ditto, Mrs. Yale Holmes, in part, to make Leroy Yale L. M. 10 00

RHODE ISLAND.

Little Compton, Rev. Samuel Beane L. M. 28 70

CONNECTICUT.

Brooklyn, Mrs. S. P. W. for general object, 5 00
Norwich, First Cong. Soc'y, Rev. H. P. Arms pastor, ... 43 00
Ditto, Mrs. H. 5 00
Lebanon, through J. C. Nichols, from Ladies of South Soc'y, in full of 150 promised for the support of Rev. Mr. Zipp, . . 25 00
Bridgeport, Diantha Bunnell, . . . 5 00
Rockville, C. Leavit, Jun. . . . 1 00
Newton, A Friend for Italy, . . . 5 00
Ditto, A Friend at large for Italy, . 1 00
Essex, Cong. Ch. 30 00

NEW-YORK.

New-York City, Collection at Tabernacle, . 82 50
Ditto, Ladies at Bleecker-street Ch. through Mrs. F. A. Conckling, Tr. . . . 24 00
Ditto, A Lady, ... 1 50
Ditto, Rev. Chas. Johnson, avails of a pair of spectacles, . 0 37
Canenovia, Mrs. C. C. Hough, . . 2 00
Watertown, per Isaac Brayton, First Pres. Ch. Collection, ... 74 48
Jamaica, L. I., Mrs. Judith Ann Ludlum, . 1 00
Auburn, F. L. Griswold, to send Bibles and Tracts to Italy. 25 00
Marbletown, Rev. C. Elvendyck, . . 5 00
Troy, Van Wyck Wicks, . . . 10 00
Brushland, Wm. Forrest, ... 5 00
Lenox, from Cong. Ch. in full of L. M. of Alfred A. Graley, . . 5 00
Ditto, Individual, Ch. of the Puritans, . 6 66

NEW JERSEY.

Madison, Phebe Lindsley, . . . 1 00

PENNSYLVANIA.

Chambersburg, Pres. Ch. and Soc'y, . . 7 25
Pittsburg, Meth. Prot. Ch. . . . 96 25
West Chester, Jane Day, ... 2 00
Philadelphia, Female Bible Society, for distribution of Bibles in Italy, . . 100 00

MARYLAND.

Baltimore, from E. S. Frey, for the Waldenses, ... 200 00
Ditto, Mrs. Samuel Small for a Colporteur, one year, . . 60 00

GEORGIA.

Savannah, from J.E.J., through W. W. Chester, 5 00

KENTUCKY.

Lexington, A. T. Skillman, Esq. . . 100 00

ILLINOIS.

Pittsfield, Wm. Carter, for the Waldenses, 4 00

INDIANA.

Pittsfield, A Friend, through a Lady of New-York city, ... 5 00

OHIO.

Center Cross Roads, per Mead Holmes, a Collection from his Congregation, . 15 00
Gallipolis, Union Meeting, . . . 6 50

MICHIGAN.

Marshal, per E. J. Gillett, Collection in Methodist Church, ... 6 00
Ypsilanti, Pres. Ch. 9 72
Ditto, Meth. Episcopal Ch. . . 4 00

DISTRICT OF COLUMBIA.

Washington Fourth Pres. Ch. and Soc'y, for J Gideon, Esq. 20, Mrs. Gidion 5; Jas. M. Wilson, M. D., to make Mrs. Samuel Day of W. Springfield, Mass., L. M. 30; other individuals 19, . . . 74 00

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.

New-York, June 10, 1850.

Donations for Portuguese.

Through S. Hastings of Clinton, . . $11 00

ERRATA.—There should have been acknowledged in June No. the receipts of $350 from F. E. Soc'y, through W. W. Chester, Esq., which, with $150 before reported, added to $1,599 99 which has been paid out by W. W. C. for account of F. E. Soc'y, will make in all $2,099 99, now reported from F. E. Soc'y. Williamsburg, Mass., Congregational Ch. should have been $20 08 instead of $2 08. It was Mrs. Lucinda Van Schaick, instead of Scharick, reported in our last from Lansingburg, N. Y., as giving $5.

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THE ASTOR LIBRARY

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. I. AUGUST, 1850. No. 8.

Introductory Remarks.

The present number of our Magazine will be found, in some respects, to be more interesting than any of those which have preceded it. The Letter from Dr. Achilli to one of the Secretaries of the Society, as well as his Letter to Signor Torricelli—a converted Italian Capuchin monk, now in the city of New-York—will command deep attention, and excite hope in respect to the Italian race. It is really wonderful to see how that race, which was till lately so completely under the influence of the Papacy, is beginning to seek after the "Truth as it is in JESUS." What encouragement we have for prayer and effort in behalf of the entire Papal world—even for the portions of it which have usually been considered the most difficult to reach.

The details respecting the work of our Irish Missionaries in this country are very cheering. It will be seen that the Board are extending its operations in this direction. May the day soon come when it will have a capable and faithful Irish Missionary in every city and town in the United States where there is an Irish population of considerable extent.

Our readers will be interested in the account which they will find of the movement among the German Roman Catholics in Philadelphia, and of the formation, in that city, of a "Free German Catholic Church." In many other places a similar movement would soon be seen, if we had the right laborers, and the means of employing them.

In a word, the present number abounds in evidence, founded in the details of the work amid the Papal population of our country, and of the world, that the work in which we are engaged, so far from being a hopeless one, as some persons suppose, is full of encouragement and of promise.

Explanation of the Plate.

The Plate in the present number gives a view of the famous Battle of Salabertrann, so called from a village on the river Dora, at which the Waldenses were compelled to sustain a very severe rencontre with the French troops, under the command of the Marquis de Larrey. This battle was, in fact, by far the most important, in its nature and results, of all the conflicts which

they had with the Savoyards and the French during their celebrated Return from Switzerland to their native valleys in Piedmont, in the year 1689.

Those of our readers who are familiar with the history of the Waldenses may remember that about three thousand of this wonderful people, who had escaped the dreadful massacres and imprisonments which the Savoyards perpetrated in their valleys, when they suddenly and treacherously got possession of them in the year 1686, were allowed to take refuge in Switzerland, where the main body of them resided for three years, chiefly in the Canton of Berne, which then included the present Canton of Vaud. But portions of them went into the Canton of the Grisons, and a large number into what are now the kingdoms of Wirtemberg and Prussia, where their descendants are to be found to this day, intermingled, it is true, with the Germanic race to such a degree that they can be discovered only through the traditions which exist among them, and through the Waldensian names which have come down to them through the male lines of their ancestors during more than two centuries and a half.

It was on Saturday, the 16th day of August, in the year 1689, that a small band of little more than eight hundred men embarked at Nyon, in what is now the Canton de Vaud, and crossed over Lake Leman, some ten or twelve miles above the city of Geneva. They were commanded by the celebrated Henri Arnaud, who was by profession a minister of the Gospel. But being a devoted patriot as well Christian, he was extremely desirous of seeing his poor countrymen restored to their native valleys, which were then in the hands of their enemies. For the purpose of procuring help in this enterprise, he visited Holland in the year 1688, and was kindly received by the Prince of Orange, not long before that distinguished Protestant ascended the throne of England under the title of William III. The promises of the *Prince* were amply fulfilled in the munificence of the *King*, in the year following.

Arnaud arranged his little army in nineteen companies of regular troops, commanded by men of such experience as the circumstances of the case afforded. Besides these, there was an irregular company of volunteers. Of the regular companies, six were composed of Protestants from Dauphiny and Provence, in France. Besides Arnaud, there were two other ministers of the Gospel in the little army, viz: Messrs. Chyon and Montoux—the former of whom was taken prisoner the first day of the march, and retained as such at Chamberry till the close of the war. The latter finished a long life, as did Arnaud,* in exile among the Waldensian colonies in Wirtemberg.

* As our readers may desire to know something of the latter part of the life of Arnaud, we would state that at the close of the war between the Waldenses and the Savoyards, in the spring of 1690, through the influence of the King of England, (William III,) he was appointed to the command of a thousand Waldensian soldiers, and sent to defend the frontiers of Sa-

Landing on the southern shore of Lake Leman, in what was then as it still is, the territory of Savoy—now a part of the kingdom of Sardinia,—the band of Exiles set out at once for their native land. The distance which they had to journey was not great, measured by a straight line, not in fact exceeding 150 miles, but the route which they had to pursue lay through the ranges of the stupendous Alps, around some of whose highest portions they had in fact to pass.

It was absolutely necessary that the most rigid discipline should be maintained. Although supplied, (by the King of England and other friends,) with considerable sums of money, they were often compelled to exact provisions from the inhabitants of the villages through which they passed. Often they held for days those who fell into their hands—especially men of influence and Catholic priests—as hostages, and declared that they would put them to death if their march should be seriously molested. At first they encountered but little opposition. On the contrary, their heroic bearing seemed to excite the admiration of the villagers, who in some places even cheered them on their way. But soon the state of the case became altered. Armed troops, Savoyards at first, and afterwards French, hovered along their route, and numerous skirmishes ensued during the first eight or nine days of the march. A considerable number of their men were taken prisoners, and sent to the dungeons of Chamberry, Embrun, and Turin. Retaliation commenced; and as the Waldenses could not long keep the prisoners whom they took, nor did they feel secure in letting them escape, they came to the dreadful conclusion of putting them to death—a measure in behalf of which absolutely nothing can be said, save that in their circumstances, as they themselves asserted, "It was to kill, or be killed."

At first their course was up the valley of the Arve to the foot of Mount Blanc; there they crossed over a high chain of the Alps into the valley of the Arc; from that again they had to cross over into the valley of the Dora, (a river which falls into the Po, not far from Turin.) From that valley they had to cross another stupendous mountain range and descend into the valley of Pragelas; and, finally, from that valley they must sur-

voy against the King of France, (Louis XIV,) late ally of the Duke of Savoy in the war against their country, but with whom the Duke himself was now at war. Arnaud and his men formed a part of the army with which Prince Eugene penetrated through the Alps, from Italy into France. And so indefatigable and active was he in his exertions, that he did much to engage the attention of the French, long after the departure of Eugene and his army for the Netherlands, to assist Marlborough against the French in that quarter.

After the restoration of peace, the Duke of Savoy was weak enough to listen to the charges of the enemies of Arnaud, to the effect that under the pretext of settling the Waldenses in their valleys, and arranging their affairs, he was aiming at exciting them to rebel against the Duke, and establish a *republic*. In consequence of this he was banished! Taking refuge in what is now the kingdom of Wirtemberg, he spent his last years in the pastoral charge of a Waldensian colonial church, and died in peace at the venerable age of eighty. At his death it was ascertained that his patrimonial estate, and other property at *La Tour*, were worth 2520 florins, or about $1600! He left three sons and two daughters.

mount the Col du Pis, (still another range,) before they could get into the valley of St. Martin, in the north-western part of their country. Many of the most distressing conflicts which they had with their enemies took place in the autumn of 1689, and the winter of 1689–90, after they had reached their mountain home, and before the establishment of peace in the spring of the last named year. Thanks be to GOD, that peace has not been interrupted by war for the period of 160 years!

But to return to the only great battle which the Waldenses had to fight on their march, which, including their wanderings after they arrived in their valleys, lasted about a month—from the middle of August to the middle of September. This battle occurred in the valley of the river Dora, in the early part of the night of the eighth day of their march, or the 24th of August. As they descended into the valley from the mountain on the north-west, they were fully apprised by a peasant, that they must expect a severe conflict at the village of Salabertrann.* About a quarter of a league from the bridge that leads to the village, which is on the right bank of the river, and of course on the one opposite to that which the Waldenses occupied, their advanced guard fell into an ambuscade, in which they lost five men from a single volley of the enemy. Retreating a few paces and rallying, they spent a short season, according to their custom, in prayer, in which Arnaud led. Then they set out with the greatest enthusiasm, under the full conviction that unless they could capture the bridge and force their way through their enemies, all was lost! At the onset, the fire of the enemy was dreadful. But Arnaud commanded his men, *hostages* and all, to lie down flat on the ground, and so volley after volley was discharged over their heads, for fifteen minutes and more. Then rising up, they rushed onward to the bridge, which their enemies in their confidence had neglected to destroy, and in a moment engaged hand to hand with the enemy, using the *bayonet* and the *sabre*. The collision was terrible! But the hardest of the fighting was soon over. The French troops, although 2500 in number, and commanded by experienced officers, gave way in all directions. The battle lasted two hours. Six hundred French, including a large number of officers, were left dead on the spot; whilst only fourteen or fifteen Waldenses were killed, and about as many wounded; a most remarkable result certainly, and one which shows, as they rightly believed, that GOD himself had interfered, in a wonderful manner, to save them.†

* His words, in reply to the question whether they could have any provisions there for money, was: "Go on; they will give you all that you desire, and are now preparing a warm supper for you."

† It may not be improper to state that the watchword which the Waldenses used in this battle was "Angrogne," the name of that Valley, which was considered by them as the most sacred in their entire country—where was *Pra del Tor*, (of which we gave some account in our June number,) the ancient seat of their "School of the Prophets," and where their Synod for ages held its sessions. In the midst of the battle, their enemies having

They found a vast quantity of provisions and military stores in the camp of the routed enemy. After taking such things as they could carry, and destroying the rest, they set out immediately, fatigued as they were, to ascend the Col de Sci, the top of which they reached at a very late hour. There they halted, to find repose. The next day was the Sabbath, and the ninth of their march.

Of their subsequent adventures—their taking possession of the Valley of St. Martin, their skirmishes in the valley of Luserne or Pelice, their engagements with the enemy in the valleys of Angrogna and Clousone, and their famous defence of *Balsille*, it is neither necessary nor proper that we should speak in this place.

Letter from Dr. Achilli to one of the Secretaries of the Society.

My dear Dr. Baird,—I received your letter whilst in Scotland, whither I had gone at the request of some brethren who desired to see me and confer with me on matters pertaining to the glory of God. From that country I passed over into Ireland, with the same object in view. Since then I have visited several cities in England, holding meetings in each, which have been successful in promoting the general edification. I have now returned to London, to take some repose after my travels, and to commence the work for which the Lord has brought me into this region—the evangelization of Italians.

Hitherto I have been unable to answer your letter; I do so at present with pleasure. And in the first place I thank you for the kindness with which you have invited me to come to New-York. It will not be possible for me to accomplish this in the present month of May; but it is quite probable that I may be enabled to do so before long: and I can assure you my soul longs to visit so many brethren, whom I love in the Lord. It is just now necessary for me to establish in London a church for those Italians who would fain become Christians, and renounce the communion of the Pope; and upon this purpose I am now intent. My countrymen, for the greater part, second my efforts, and even stimulate them.

We intend at present to execute here that which, hitherto, it has not been allowed us to do in Italy. We shall prepare in this land of Christian liberty what we desire to carry into our own, in order to enjoy, as soon as it may please God, the same freedom. The United States, from their political institutions, would be a country even better adapted to our work. We Romans who desire to be Christians, are, as a consequence, Republicans. Between the Pope and the Republic there can be no middle form of government. The Romans sympathize deeply with the Americans. But there is too great a distance over sea between them for the requisite communication. On account of the vicinity, therefore, we must, for many purposes, prefer England. You know what these dear brethren have done for me. I have been de-

heard this word so often repeated by the Waldensian soldiers, attempted to counterfeit it, but simply answered "Grogne," to the demand: "Qui Vive?" This pronunciation at once betrayed them, and cost their lives to more than two hundred men.

livered by means of the prayers offered up by many churches unto GOD; and, secondly, by means of their action, of their labors; I am indebted to these brethren for my liberation from the Inquisition, where I should undoubtedly have been sacrificed. They spared no efforts, expense, or journey. I should like to have you read what Sir Culling E. Eardley has collected in a volume with reference to my imprisonment and liberation. In my case it has been seen how much can, and will, be accomplished by the charity of religion; and it has been, I may say, a triumph of the great principle which we profess.

Well, then, I propose to myself to visit your country also, and become personally acquainted with dear brethren in the United States. I shall do so, if it please GOD, whenever our church for the Italians in London shall have gained a foothold, and obtain a minister whom I can leave in my stead. Then I shall come to you with great pleasure; unless, in the meantime, it should come to pass that I may return to Rome. I do not believe that the government of the Pope, at present supported only by foreign bayonets in spite of the people, can endure much longer. The Popedom in Rome has reached its last hour; and Pius Ninth, having rendered it still more odious, is pursuing such a course as to insure its more speedy downfall. Upon a revolution in Paris hangs now the very life of the Pope and Cardinals; and that revolution may come to pass at any moment. In such a case, I shall of course lose no time in returning to Rome, as I did on hearing of the previous flight of the Pope. For my thoughts are always upon Rome; it is there that GOD destines me to carry the truth of His Word: and that which I have suffered for this cause gives me a right to the same mission.

Popery, enfeebled and destroyed in some other parts of the world, has preserved its vitality in Rome, its heart; and there it seemed invulnerable. I, for the first time, made the attempt to present to the Romans the pure Gospel; and I was enabled to do it in six months of freedom, and in six other months of imprisonment. I first succeeded in publishing the New Testament at Rome in the Italian tongue; and have seen the hearty welcome given to it by the Romans. I then was the first—because GOD willed it—to strike Popery at its heart. Suffer me to continue this work. Assist me by your prayers, and by other instrumentalities; among them the Bible, and other books with the Bible, to circulate as widely as possible in these regions. I am greatly pleased to hear of the presence, at ———, of dear Mr. ———, who, I am assured will labor in the Gospel cause. With him will unite some others who remain in that city. We from this quarter endeavor to assist and encourage them.

When you have opportunity, I beg you to send me a copy of your work on Protestantism in Italy.

With great esteem and attachment, believe me

Your friend and brother in CHRIST,

G. ACHILLI.

3 Shaftsbury Crescent, Pimlico.
London, May 31st, 1850.

It is altogether probable that we may see Dr. Achilli in the midst of us in the autumn, if not sooner. By that time, if not earlier, we hope to see an Italian Protestant Chapel opened in the city of New-York. Dr. Achilli's presence would, with the blessing of the Lord, contribute greatly to the getting up of such a service, and the placing of it on a good footing.

The Inquisition at Rome.

When the Republican party triumphed at Rome, more than eighteen months ago, the Inquisition, the greatest disgrace which the name of Christianity has ever been called to endure, was still existing in that city. But it was soon suppressed, and its horrible prisons and dungeons thrown open to the gaze of an indignant public. Our papers were filled with the details of what was then revealed in the open day of the hellish and infamous deeds which had been perpetrated within its walls. No reader of these pages who has ever been at Rome can forget the position and appearance of the Inquisition in that city,—on the south-west and almost in the rear of the Church of St. Peter, and but a few rods from the Palace of the Vatican, which is, in fact, but a few feet on the other side of that great Cathedral. The subjoined remarks of Dr. Achilli, throw some further light on the subject, which must ever interest all true Christians. For the Inquisition, with all its evils, the Papacy is alone responsible; and this most accursed ·on was, and is, a legitimate fruit of the monstrous Usurpation.

"At a meeting in the Rotundo, Dublin, recently, in ·· ·xion with the Italian Evangelical Society,

"Mr. Philip Dixon Hardy stated that he was anxious to put a question to Dr. Achilli. It had been denied that some of the things which were alleged to have taken place had ever occurred. The question he wanted to put was this—Was it a fact, that at the time Pio Nono left Rome, the Inquisition was in Rome, and is now in Rome? This had been denied, and he wished his friend to give an answer.

"Dr. Achilli thereupon rose and said: Pius IX on leaving Rome with his cardinals, left there the Inquisition, and he left it hoping that, by means of its work, he would be the better able to return to Rome; and it is a fact that the Inquisition is still in Rome, and was at work in Rome after the departure of Pius IX. Pius IX. left Rome in the month of November, 1848, and I was in Rome in the month of February, 1849, and in the same month of February, 1849, the Roman Republic was proclaimed; and eight days after the proclamation of the republic the *Te Deum* was chaunted in the cathedral of St. Peter's; and I believe I stated here before, that on that occasion I, with ten or twelve of my companions, visited together the prison of the Inquisition. That is to say, we went to examine whether the palace of the Inquisition was attended by any one or not; and this is what we found:—We found in this palace of the Inquisition, the Commissary-General of the Inquisition, together with his two companions, his secretaries, and his chancellors; and in addition to that, we found the jailors of the Inquisition; and I myself asked one of the jailors whether there were any prisoners in the cells; because, I said, if there are jailors, we naturally may suppose there are also prisoners. But the jailor, according to the laws of his order and of the Inquisition, was not at liberty to give me an honest answer, and was satisfied with merely shrugging up his shoulders; but for me that answer was sufficient, and I understood by the shrug of his shoulders he meant to say there were plenty of them. And it was in consequence of this automatic answer that my companions, among whom were some French officers, were very much inclined to cause an uproar in the Inquisition. They wanted, right or wrong, to examine the cells and

dungeons, and to compel the jailors to open the gates, but I begged of my friends to desist from such a thing, and I advised them rather to make known this state of matters to the Government. And that was done, and the Government sent officers to verify whether the Inquisition was still in operation, and they found matters as I have described them. In addition to that, the Government found three prisoners in the dungeons of the Inquisition, and one of these prisoners was a bishop that had been there in his cell for twenty-five years. I will not wait to tell you the reason why this unfortunate man was twenty-five years confined in a dungeon. I only state the fact that he had been, and was there, and this bishop, together with another prisoner, were almost carried in triumph through the streets of Rome; and every child in Rome knows that Bishop Cashur, from Cairo, was carried about in triumph after having been delivered from the prison of the Inquisition. But I will tell you also another case. There was another of the prisoners of the Inquisition, although he was not immured in the dungeon of the Inquisition itself, he was imprisoned in one of the convents of Rome, and whoever has been at Rome will know the convent of Franciscan friars, called the Convent of Aracoeli. This prisoner was a wretched monk of about sixty years of age, and this unfortunate creature had been for twelve years immured in a most horrible hole. This unfortunate man was not a Roman, he was not an Italian—you will be surprised to hear that he was an American; not an inhabitant of the United States, but a man from the republics of the South. This wretched monk, when he heard that the Republic was proclaimed in Rome, and that the Inquisition was thrown open, contrived by some means or other to let it be known that he was there, and the messenger brought the news to the National Assembly that this poor man was a prisoner in the Convent of Aracoeli. A deputation was at once sent to the superior of the convent, in order to ascertain the truth of the matter, but the father Abbot strenuously denied it. However, they compelled him, by threatening him, and at last he condescended to open the door of the cell. The monk was drawn out, and the wretched man, after twelve years immurement there, was almost reduced to blindness, and he was scarcely able to stand on his legs—and they had to support him to enable him to go along. In this state he was brought before the National Assembly, and I was there myself. I have seen him with my own eyes, and if any would deny it, I appeal to Rome, to every one in Rome, to confirm the truth of what I have stated. On arriving at the National Assembly, the monk was an object of natural curiosity, and every one hastened around to examine him, and every one was anxious to hear something from him, and he had but one answer for all, 'I have not the most remote idea why I was for twelve years kept in that dungeon: and I had always settled in my mind, and was at peace with myself, never having the slightest hope of seeing the daylight again.' And he turned round and thanked them one after another, for it was to them he said he owed his life. He then asked for some assistance to enable him to return to his own country, and on that same evening a collection was made among us, and we gave him a small sum to enable him to return to America, and I believe at this moment the monk is in South America, thankful for his deliverance. Therefore, there is no doubt the Inquisition existed in Rome up to the first days of the Roman Republic; and that the Inquisition was restored with the return of the Papal Government, I am myself a living proof—and when you will consider that the Papal Government itself has not the hardihood to deny that I was in the Inquisition—when the Government has confessed and acknowledged it—you will scarcely find any one else to deny it. Therefore, you may well conclude from this,

that the Inquisition is still in existence at this present moment in Rome; and if I were rash enough to go to Rome now, I will just tell you what would happen—though you may well guess it—I don't think I would ever see the face of the sun again.

Extract of a Letter from the Correspondent of the New-York Commercial Advertiser, written at Aosta, in Piedmont.

"The city grave-yard is considerably larger than that at the parish, although equally simple. The face of the little chapel at its side is covered with frescoes, much injured by time. Its inscriptions have likewise suffered much from the same cause. One section of the fresco, however, remains sufficiently clear to be very well understood. It purports to be a representation of a company of human beings in the flames of purgatory. Above the sufferers is seen an angel descending from heaven with a palm branch, to place in the hand of one of the sufferers, and is about to bear him to paradise. Near by, another angel is bending with a beautiful crown of laurel, and is preparing to place it upon the brow of a second sufferer and to escort him to a happier abode. An inscription beneath signifies that they who walk in the middle shades of the dead have nothing to fear. Over the grave-yard gate I read these words—'*Siste Viator*,' 'Stop Traveller!' The tombs of Rome and Pompeii have the same startling admonition engraved upon them.

"In Roman Catholic countries the concerns of purgatory occupy one half of the religious consideration of the people; and vast sums are applied to help the souls of the dead. In reference to this subject Caleb Cushing, in his Spanish Reminiscences, tells a good thing. The Count of Villa Medina was the most gallant and witty cavalier about the court of Madrid; young, handsome, brave, and munificent. Many of his bon mots were famous. Being one day in the church of Madonna dell'Atocha, and observing a priest bearing about a basin soliciting 'elemosina' to deliver souls from purgatory, the count threw down a pistole. 'Many thanks,' said the friar, 'there is one soul released from purgatory.' The count threw in a second pistole; 'Another soul is released from purgatory,' cried the monk. The count gave him six pieces, one after the other, receiving at each time the same response. 'Are you sure of it?' demanded the count. 'Yes, yes, most excellent senor,' answered the monk; 'I vouch for their being in heaven.' 'Well then,' said the count, 'I will take my money back again seeing it is of no use to you, and the poor souls are fairly released from purgatory.'

"The cathedral of Aosta exhibits over its grand door a remarkable representation of the Last Supper in sculpture. All the figures are of the size of life, and are so, ingeniously introduced that the tableau looks like a real supper table, with its members engaged in supping and conversation. One of the altars of this church is dedicated to St. Honorius, the patron of the bakers. A full length painting of the saint is seen over the altar, while in the perspective a company of bakers are observed occupied in kneading dough and baking bread.

"Upon the walls of an old building I remarked a painting of the Virgin Mary with her hands gracefully extended, and rays of light or magnetism passing off from them. In a church at Vercelli I lately saw a large fresco painting, which represented the Virgin Mary surrounded by clouds of angels; one angel was directly under her foot, and others were flying about her with a golden crown, which they were putting upon

her brow. Above the Virgin was visible the figure of a very aged man, whose snowy flowing beard almost covered the jewels of the crown. This aged personage represented the 'Eternal Father,' ratifying her coronation as Queen of Heaven. All through the country images of the Madonna are found by road-sides and upon house fronts. When the peasantry pass these images they take off their hats; some to say their prayers, others to scratch their heads.

"In Aosta, upon the decease of one of its inhabitants, a piece of black cloth is suspended at the sides of the door of the house of mourning, with a slip of paper in the centre bearing the name of the deceased, and a request that prayers be rendered for the repose of the soul. The following copy of one of these slips may serve as an example:

Pregate	Pray
per l'anima	for the soul
della fu Damigella Felicita Botero.	of the late Miss Felicity Botero.

"When persons of wealth and distinction die, the attendant demonstrations are far more imposing. On such occasions the cathedral is put into mourning, and an inscription is placed over its portal commemorative of the virtues of the departed. When Charles Albert, the late sovereign of these dominions, died at Oporto, in Portugal, July 29th, 1849, the metropolitan church at Turin was put in the deepest mourning. The gloomy drapery of the temple was so arranged as to convey the idea of the valley of the shadow of death. A large catafalco, ornamented with the trophies of war, was in front of the main altar, around which the senators, the representatives and the clergy assembled, to celebrate the mass for the repose of his soul. When the candles were all lit the catafalco appeared like a blazing bonfire. Over the door of the temple the following inscription appeared, from the pen of the president of the Senate, Baron Mano. His language will sound strange to an American reader.

"'The National Parliament prostrates itself at the foot of the altar, and implores with ferverous prayers that the heroic and holy spirit of Charles Albert, king, author of our liberty and initiator of Italian independence, be admitted into the embraces of the Almighty, and that he obtain for his desolate fatherland the fulfilment of the magnanimous hopes which he entertained for its good, but which, from adverse fortune, he failed to realize.'

"On the demise of Charles Albert every church in the kingdom went into mourning, and celebrated mass in his behalf. Over the door of one of the humbler churches in the town of Vercelli I read an inscription to this effect: 'Charles Albert, king, hero in battle, wise in law, giver of liberty to his people, died in exile that he might not see his country oppressed by the stranger. Pray for his repose.'

"In Protestant states, upon the loss of a ruler or governor, the people, acting upon the conviction that the soul of the departed is, peradventure, beyond all human influence or succour, direct their whole thought to the moral application of the bereavement for the improvement of the living, and to implore that Heaven may sanctify the event to the national good.

"In Roman Catholic countries exactly the reverse occurs. The living are left almost entirely out of the question, the main aim being to relieve the soul of the dead, and to extricate it as speedily as possible from the purgatorial sufferings of an intermediate state.

"It was interesting to examine the inscriptions over the doors of the Italian churches on the death of Charles Albert. Some conveyed the most curious apprehensions for his situation, and recommended that if the people entertained any affection for their late sovereign the sooner they said their prayers in his behalf the better.

"Others intimated that he might not be so badly off as was supposed, while others, again, testified that he was perhaps already released from purgatory, and was even then looking down from heaven and helping them by his prayers.

"I am now under the shadow of the Alps, on the dividing boundary of France and Switzerland. I have travelled from Mount Ætna, in Sicily, through the different capitals of the Italian Kingdom to the vale of Aosta; and in all my wanderings I have only seen three copies of the Word of God in the Italian language, namely, one at Pompeii, one at a book stall in Milan, which had been put in circulation by some English Bible agent, and another at a library in Milan, a very elaborate edition in 12 volumes, with copious notes by the Arch-Bishop of Florence—price ten dollars. If this copy should be bought by a Roman Catholic, he would be obliged to purchase a dispensation before he would be authorized to read it.

"Perhaps no country in the world is more liberally endowed with churches than Italy. They constitute her chief glory and principal wealth. She has within her borders some of the sublimest temples in which man ever prayed. She has not much occasion to add to their number. In church building she appears to have almost finished her labors. In all my observations I only saw four new temples going up. Namely one at Leghorn, one at Turin, one at Milan and one upon the battlefield of Marengo."

No one can see much of Papal countries without being struck with the superstitious practices which the writer of the preceding extracts has described. We ourselves have often remarked them when in Italy, Savoy, portions of Austria, Spain, Belgium, and elsewhere. How profound and deplorable is the ignorance of the masses, so far as spiritual things are concerned! Their idea of religion is that it consists very much in ceremonial and sacramental services: and that the performances of them, in connection with the absolution of the priest and the prayers of the Virgin Mary and the other saints, is all that is needed to secure the salvation of the soul,—not, however, in ordinary cases until it has undergone the purifying flames of Purgatory. How simple, glorious, and heaven-like is the way of salvation which the Gospel reveals, and which the Reformers labored to bring back to the world!

As to churches, or places of worship, Romanism does not need many in comparison with Protestantism. The former relies on the Mass, or public prayers, (both in Latin,) or Confession, and makes but little account of *preaching*, or solid instruction. There is but little room, in fact, for preaching; which requires more or less of disunion, or argument,—for Rome does not desire her followers do any thing more than *believe*, unhesitatingly, what she teaches. The latter, (Protestantism,) on the other hand, directs its followers to the Word of God, and urges them to ascertain for themselves, the will of God as revealed in the Sacred Volume. It says: "Believe only what God has said." It courts and even demands investigation. It requires that the people should

be instructed, not out of the Dogmas of the Church, or the Decrees of Councils, or the Bulls of Popes, but out of the Holy Scriptures. To do this, many churches are necessary, in order that the people may hear with comfort and profit. The labors of many preachers and pastors are needed to enlighten, instruct, guide and defend the people.

No one can go into the great cathedrals and other large churches in Papal countries without being struck with the fact that however splendid they may be as specimens of architecture, they were not made for the instruction of the people by preaching. Many of them are too large for this, and scarcely any of them have permanent seats. It is evident that public prayers and the chaunting of the Mass, are the chief *means of grace* (if we may employ the expression) which the masses enjoy. During these services they may stand or kneel. On extraordinary occasions, as during Lent, &c. there is more or less preaching, but as a general thing, Rome has not been fond of "German preaching" as Queen Elizabeth was in the habit of calling it.

"The Protestant World."

Under this title a new periodical, to be issued quarterly, and probably soon monthly, of 32 very large pages with double columns, has been commenced in London. The editor is the Rev. James Carlyle, D. D., who is one of the soundest and most vigorous writers in England. We have received two numbers, and have read them with great satisfaction and profit. We take the liberty to subjoin an article taken from the second number, entitled, THE RIGHT OF PRIVATE JUDGMENT, which our readers will find well worthy of their regard.

THE PROTESTANT WORLD will annually make a volume of 128 pages, equal in reality to nearly, if not quite, 300 common duodecimo pages; and yet the work is offered to American subscribers at fifty cents per annum, exclusive of the postage on this side the water. We do not hesitate to recommend it strongly to those who desire a work which will contain many able articles on all the great points at issue between Romanists and Protestants. This is the grand characteristic of the work. It is for *discussion* mainly, though not exclusively.

We heartily reciprocate the kindness with which its talented editor has noticed our "AMERICAN AND FOREIGN CHRISTIAN UNION," and shall not only be happy to exchange with him, but we will most cheerfully act, as will our agents, as agents for the circulation of the "THE PROTESTANT WORLD" in this country.

We wish we could give our readers more than one article from the valuable mine of instruction which the second number of this work contains, and of which we can do no more, in order to give them some idea of its contents,

than to state the subjects, which are as follows: *Baptismal Regeneration: is it Scriptural?* (addressed to the Archbishop of Canterbury); *The Church of Rome contrasted with the Church* IN *Rome; Transubstantiation: is it reasonable? The Right of Private Judgment; Thoughts on Romanists,* (Dr. Nevins); *The Pope, the Sultan, and the Czar; The Council of Trent,* (Dr. Brownlee); *Romanism behind the Age; Right of Private Judgment recognized by the Church of Rome; Popular Errors among Protestants; Symetry of Christian Truth; Romanism in Ireland; British Piety: does it prosper? Influences of the Holy Spirit; a Solemn Question for Protestants; Poetry, &c.*

The Right of Private Judgment.

"What is this right? Is it the right of every man to believe as he likes? Is it the right of each individual to set up his own reason as the standard of truth? Is it the right of each to set up his own notions as the rule of faith? No; it is not this. It is wholly different from any of these. It is true, we admit, that each individual has the right, so far as his fellow men are concerned, to believe the greatest absurdities he likes, or if he chooses, to set up his reason as the standard of truth. If he does so, none have a right to interfere with him beyond the employment of argument and remonstrance. But this procedure of his must not be dignified by being called the right of private judgment.

"The right for which we plead is the right of each person to exercise his mind on every subject brought before him—to examine the claims of every teacher and every book which professes to have come from GOD—to try every doctrine pressed on his attention, by the Touchstone of Truth, the Sacred Scriptures—to prove all things, and hold fast that which is good—to do all this, without permitting any human authority to prevent him, without bowing submissively before any such self-constituted tribunal.

"But he may err in the exercise of this right. We grant it. 'To err is human,' even in things of vastest importance. But if a man must refrain from exercising a right because he may possibly err in using it, he must forego all his rights, and become a maniac, or a fool. Men do not act so in secular affairs, and they should not in those that are religious. If a man errs in either, the fault is his own; if he errs in his judgment respecting religion, he is accountable to GOD.

"1. *Without the exercise of this right there can be no religion, and no Church can ever prove itself to be a true Church, or prove that it is not an imposition.* What religion can that man have who knows not why or wherefore he believes? An unreasoning religion, an irrational religion, is properly no religion. And if a church presents her claims to men who will not reason, who dare not exercise the right of private judgment, how can she succeed in establishing those claims? Obviously, to succeed is hopeless. Let then, the Church of Rome, which denies and scouts this right, appear among a heathen or a Protestant people, and how will she proceed? How can she prove to them that she is the 'true Church,' the 'chaste spouse of Christ,' the 'mother and mistress of all Churches,' the source of infallible authority? Clearly, if the people will not judge and examine, she cannot; and if she urges them to examine her credentials, which she spreads before them, she concedes the right of private judgment, contradicts herself, and it may be, puts a weapon into their hands for her own des-

truction; for they, in the use of the right which she acknowledges them to possess, may be led to reject her as an impostor, and her credentials as forged. And then what is she to do? Having conceded to them the right which they have exercised, she cannot now withdraw it, nor compel them to come to a different conclusion from that at which they have arrived. For if she attempts either, her case will not be improved. She fails still to establish her claims. Compulsory means employed to bring them to submit, or to profess submission to her authority, will not make them believe that her claims are spiritual and divine. It is clear, then, that the right of private judgment lies at the root of all rational religion; and that even the Church of Rome cannot proceed a step without its practical recognition.

"2. Nor is the full recognition of this right more important to religion than it is to *civil* and *religious liberty*. It lies at the basis of all such liberty. Its denial is the root of spiritual despotism, and leads to religious persecution. Let restraint be laid on liberty of thought, let freedom of inquiry be prohibited, let it be made a sin to question any point of the established or predominant religion, and you have such persecution in its germ. Give it opportunity, and it will soon begin to bud, and blossom, and bear fruit, and the fruit will be bitter. To restrain freedom of thought and inquiry, recourse must be had to coercion; pains and penalties, or at least forfeiture of privileges, must be inflicted. Here is the demon of persecution—that, perhaps, worst of devils on earth; and, we may add, religious liberty once destroyed, civil liberty will soon follow it. They cannot live apart. They must live or die together. No people can be truly free among whom the right of private judgment is not practically recognised.

"3. The consequences which thus appear as naturally flowing from the denial of the right of private judgment, sufficiently characterizes such denial as Anti-Christian. But other considerations, equally or more powerful, may be urged in vindication of this right. The man who refuses to exercise this right *can never be sure that he is in the truth*. For all he knows, or *can* know, all his opinions are wrong. For all he knows, or *can* know, he may be pursuing the path of ruin. For all he knows or *can* know, he may be the dupe of the most cruel imposture. While he thinks he is in the true Church, he may belong to the 'synagogue of Satan.' While he thinks he is in the road to heaven, he may be rapidly pacing the road to hell. He cannot tell whither he is going. He is in the dark. His eyes are blind-folded. Blindly led, for aught he knows, by blind guides, he may, ere he is aware, fall into the ditch.

"4. But *God has endowed man with judging and reasoning faculties*, and this shows that is the *design* of Heaven, and the right of man, that they should be exercised. Here the argument from design is most apparent and conclusive. Man is capable of judging and reasoning. God made him so, and has spread before him the book of Nature and the book of Scripture, both relations of himself. He is at liberty, he is bound to investigate both. There is no restraint imposed. All that man can accomplish by the exercise of his mind, he is at liberty to achieve. The mightiest grasp of intellect of which he is capable is the birthright of his nature. The *impossible* and the *infinite* are the only barriers opposed to his progress. These are barriers which, in the nature of things, must impede the investigations of the loftiest created intellect; but so far as his powers of mind can carry him, so far it is the right and the duty of every man to go. To inquire about God is his noblest employment. This is the loftiest, holiest, and most awful theme. Here it is that the

human mind comes into contact with the infinite. 'Who by searching can find out God? Who can find out the Almighty to perfection? It is high as heaven, what canst thou do?—deeper than hell, what canst thou know? The measure thereof is wider than the earth and broader than the sea.' In the presence of the infinitely glorious attributes of Deity man must feel his nothingness; yet all that is *knowable* of God man should aspire to know. Unless God himself has laid a restriction on the exercise of the human intellect—unless he has tabaoed certain departments of knowledge—unless he has forbidden the mind to conduct its investigations into certain regions—no creature, endowed with mind, should allow himself to be restrained from pushing his inquiries in every direction. He should 'intermeddle with all knowledge;' for 'things revealed belong unto us and our children to know them.'

"5. That it is the design of God, man should exercise his powers in judging for himself is rendered still further apparent from the fact that he has *always treated him as a creature possessing this right*—the right of judging for himself. In the mission of Moses, in the mission of Jesus Christ, in the mission of the apostles, he has appealed to man's reason, and called for the exercise of his judging faculties. Man has never been required to believe without proof. Christ Jesus, like Moses, appealed to his miracles, and demanded the faith of the Jews, in his divine mission, on the ground of evidence; and the apostles reasoned with their hearers out of the Old Testament Scripture to prove the truth of the doctrines they preached. (Acts, 17: 1–3, 11.)

"6. And if we desire further proof, we have it in the fact that *the right of private judgment is enforced and established by the authority of God, in his word*—'I speak as unto wise men, judge ye what I say;' 'Prove all things;' 'Try the spirits;' 'Why even of your own selves judge ye not what is right?' 'Mark them that cause divisions, and avoid them;' 'Beware of false prophets.' Such are the injunctions of Scripture. (1 Cor. 10: 13; 1 Thes. 5: 21; 1 John, 4: 1; Luke, 12: 57; Rom. 14: 15; Matt. 7: 15.) And the Bereans are eulogised as '*noble*,' because they gladly received the Word of God, and searched the Scriptures daily to ascertain whether the things Paul preached 'were so.' (Acts, 17: 11.)

"7. But, finally, as a creature *personally responsible to God*, man is bound to exercise his mind, humbly and reverently, with a view to ascertain his relations to the Most High, to find out how he stands with God, and what are the grounds of acceptance with the Holy One. He cannot perform, by proxy, what he is personally bound to do himself. He cannot stand by proxy at the Divine tribunal. He cannot denude himself of his individuality. He cannot devolve his accountability on another '*Every one must give an account of himself to God.*' Individual responsibility should, therefore, stimulate to individual thought on every subject connected with the soul's eternal weal. It should teach us not to yield our minds, in passive subjection and blind obedience, to the guidance of others. It should stir up the sluggishness of our nature, and dispel the apathy of our souls, which render us too slothful to think, and make us glad to avoid the disagreeable task of bending our minds to earnest inquiry and calm investigation. We must stand before God. We must be judged for our faith and practice. We must give an account; and if we have foolishly and slothfully left the care of our spiritual concerns to others, then there will be no time to retrieve our mistake—our doom is sealed.

"Let us, then, use our right. Let us exercise our minds. Let us do justice to our souls. The soul is the essence of the man; without it he has little to distin-

guish him from the beasts which perish. It is the mind that capacitates him for every noble achievement, which qualifies him for communion with the ETERNAL MIND, and for indefinite improvement in knowledge, purity, and happiness. This is the 'glory' of the man. And freedom is pre-eminently the attribute of mind. GOD made it to be free. Activity is essential to its being—certainly to its *well-being*. It cannot be chained without its own consent. If enslaved, it must be a party to its own degradation. The elements may be restrained; the fire, the air, the light, the electric fluid, may be put under the power of man, and compelled to subserve his purposes; but the mind is subject to no physical restraint. The body may be shackled, and tortured, and destroyed; but the chain, the sword, the fire cannot touch the mind. It is beyond the reach of the tyrant's rage—beyond the reach of the persecutor's power. While the body is imprisoned, the mind may be soaring to the highest heavens, and winging its flight from star to star through the universe of GOD. Freedom, then, is the glorious attribute of mind. This freedom is a divine gift; its preservation and exercise are indispensable to our allegiance to GOD, as well as to our own happiness. For man to attempt to rob his fellow of this gift is to outrage the most sacred of human rights, and to usurp a divine prerogative.

"'Guard, then, the gift divine,
Than gems or gold more rare;
Watch o'er the sacred shrine;
No foe must enter there.
Oh, let not error blind,
Nor passion reign o'er thee;
Keep free the immortal mind;
God made it to be free.'

"'Prove all things; hold fast that which is good.' I. J—gs."

Hon. Edward Everett's Estimate of the Bible.

At the late meeting of the Massachusetts Bible Society, Mr. Everett delivered an admirable speech, from which we have taken the subjoined passages. They are well worthy of an attentive perusal. It is seldom that one meets with any thing so original, so just, and so instructive.

"It will be said, perhaps, that what has thus happened to the Scriptures has also happened to the profane literature of Greece and Rome; that we may read Homer and Virgil as we read the Old and New Testament, in a translation. To some extent this is true, as far as the parallel applies to the Greek Scriptures; but I need not say, that as far as the ancient literature of Western Asia is concerned, nothing has descended to us but the Scriptures of the Old Testament. Of the language of the Phœnicians, the people who are supposed to have invented the alphabet, nothing has escaped destruction but ten or twelve lines preserved in a Latin play. But if any one is disposed to infer, from the preservation of some of the Latin and Greek classics, that there was no other principle of vitality concerned in the transmission of the Scriptures, I may state in reply the undoubted fact, that, as far as we can thread the chain of cause and effect, it is Christianity which was mainly instrumental in this result. It was not the knowledge of the Latin and Greek which kept the Bible from perishing, while they were the temporary vehicles of its circulation: it was the study of the Scriptures and the labors of Christian men which mainly contributed to prevent those languages from dying out. But for the ecclesiastical uses made of the Greek and Latin, the language of Cicero and Demosthenes might have shared the fate of that of

Egypt and Assyria. On the other hand, if there had been a version of the Old Testament into the language and character of ancient Egypt or ancient Assyria, the sculptured sides of the obelisks and temples of Memphis and Thebes would not have remained a mystery and a riddle for ages; nor would the arrow-headed inscriptions of the wonderful ruins of Nimroud and Persepolis still defy the sagacity of the learned world. They would have been as intelligible as Hebrew or Arabic.

"It is not my purpose, Sir, to urge the importance of the Scriptures in any connection with human learning in any of its branches; nor to intimate that there is anything miraculous in their preservation from remote antiquity, although we cannot, I think, doubt them to have been the objects of an overruling and disposing Providence. What I have wished to point out to the consideration of the Society and the assembly is, that kind of instinct,—if I may so call it,—which has led the church (by which I understand the mass of holiness) in all ages,—to provide for the reading of the Scriptures by the generality of mankind; and this in opposition to the interest, which the professed depositaries of religious truth have in most, perhaps all other cases, shown, to monopolize the knowledge of it. I cannot but think that it is a strong argument in favor of the circulation of the Scriptures as a basis of religious belief, deduced from the experience of the world in all periods of history.

"There is another consideration of a practical nature, which I should be glad to offer to the meeting if I have not exceeded my allowance of time. We all have pretty strong and, as I think, just impressions of the superiority of Christendom over the Mohammedan, Hindoo, and Pagan countries. Our civilization, I know, is still very imperfect, impaired by many a vice and many a woe which disgraces our Christian nature, and

> "Appears a spot upon the vestal's robe,
> "The worse for what it soils.

But when we compare the condition of things in Christendom with that which prevails in the countries just named, we find that all the evils which exist among us prevail there in a greater degree, while they are subject to innumerable others,—so dreadful as to make us almost ready to think it were better for the mass of the population, humanly speaking, if they had never been born. Well, now, Mr. Chairman, what maketh us to differ? I know of no final and sufficient cause, but the different character of Christianity, and the religions which prevail in Turkey, Persia, India, China, and the other semi-civilized or barbarous countries; and this difference, as far as I know, is accurately reflected in their sacred books. I mean, Sir, that the Bible stands to the Koran and the Vedas in the same relation as that in which Christianity stands to Mohammedanism, or Brahmanism, or Buddism—or Christendom to Turkey, Hindostan, or China.

"We should all, I believe, more fully appreciate the value of the Scriptures, if we compared them with other books assuming the character of sacred. I have not done it so much as I wish I had; but one reason,—a main one,—has been, the extreme repulsiveness of those books which I have tried to read. I have several times in my life attempted to read the Koran. I have done so lately. I have approached it with a highly excited literary curiosity. I have felt a strong desire to penetrate this great mystery of the Arabian desert. As I have, in some quiet Turkish town—(for in the provincial Turkish towns there is little of the bustle of our western life)—listened at the close of day to the clear, calm voice of the muezzin, from the top of the graceful minaret, calling the faithful to evening prayer,—as I have mused on the vicissitudes

of all human things, beneath the venerable dome of St. Sophia's, I have, I may say, longed to find some rational ground of sympathy between Christianity and Islam; but anything more repulsive and uninviting than the Koran I have seldom attempted to peruse, even when taken up with these kindly feelings. And yet, Sir, you are well aware that it is not conceived in a spirit of hostility to the Old and New Testament, but recognizes them both as a divine revelation. With such portions of the sacred books of the Hindoos as have fallen in my way, the case is far worse. The mythological system contained in them is a tissue of monstrosities and absurdities, by turns so revolting and nauseous as to defy perusal, except from some strong motive of duty or of literary curiosity, which would prompt the investigation. I really believe, Sir, that few things would do more to raise the Scriptures in our estimation, than to compare the Bible with the Koran and the Vedas. It is not a course of reading to be generally recommended. The books are scarce, and, as I have said, their contents eminently repulsive;—but I will venture to say to those whose professional duty it is to maintain the sacred character of the Christian Scriptures, that I know of scarce any line of reading which might be taken up with greater advantage, for the purpose of fair comparison, than that of the sacred books, as they are called, of the Mohammedans and Hindoos.

"One word more, Sir, and I have done. It is sometimes objected to an indiscriminate distribution of the Bible, that it may be perverted, misunderstood, neglected, and abused. And what means of improvement, what instrument of Christian benevolence, is not subject to the same drawback? The fault is in the mind of man, subject to error, to the blinding effect of passion, to the debasement of vice, in all that he does, and in all that is done for him. There are things in the Bible hard to be understood. And what is there,—if we strive to go beyond the mere outside,—which does not contain things hard to be understood? Even our exact sciences,—constructed upon ideas, the creation of our own minds,—are full of difficulties. When we turn from revealed truth to the teachings of human speculatists on duty and morals, do we not encounter on the threshold those terrible problems of

> "Providence, fore-knowledge, will, and fate—
> "Fixed fate, free will, fore-knowledge absolute,

problems that have tasked the unaided understanding of man ever since he began to think and to reason. For myself, Sir, I am more and more inclined to believe that the truth is presented to us in the Bible in the form best adapted to the infinite variety of the character and talent, intellectual and moral, to which it is addressed. It is not such a Bible as the wit of man would have conceived;—but it is such a one as the wants of man called for. The acceptance it has found, alike in ancient and modern times, with the learned and the ignorant,—the old and the young,—the high and the low,—the prosperous and the wretched, shows that it is really adapted in itself, not to one country, age or class, but to MAN;—that it speaks to the unchanging wants, and sorrows, and frailties, and aspirations of the human heart."

Puseyite Nunnery.

"Under the patronage of a body of men who are called Miss Sellon's committee, large sums, amounting to about fourteen thousand pounds, have been promised for the erection of a monastic institution at Devonport; and the commencement of

the work is only deferred until the money has been actually collected, though a site we believe has been purchased. The total sum proposed to be employed in the erection of a building for thirty sisters, and intended for the reception also of orphans, comprising school rooms and an infirmary, is £18,000. Among the committee are the names of Lords Nelson, Castlereagh, Fielding, Camden, John Manners, Clinton, Lyttleton, De Tabley, and the expelled Lord Chief Justice Campbell. Besides this law lord are Baron Alderson, Mr. Justice Patteson, and Mr. Justice Coleridge. No English bishop appears, but the humbler prelates of Glasgow and Brechin have appended their names (assuming the title of "lord bishop.") The Deans of Exeter, Chichester, and Archdeacons Manning, Thorp, and Wilberforce, with the Warden of Winchester College, and a large body of baronets, clergy, admirals, captains, and civilians of the laity, make up the list of seventy-two members of the committee.—London Record.

Influence of God's Word.

The following paragraph is taken from the "London Wesleyan Magazine," for February, 1850, page 250:

"A short time since, on a Romish priest making his appearance at Charribb Town, one of our members, a converted Charribb, holding an appointment under the government, came to our teacher to acquaint him of his arrival; and in the fulness of his zeal, desired to know if he should 'turn him off the place.' 'No,' said the teacher; 'take the Bible to him, and request him to expound the Second Commandment.' The Bible was taken; the Word of God was quick and powerful, and too much for the priest to grapple with. On the following morning he very quietly took his departure. 'The entrance of Thy Word giveth light.'"

Letter from the Rev. Joseph Webster, Honduras Bay.

Ireland—Rev. Alexander King.

Our American Committee in Dublin have taken hold of the work in Ireland in good earnest. Would to God that we had the ability to aid them as we should. There is a work which American Christians may well perform in that country from which so many of them, or of their ancestors, came, and which has exerted, and is destined long to continue to exert, so great an influence upon our country.

In the meanwhile, the Rev. Alexander King, so favorably known among us, and who is now an agent of our AMERICAN AND FOREIGN CHRISTIAN UNION, is laboring incessantly, and evidently with much effect, to diffuse truth and overcome error by means of popular lectures and discussions. He says that he is almost *killed* by these engagements, but he is cheered by the great success with which his labors are crowned. At the date of one of his last letters, Dr. Achilli was in Dublin, where his presence and addresses were producing much effect, not only on Protestants but also on Romanists. Dr.

A. cannot, therefore, come to this country for a while. We think that he may be expected, as we have elsewhere said, in the autumn, if not before.

We learn from *Saunders' News-Letter*, one of the Dublin papers, that Mr. King has delivered a series of lectures in that city, which are of a nature to attract large audiences, and, with God's blessing, to do much good. What the subject of one of these lectures was we may learn from an advertisement in that journal, bearing the date of the 29th of March. It is as follows:—

"PROTESTANTISM IN THE CHURCH OF ROME. Lecture on the above subject, in the ROTUNDA, on THURSDAY EVENING, at half-past seven o'clock, by the Rev. A. KING. Illustrations from Dr. O'Connell and other authorities—Quotations from the Protest of the Romans against the Pope—Testimony against Persecution by Protestant Ministers—Letters answered. To the Rev. Dr. O'CONNELL.—Rev. Sir—True Christianity sanctions and elevates the sentiment of Patriotism—'Righteousness exalteth a nation.' Our country has been oppressed and degraded by superstition and foreign tyranny—our people cannot be free and happy until they renounce the religion of priestcraft and statecraft, and embrace the pure and Scriptural Catholic faith. You know the people have been deluded and wronged in the name of Christianity. You know they have been taught in the name of CHRIST and of St. Peter and St. Patrick, many things which CHRIST and St. Peter and St. Patrick did not teach. You know that St. Peter had a wife, and that St. Patrick's father and grandfather were clergymen. You know that neither CHRIST, nor St. Peter, nor St. Patrick ever taught the People to pray to Saints and Angels, or to worship the Virgin Mary. You know they never celebrated Mass, or taught the modern Romish doctrines of Auricular Confession, Purgatory, and Transubstantiation. You have publicly promised to 'demonstrate' and defend these doctrines. I invite you to redeem your pledge, and if you cannot defend Popery, I solemnly charge you to renounce it and embrace Christianity.—Believe me, Rev. Sir, respectfully your Friend in the Truth, A. KING.

Certainly there is no mincing matters here, and we are anxious to learn how Dr. O'Connell received the solemn "charge" contained in the close of it.

The next day the following advertisement appeared, which we are sure our readers will be interested in perusing.

"PROTESTANTISM IN THE CHURCH OF ROME. Lecture in the ROTUNDA, ON THIS EVENING, at half-past seven o'clock, by Rev. A. KING. DR. O'CONNELL'S ABANDONMENT OF THE DOCTRINES OF THE CHURCH OF ROME. The following invitation to Dr. O'Connell has been refused insertion in the *Freeman's Journal*—Roman Catholics may guess why—'TRANSUBSTANTIATION.—TO REV. DR. O'CONNELL.—Rev. Sir—It is not from love of controversy, or from any sectarian or disrespectful feeling I continue to address you. My honest and earnest desire is to promote, in our beloved native land, the blessings of Christian patriotism. I am convinced that Transubstantiation, and other doctrines of the Church of Rome, are contrary to reason and the Word of GOD—injurious to our country, and productive of sectarianism, superstition and infidelity. Giving you all credit for honest belief in these doctrines, I respectfully invite you to explain and defend them. If you believe me to be in error, it is your sacred duty to endeavor to enlighten and convert me.

If you 'demonstrate' that Transubstantiation is reasonable and scriptural, I and many others will be bound to embrace the Roman Catholic faith. I beg, therefore, to ask —Can you change a wafer into CHRIST? If so—How do you possess and exercise this miraculous power?—How can you prove that the bread is changed into CHRIST'S flesh, and the wine into his blood?—Does the wine lose its inebriating qualities?—If the bread had been previously poisoned, would it be safe to swallow it?—If not, why not?—Have you, or has a Latin prayer, power to change a wafer into CHRIST, but no power over alcohol or arsenic? Do, Rev. Sir, have the goodness to answer these questions. Many persons, Roman Catholics and Protestants, are very anxious that you should redeem your pledge, and proceed to 'demonstrate.' If you do not, your present public labors will certainly tend to promote Protestant opinions.—I am, Rev. Sir, in Christian truth and charity, yours respectfully,

"A. KING."

It appears, however, that all Mr. King's efforts to induce Dr. O'Connell to "demonstrate" were in vain, for on the 17th day of April he published the following very characteristic letter in *Saunders' News-Letter*. It is evident that Dr. O'C. is disposed to play "shy."

"THE ORACLE HAS SPOKEN!

"DR. O'CONNELL'S Reasons why he will not 'Demonstrate' or Discuss.

"FRIENDS OF TRUTH.

"Roman Catholics and Protestants who have attended Controversial Lectures recently delivered in this city, will be curious to know Dr. O'Connell's excuses for NOT discussing religious questions.

"From papers recently published, it appears that in private correspondence with a respected clergyman of the Established Church, under date of March 3rd, (Sunday,) Doctor O'Connell wrote the following:—

"'On the same evening,' (Sunday evening, 24th February,) 'I spoke of another clergyman, without mentioning however, his name, as I had no idea of discussing with him any point of controversy. The fact is, the Rev. Mr. ——* challenged me, through the medium of the morning journals, to argue with him in the room of the Rotunda the question of Transubstantiation. To that challenge I paid no attention whatever—nor even to his private letter to myself, which had been written subsequently to this public challenge. I thought that such a challenge, at this holy season, seemed to point out one who sought for notoriety, as he could not secure fame.''

"Truth requires a few remarks on the Rev. Doctor's averments.

"The complimentary imputation at the close may 'demonstrate' his honorable and charitable imaginations, rather than his participation in infallibility. He seems determined to secure to his opponents whatever 'fame' may arise from his dread of their arguments. But, in our times, it is no great exploit to oblige a champion of priestcraft to shrink from discussion; and of the 'notoriety,' in this behoof, it is possible the Doctor may have the larger share himself.

"THE FACTS of the case are—1st. My private note—couched in most kind and respectful terms—was sent to Dr. O'Connell when the advertisement was sent to the paper. 2nd. I did not use the style of a 'challenge,' and I did not ask him

"* The circumstances will show that my name should fill the blank.

to discuss with' me 'in the room of the Rotunda.' My advertisement was as follows:—

"Transubstantiation.

"TO THE REV. DR. O'CONNELL, OF WATERFORD.

"REVEREND SIR—Having seen in Saunder's News-Letter of Saturday last an advertisement, in which you speak of Transubstantiation as part of the Catholic Faith, and undertake to 'demonstrate' that it is reasonable and scriptural; and not having been able to hear your sermon, I take the liberty to address you on the subject. I sincerely desire to promote the faith of Catholic Christianity, and I am rejoiced to find that a gentleman of learning and intelligence is prepared to argue on the dogmas of the Church of Rome, and to recognise the people's rights, by appealing to their understandings. I believe that Transubstantiation is not a part of the Catholic faith—that it is unreasonable and unscriptural, and that the belief of it is detrimental to the spiritual and social interests of our countrymen. I therefore respectfully invite you to discuss the subject, either orally or through the press, and to pray that we may be led to do so for the glory of God and the good of our neighbors.—I am, Rev. Sir, in Christian courtesy, your obedient servant,

"A. KING.

"3rd. The clergyman before referred to having inquired about language employed by Dr. O'Connell, on Sunday evening, February 24th, the Doctor replied by assuring him that it was of the above offensive 'challenge' and of its author he spoke, though it was not extant until the 26th!

"Marvellous power of the Priesthood! ON SUNDAY HE CRITICISED A DOCUMENT THAT DID NOT EXIST BEFORE THE FOLLOWING TUESDAY!!! This beats the electric telegraph and all the prodigies of clairvoyance. If this be true, the power of the priest is worth something. If Dr. O'Connell can 'demonstrate' this he may venture to undertake TRANSUBSTANTIATION and 'the unanimous consent of the Fathers.'

"Some persons will ask how was this? But 'how' and 'why' are Protestant words; and it is heretical not to take a priest's word for any impossibility.

"Men and Brethren, I desire not to charge Dr. O'Connell with any bad intention. I freely forgive him for any bad thing he may have said of me, and I earnestly pray for his happiness and salvation. I regret being obliged to speak of him in this personal and pointed manner. But truth and duty compel me to ask, HAS HE ASSIGNED ADEQUATE REASONS FOR DECLINING MY INVITATION TO A DISCUSSION WHICH HE HAD HIMSELF VIRTUALLY CHALLENGED?

"I would submit the whole case between us to the verdict of a Roman Catholic jury. Would he do so? If not, why not?

"Dr. O'Connell declares against discussing questions of Christian faith. He is reported to have said, 'THAT IS NOT THE CATHOLIC WAY OF SETTLING RELIGIOUS QUESTIONS! I respectfully reply, IT IS THE CATHOLIC WAY. It was the way of our Lord and His Apostles. It is the way of Christian Missionaries in heathen lands. It is the way of truth, of reason, and of common sense; and it is the way by which GOD will cause Christianity to attain the dominion of the world! The way of Priestly dogmatism, anathema, and the Inquisition* is almost at an end, within the pale of intelligence and freedom. God has formed the human mind for truth. Truth

"* P.S.—The Catholic way, the Roman way, and Doctor O'Connell's way, will probably all be explained in the Rotunda by Dr. Achilli and others, on Thursday evening.

A. K.

must be discovered by inquiry, and not by cursing. 'No lie is of the truth.' 'He that doeth truth cometh to the light.' 'Speaking the truth in love,' and 'commending the truth to every man's conscience in the sight of GOD' are the Divinely appointed means of Christian conviction and edification; and when an inspired Apostle speaks of 'vain talkers and deceivers,' 'whose mouths must be stopped,' he prescribes not the gag or the priest's mandate, but 'sound speech that cannot be condemned!'

"Dr. O'Connell virtually admits that he cannot 'demonstrate' or discuss the dogmas of modern Romanism. The Priest proclaims priestcraft indefensible, and LET ALL THE PEOPLE SAY AMEN!

"With Christian love to all who love the truth, and with fervent prayers for the speedy termination of controversy, by the destruction of error, I am, in sincere good will to Dr. O'Connell, and to all men, a feeble but faithful foe of FICTIONS IN RELIGION. A. KING."

A Prayer for a Devout Christian, taken from Saint Patrick's Hymn.

"Almighty GOD, for CHRIST's sake, teach me to pray. May thy power, O GOD, preserve me, may thy wisdom instruct me, may thine eye watch over me, may thine ear hear me, may thy word, O GOD, render me eloquent, may thy guidance direct me, may thy gracious help secure me against the snares of the devil, the temptations of vices, the lusts of the flesh, and all dangers that may threaten my soul or body.

"CHRIST be with me, to save me; CHRIST before me, to lead me; CHRIST after me, to bring me back from sin and error; CHRIST in me, the hope of glory; CHRIST under me, as my support and foundation; CHRIST over me, to shield and cover me; CHRIST my only hope, my all in all.

"Salvation is of the Lord: salvation is by CHRIST: may thy salvation, O Lord, be always with us for CHRIST's sake. Amen."

Really, St. Patrick must have been what we should in these days call a very good Protestant. If our Roman Catholic friends will still continue to claim him, we can only wish that they would become more like him in his spirit, in his Scriptural faith and piety, and in his humble and godly labors. We should not regret to see Ireland full of such Christians as St. Patrick seems to have been. We very much doubt whether Rome would like him very much if he were alive now. Nor do we think either he, or Augustine, or St. Chrysostom, or St. Peter himself, would recognize the Church of Rome as the Church of which they were members, or Pius IX. as the Vicegerent of CHRIST. No, no; this would be too much for them to believe. The times have wonderfully changed since their day.

Letters to the Rev. Dr. Candlish.

No. V.

My dear Dr. Candlish,

I have desired to devote one letter to the consideration of the difficulties which are believed by many to beset the attempt to convert the Irish Roman-

ists. On the part of many in this country these difficulties are deemed insuperable. To so great a degree is this opinion cherished, on the part of some, that they are entirely unwilling to take any interest in efforts which have this end for their object. To such persons, the conversion of Irish Papists is utterly hopeless. Any other people—Heathens, Mohammedans, Jews, Infidels—may be converted; but the poor benighted, bigotted Irish Roman Catholics must for ever remain such!

I have no respect for such opinions—founded often in sheer ignorance; often in a base selfishness, which is ever seeking to be excused from giving and doing; and oftener still in a want of faith in the grace and power of the Holy Spirit, which is as dishonorable to the Saviour as it is contrary to His Word, and to the records of His Church. Facts in abundance are beginning to occur, which demonstrate the Irish Papists can be reached and conquered by the Gospel, when approached in a proper manner.

The Irish heart is a noble, affectionate, and confiding one. It is both warm and strong in its affections, and beyond that of any of the other branches of the Celtic race, it is steadfast and tenacious in its attachments; and considering what they have gone through, I do not wonder that the Irish Romanists are attached to the Papal faith. It was the religious creed of their ancestors, they themselves were born in it, and they are ready to die for it. I honor them for cleaving to it with such firmness. They know no other faith—at least, this is true of most of them.

And here let me say that I have often been astonished that the pious Protestants of England and Scotland do no more for Ireland. What a sad proof that they do not possess the requisite solicitude for the salvation of their Irish fellow-subjects! I read the reports of those admirable societies of England, which have for their object the diffusion of the Gospel throughout the world. I have seen it stated that this very year no less than £645,207 (or $3,122,802) were given by thirty-eight societies whose anniversaries occurred in London in April and May. This is a glorious exhibition of Christian benevolence,—one which no good man, let him live where he may, can contemplate without great gratification. But how small a portion of this vast sum was expended in spreading the Gospel among the seven millions of Roman Catholics in Ireland! Not more than £25,000! I cannot, in fact, find that more than £15,000 were designated expressly for Ireland; and I very much doubt whether these societies combined expended more than twice that sum in the work of evangelizing Ireland. Tens and even hundreds of thousands of pounds sterling were laid out in behalf of other countries—even upon distant and unimportant coasts and islands, among people who exert no influence, comparatively, upon the rest of the world,—whilst Ireland, almost within sight of England, and reposing under the powerful ægis of the same government, receives but little attention. In my humble opinion this is not wise. I cannot but think that if the Independents, the Wesleyans, the Episcopalians, and

the Presbyterians of England, Wales, and Scotland, had prosecuted the good work in Ireland in the true way—apart from all political questions, and with a spirit which can overlook in a good degree the boundaries of an unscriptural sectarianism, and with a becoming confidence in the Irish, that beautiful island would this day be in a very different moral condition from what it is. What a noble field the Independents and Wesleyans, especially, who have professed to have no fellowship with the alliance of Church and State, have had in Ireland for the propagation of the simple Gospel, disengaged from all questions which might create prejudice and impede its reception! But they have accomplished little comparatively. Surely there has been something wrong here.

I have sometimes thought our English brethren have not that respect for the Irish which Christianity demands in behalf of humanity. There has been even among Christians too much, as it seems to me, of that disposition to look upon them with contempt, which prevails so much among certain classes of irreligious and proud men, who can see nothing good in anybody or anything outside of England. The indulgence of this feeling is as unwise and unpatriotic as it is unchristian. The Irish are a part, a very important part, of the great British nation; and their welfare, in every sense, is intimately connected with the glory and prosperity of the entire British realm.

It seems to me, too, that in attempting to do good in Ireland, English societies are disposed to commit the same blunder which some of them have done in other parts of the world—namely, to undertake in London to manage everything, instead of *helping* the Christians on the ground, who must be a great deal more capable of selecting the laborers, and directing their movements, than those can be who are at a distance, and but imperfectly acquainted with the character and feelings of the people to be benefitted.

But enough of this. If I have said too much on this point, I beg you to pardon me, and ascribe the interest I feel in "dear old Ireland" to the circumstance of my being the grandson of an Irish emigrant.

But as to the conversion of Irish Roman Catholics, I think that the success which has attended judicious and persevering efforts in Ireland within the last few years, abundantly proves that it is quite practicable. And most certainly, experience has demonstrated in my country, that it is no impossible thing to bring Irish Roman Catholics to the knowledge of the true Gospel. Our Protestants are beginning to be a little interested, and to have a little faith in regard to this subject, and we see already the blessed results.

It is only within a very few years that any distinct and systematic efforts began to be made on behalf of this class of our fellow-citizens. Our American and Foreign Christian Union is the only society in these United States whose great, exclusive object is to labor for the salvation of Romanists—especially those of a foreign origin. This Society has now between thirty and forty Irish, German, French, Portuguese, Spanish, and Italian missionaries

laboring among the three millions of Roman Catholics among us, many of whom have come within the last few years from Europe. The success of these missionaries is in the highest degree encouraging. Many of them are converted Romanists themselves, and all but one are foreigners! I hope that we may soon have a hundred such laborers among us. We need twice that number at this moment.

It is the testimony of all these missionaries, and of none more decidedly than those who labor among the Irish, that the Roman Catholics who come to this country soon become more accessible to Protestant influence and effort than the Romanists in Europe. This I can readily believe. There are a thousand influences at work here which are calculated to detach Papists from the faith in which they were born—especially the young people. The older people will, for the most part, adhere to the faith in which they were born and brought up, unless made to hear the Gospel by some extraordinary means. But many of their childeen will turn their backs upon the Church of their fathers, and become infidels, unless the Gospel reaches them. That *their* children will become Protestants in great numbers, I have no doubt.

As to doing good to Irish Roman Catholics—indeed, to all Roman Catholics—one simple rule is of the greatest moment for all Protestants who have anything to do with them. It is to treat them with kindness in all the social intercourse and business transactions of life. This must be done in order to secure their respect and confidence. We must so treat them as to make them believe and know that we can be their friends—their best friends—and still be Protestants. When that point has been gained, we may begin to labor directly for their salvation—not by controversy, but by a simple and kind presentation of the Gospel in all its fulness and freeness to their minds, from time to time, as we may have proper occasion. This is the course for every Protestant to pursue towards Roman Catholics with whom he has anything to do. Nor can it be pursued from year to year without laying deep the foundation for good results.

On this point I should like to say much more, if the limits of this letter would allow. No tongue can tell the good which the Protestants of Great Britain and America might do, if they understood *how*, to the poor Irish Roman Catholics whom God is placing under their influence. But I must close this long letter. Yours, as ever,

R. Baird.

First and Last Thoughts.—It has been usual for Christians to suppose that their first thoughts in the morning, and their last at night, should be directed to their Creator, Preserver, and Saviour. Bishop Hughes' Journal, in the true spirit of Anti-Christ, has recommended an opposite practice. It says: "At waking, and at going to sleep, the first and the last breath should be filled with *'Ave Maria!'*" That is, an address or prayer to the Virgin Mary!

Brief Sketches of the Religious Denominations in the United States.

No. V.

The Methodist Episcopal Church.

Of the five great branches of the one true Church of CHRIST in these United States, the Methodist Episcopal Church was the last to arise in the order of time. In the year 1766 a few of Mr. Wesley's followers, who had emigrated from Ireland, commenced assembling together in the city of New-York, nearly thirty years after that celebrated preacher of righteousness who, with Whitfield, had been raised up by the Head of the Church to revive true religion in the decayed churches of England and America, had begun his labors. Two years later, a place of worship was erected, where the Methodist Episcopal Church in John-street now stands, for the ministry of a Mr. Embury. About the same time another company of Irish emigrants commenced a similar work in Frederick county, in Maryland.

In the year 1769 Mr. Wesley sent over Messrs. Boardman and Pillmore, who labored—the one in New-York, the other in Philadelphia—to water the plant of Methodism, which had just commenced to take root in America. These Missionaries, and a Captain Webb, of the British army, did much to extend the good work in the southern as well as the middle States.

In the year 1771 Mr. Wesley sent over from England Messrs. Asbury and Wright; the former of whom may be called the father of the Methodist Episcopal Church in these United States. He lived many years, and his life was emphatically a missionary one. From this time the number of the followers of Mr. Wesley increased rapidly in this country. In the year 1773 there were ten preachers, and nearly twelve hundred members in society. In the year 1775, at the commencement of the Revolution, there were more than three thousand members.

The Revolution was very injurious, for a time, to the interests of Methodism in this country. All the ministers of English birth returned to the Mother Country, excepting Mr. Asbury; and for a time he could not be active. Yet the work went on through the labors of the native laborers. In 1781 there were fifty-four preachers, and 10,539 members. Three years later there were eighty-three preachers, and 14,986 members. In that year (1784) the Methodist Episcopal Church in the United Sates was organized. A conference of all the ministers, held in Baltimore during the month of December, chose Dr. Coke, (whom Mr. Wesley had just sent over as a superintendent,) and Mr. Asbury, as bishops of the Church, which they formally organized.

Sixty-six years have now passed away, and this Church has spread over all the land; its "circuits" and "stations" have caused the Gospel to be carried into almost every district and large village of our entire country. In

1844 there were 38 general conferences, 4,828 ministers, and 1,139,587 members. In that year the subject of slavery occasioned a division of this great body into two branches—"The Methodist Episcopal Church," and "The Methodist Episcopal, South." The number of ministers in the two bodies must now exceed 5,000, and the members 1,200,000.

The Methodist Episcopal Church is distinguished for *zeal* and *discipline*. Its whole economy is a most wonderful piece of well-adjusted machinery, each portion of which has its appropriate place and function.

1. *A Society* is an association of all the members of the Church who statedly worship in the same place.

2. *A Probationer* is one who has not yet been received as a regular member of the Church, but is under instruction preparatory to becoming such. The period of probation is usually six months.

3. The *Class* consists of about twenty persons, who meet for mutual edification once a week. One of their number is appointed by the pastor to preside, and is called the *Class-leader*. He receives the voluntary contributions of the members of the class.

4. *Stewards* are appointed to manage the financial affairs of each *circuit* and *station*.

5. A *Leader's Meeting* consists of all the *Class-leaders* and *Stewards* of a society or station, together with the pastor. Their meetings are held for the purpose of reporting to the minister the spiritual condition of each *Class*, and for the paying over to Stewards *class collections*.

6. *Trustees* hold the property of the Society according to the civil laws which prevail in the several States.

7. *Exhorters* are persons licensed by a Quarterly Meeting Conference to hold meetings for prayer and exhortation.

8. *Local Preachers* are persons licensed in the same manner to preach the Gospel. They are commonly engaged in secular employments; but hold meetings in the absence of the pastor.

9. *Deacons* are persons who are partially admitted to the sacred office—they may preach, but not administer the Sacraments.

10. A *Ruling Elder* has the oversight of several "circuits" and "stations" which compose his *district*. He makes the tour of his district once in three months, to preach, to administer the Sacraments, to hold Quarterly Conferences, and to see that all parts of discipline are rightly administered.

11. *Bishops* are General Superintendents, and are chosen by the General Conference. They travel extensively, preside at the *Annual Conferences*, ordain such persons as are recommended by the Annual Conferences, and superintend the general interests of the Church.

12. A *Circuit* is composed of several *societies*, united under the same pastor, or pastors. When a single society forms a distinct pastoral charge, it is called a *Station*.

13. A *Quarterly Meeting Conference* is composed of all the travelling and local preachers, exhorters, stewards, and class-leaders of a circuit or station; and the presiding Elder is *ex-officio* president. This body has much power. Here exhorters and local preachers are licensed; and candidates for the travelling ministry examined, and recommendations from this body are necessary for those who seek admission into the Annual Conference. This body is a court of appeals also in a multitude of cases.

14. *Annual Conferences* are composed of all the travelling preachers in a given district of country designated by the General Conference. They have a general supervision over the preachers, and the interests of religion, within their jurisdiction.

15. The *General Conference* is a representative body, composed of delegates chosen by the Annual Conferences. It meets once in four years, and is the great legislative and judical Assembly of the Church, and has vast influence over all its affairs.

The early attempts of this body in behalf of education were discouraging. The first college which it founded, near Baltimore, in the year 1784, was burned. A similar calamity befel a second institution in Baltimore. It was not until 1820 that the good work was again taken up with energy; and great success has attended the efforts which have been made, as the reader will perceive from the following list of colleges now in successful operation, which are directly or indirectly owned and governed by it:

Wesleyan University, at Middletown, Connecticut.
Dickinson College, at Carlile, Pennsylvania.
Alleghany College, at Meadville, Pennsylvania.
Augusta College, at Augusta, Kentucky.
Ohio Wesleyan University, at Delaware, Ohio.
Indiana Asbury University, at Greencastle, Indiana.
McKendree College, at Lebanon, Illinois.
Iowa City College, at Iowa City, Iowa.
Randolph Macon College, at Boydtown, Virginia.
Emory and Henry College, near Abingdon, Virginia.
Transylvania University, at Lexington, Kentucky.
Emory College, at Oxford, Georgia.
Lagrange College, at Lagrange, Alabama.
Contenary, College, at Jackson, Louisiana.
St. Charles College, at St. Charles, Missouri.
Oregon College, at Oregon City, Oregon.

A Theological Seminary has of late years been opened, with three professors, and encouraging prospects, at Concord, New Hampshire.

The efforts of this denomination in behalf of Sabbath schools have been eminently successful; and its publications in this department, in the shape of books and journals, are quite numerous.

Its missionary operations at home, especially among the colored popula-

tion, as well as the Germans, are very extensive and very important. Whilst abroad—in Liberia, China, South America, Germany, and among the Indians—it has a considerable number of laborers; and there is a prospect of a great increase of effort in this direction. In the year 1845 the amount raised for missions, domestic and foreign, was $121,535. There has been a large increase of interest since. The Methodist Episcopal Church (North) proposes to raise this year (1850) $150,000, of which $50,000 for the foreign work, and $100,000 for the home field.

The "Book Concern" of this body, in New-York, is a vast and most valuable establishment, at which a great number of books are published. It has a branch at Cincinnati. The portion of the Church South is creating such establishments.

The following periodicals are under the sanction of the proper authorities of this body, the combined issues of which are immense:

Names.	Time.	Place of Publication.
Christian Advocate and Journal,	Weekly,	New-York City.
Western Christian Advocate,	Ditto,	Cincinnati, Ohio.
Pittsburgh Christian Advocate,	Ditto,	Pittsburgh, Pennsylvania.
Richmond Christian Advocate,	Ditto,	Richmond, Virginia.
Southern Christian Advocate,	Ditto,	Charleston, South Carolina.
Nashville Christian Advocate,	Ditto,	Nashville, Tennessee.
Northern Christian Advocate,	Ditto,	Auburn, New-York.
Zion's Herald and Wesleyan Journal,	Ditto,	Boston, Massachusetts.
Christian Apologist, (Gorman)	Ditto,	Cincinnati, Ohio
Methodist Quarterly Review,	Quarterly,	New-York City.
Ladies' Repository,	Monthly,	Cincinnati, Ohio.
Sunday School Advocate,	Half-monthly,	New-York City.
Missionary Advocate,	Monthly,	Ditto.

The aggregate circulation of these various periodicals far exceeds a quarter of a million.* The property of the "Book Concern" in New-York is estimated at more than $500,000.

No religious denomination has increased more rapidly in the United States than the one of which we have been speaking. None has done so much to cause the Truth to penetrate into all parts—even the most retired—of our country. And it has been emphatically its glory that it *has preached the Gospel to the poor*. But it has made great numbers of those whom it found poor, not only "rich in faith," but also literally rich in this world's goods, by giving them those habits of industry, sobriety, and economy, which invariably lead, with GOD's blessing, to the acquisition of wealth.

In bringing this sketch to a conclusion, we do not hesitate to say that no denomination in this land has advanced in every way more remarkably than

* Besides the periodicals enumerated above, there are several others carried on by individual enterprise, that advocate the doctrines and interests of this body.

the Methodist Episcopal Church; and its prospects are eminently cheering. It possesses many very talented and eloquent preachers; and as its demands for a well educated ministry increase with the increase of the wealth and intelligence of its members, its numerous colleges promise fully to meet those demands.

Resolution of the Associate Reformed Synod in behalf of the Society.

At the late meeting of this body at Pittsburg, the following resolution was offered by Drs. Pressly and Claybaugh.

"*Resolved*, That Synod have heard with much interest the address of the Rev. Samuel Day, Agent of the American and Foreign Christian Union, whose object is the spread of the Gospel among Papal nations at home and abroad, and that we affectionately commend him, and the cause which he advocates, to the sympathy and the prayers of all the people under our care; and request all who may feel disposed to aid this cause, to forward their contributions to the Treasurer of Synod.

Christendom Abroad. No. V.

CONCLUDING REMARKS ON THE SCANDINAVIAN COUNTRIES.

Before we quit the Scandinavian nations to speak of those of Teutonic origin, it may be well to say a few words more respecting the state of religion in the regions where Odin and Thor were once worshipped.

We have spoken with some minuteness respecting the present religious state of Norway, Sweden, Finland, and Denmark, in the order in which they are here mentioned. It may interest our readers to have before them a tabular view of the population, bishops, ministers of the Gospel, universities, and students of those countries. The following was made in 1846, when the writer visited those countries the last time, and is sufficiently accurate for our purposes. We must keep in mind, that things do not change in those countries as rapidly as with us. Four or five years make scarcely any difference in the stereotyped condition of countries where the population increases so slowly, and where an intimate union of church and state, centuries old, scarcely permits any increase of churches or pastors:

	Population.	Bishops.	Pastors.	Universities.	Students.
Denmark,	2,250,000*	8	1,800	2	1,400
Norway,	1,250,000	5	400	1	600
Sweden,	3,250,000	12	2,500	2	1,800
Finland,	1,600,000	2	1,100	1	500
Total,	8,350,000	27	5,800	6	4,300

* In this estimate of the population of Denmark, the colonies of that country are included, of which Iceland and the Faroe Islands are the most important in Europe.

It has already been stated, that these Scandinavian countries are almost wholly Protestant. The number of Roman Catholics in the whole four is insignificant. There are not half-a-dozen Roman Catholic churches in the Kingdom of Denmark; not one in Norway, (where neither a Jesuit nor a Jew is allowed by the Constitution to set his foot!) One very small church in Sweden, (in Stockholm,) and two priests; and no more than one small Roman Catholic church, and one priest in Finland! There are not, in the Scandinavian kingdoms, probably, ten Roman Catholic priests, or two thousand people who adhere to the Papacy—so universally does the Protestant Faith prevail in them all.

We have accounted for this state of things by showing that the monarchs of Denmark, under whose sway Norway was at that time, and of Sweden, to which Finland then appertained, took the lead in the Reformation of the Sixteenth century, and they determined to rid their respective countries of the Faith of Rome, as well as of her domination. And they did make clean work of it; for they left scarcely a root or a branch of Romanism in their dominions. It is to be deplored, that the movement was not more *spiritual* than it was; but it certainly wrought a change which was favorable to civilization, and the promotion of vital godliness. And although Formalism has so long prevailed in those countries, yet the way is now open in all of them, particularly in Denmark and Norway, for the spread of the pure Gospel. There are no Protestant countries in the world, not even Scotland and New-England, where the entire population is so universally Protestant. Would to God that a spiritual Protestantism prevailed throughout those countries! That day will come, however, before long. Denmark and Norway possess, in a good degree, religious liberty. Sweden will possess this great boon in the course of a few years. The enlightened monarch of that country told the writer, in 1846, that he was entirely ready to go any proper length in this matter. He said that he was deeply convinced that the intolerance which then existed, and exists still in that country, was a disgrace to Christianity, and as impolitic as it is unjust. That will be a happy day for Sweden when she acquires true religious freedom! It will open the way at once for the commencement of a good work outside the National Church, and this will, on the other hand, lead to a good work inside that church.

We have already remarked, that in *doctrine* the Scandinavian churches are *Lutheran;* whilst in government they are *Episcopal.* Whatever may be the state of religion in these Scandinavian countries, the people show by their industry, intelligence, energy, and general morality, that they are far superior to the Papal nations of the South of Europe, (whatever Mr. Laing may say to the contrary;) although they have a hyperborean climate, and, with the exception of Denmark, a hard, ungrateful, and sterile soil. No eight mil-

lions of Romanists can be found in any part of the world who are their equals in industry, comfort, and general prosperity.

A few years ago the late Pope, Gregory XVI. sent a Vicar-General, a Mr. Laurent, to Hamburg, for the purpose of trying to convert the Scandinavian nations back to the Papal faith. It is remarkable that he should think of making Hamburg the *base* of his operations, just as Charlemagne did in his attempts to convert the Pagans of those countries a thousand years before. But his eminence, the Vicar-General has had very poor success. The Danish government sent him word, soon after his arrival at Hamburg, that his services were not needed, and would not be tolerated in the Danish dominions. And as to Norway, Sweden, and Finland, he received no encouragement whatever from them. In consequence of this, he concluded that it was best to renounce all idea of aggressive movement in Scandinavia, and confine his labors to the Republic of Hamburg and its vicinity.

We have now said all that the nature of this work will permit respecting the state and prospects of religion in the Scandinavian countries. We shall next speak of the religious state of the Teutonic nations, and shall begin with GERMANY.

Rev. E. N. Sawtell.

This excellent and beloved brother having some few weeks since resigned his agency in behalf of this society, the Board of Directors, at their last meeting UNANIMOUSLY ordered the following minute to be inscribed in their journal:

"At a meeting of the Board of the American and Foreign Christian Union, on the 11th inst. the following record was ordered, viz.

"The Rev. E. N. Sawtell having communicated his resignation, as an Agent of this Society, after several years of laborious and successful service, in behalf of the cause which this Society aims at promoting, the Board would record its high appreciation of his valuable exertions in behalf of the Society; and, in parting with him, express their wishes for his future happiness and usefulness in the new and excellent enterprise in which he is about to engage."

This action of the Board was due to one who has labored faithfully from the autumn of 1843 to the 1st May, 1850, almost seven years, for the promotion of the cause in which the Society is engaged. Mr. Sawtell, owing to the circumstances of his large family, and in obedience to his duty to them, has determined to open a Female Seminary at Cleveland, Ohio, to the supervision of which, as well as to preaching the Gospel in the vicinity, he will henceforth devote his life. May the blessing of God rest upon him and his family, and the noble work in which he is about to engage! We part with him with great reluctance.

Our Own Operations.—Home Field.

1. Portuguese.

Our Missionary among the Portuguese seamen who visit the ports of New Bedford, New-London, Sag Harbour, Nantucket, &c. in our whaling-ships, reports that he finds, in the vessels which have arrived this year, many new hands, fresh from the Cape de Verd and Western Isles, among whom it is very important that the Scriptures and Religious Tracts should be distributed. He finds a welcome among them which cheers his heart. They are very ignorant of the way of life. One man, above thirty years old, when asked who had died for his sins, replied, *the Virgin Mary*. Our Missionary says that he was very much opposed to the Mexican war, but that he now sees clearly that it is going to be overruled for the extension of Christ's kingdom, by making thousands of Spaniards, and Mexicans, and Portuguese to hear the Gospel in California; and urges that measures should be speedily adopted to send Missionaries into that new field, as well as into New Mexico, for the sake of these people. The suggestion is timely, and important. The subject, however, has not escaped the attention of the Board, who are ready to go forward as fast as they can have the means.

In a subsequent communication this same Missionary states that he has recently visited eight whaling ports. "In these I have endeavored to preach the unsearchable riches of Christ to seamen and landsmen. In some of these seaports it is not uncommon to see, in the House of Prayer, persons of six or eight different nations, such as the American, the Englishman, (including the Irishman and the Scotchman;) the Portuguese (white, from the Continent, and Portuguese of dark complexion from the Azores, or Western Isles, and the black and coloured Portuguese from the Cape de Verd Islands;) the Kanneka, from the Pacific Islands; and the Creole from Cuba. Within four years I have also met, at two different Bethels, two converted Jewish sailors, and one converted Arab, who is an excellent scholar. In fact, nearly two-thirds of the seamen who follow the whaling business are naturalized American citizens, and green ones who have just landed from the islands. What a field for doing good! How important that these hundreds and thousands of foreigners, who come to our shores, should carry home with them the Word of God, and the knowledge of eternal life.

We are happy to state that the Rev. Dr. Mattos reached Jacksonville safely, and has commenced his labours as pastor, among the Portuguese exiles, with good encouragement. With few exceptions, chiefly aged and infirm persons and children, they are supporting themselves by their labour. Some further assistance will be needed by the class just named, and we are sorry

to say that our Portuguese fund is now quite exhausted. We must ask those who have the heart to help these excellent people to come to their assistance once more. There are some infirm persons in New-York, who have not been able to join the colony in Illinois, that still need our support.

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2. The Irish.

Extract from the Report of our Irish Missionary in Northern New-York.

"I have work enough to do where I am, and thank the Lord I am much encouraged in my work, not only from a large attendance at our meetings, but more especially because of the Divine Presence being manifested while there. I now preach five times in the week. On Tuesday evening, 16th inst. I preached from Psalm 146: 7, 'The Lord looseth the prisoners.' Here I showed the prisoners, the prison, and the deliverer, and the terms upon which they were delivered—faith. On the following Friday evening I preached from Psalm 19: 7. Here I had cause for showing the necessity and the nature of conversion—the instrument employed in accomplishing the work, and the *perfection* of this instrument for the same. 'The *law* of the Lord is perfect, converting the soul.' The blessed results of this perfect work, 'the testimony of the Lord is SURE, making WISE the simple.' I endeavored to show the perfection of the work, because of the perfection of its author, and its adaptation to the wants of the soul, meeting all its demands. I then attempted to show the inadequacy of man to meet the wants of a soul; how *unsatisfactory the testimony* was which he took upon him to make upon the subject. I then appealed to all such as were present who had ever applied to man, be he ever so well qualified, whether they 'were really satisfied with his testimony.' I then showed the cause why they were not satisfied, because of the imperfection of the source they applied to—man; that he could neither satisfy the soul with his 'testimony,' that our past sins were pardoned, and thereby produce *peace;* nor give us power to make any improvement in our manner of living for the future; but that when the Lord pardoned a sinner, it was done with 'perfection,' with a masterly hand; *peace* was given, and peace also for the future.

"The Lord was powerfully present, and many shed tears, and my own soul was abundantly refreshed. My reason for speaking so largely on this subject is, that one young man, a Roman Catholic, who was present, accompanied me up the street after the meeting broke up. I told him if he had any disposition to talk with me privately, to come to my lodgings—he thanked me for the privilege, and came on Sunday last, at ten o'clock, A.M. and remained till two o'clock, P. M. When he came, I told him if he wanted to contend to let me know the points, &c. &c. and if he wanted instruction, to ask, &c. He said he did not come to contend, for that, under the above discourse, I said

'cursed is the man that trusteth in man,' Jer. 17: 6; and that his main prop having been taken away, he wished now to know more about the right way. I spent four hours giving him the best instruction I could, nor did I ever see any person more willing to be instructed. God gained the victory for Himself, in his case, most signally. I found he could read; I pointed out a certain subject, suitable, and made him read, and I then explained. Near the *conclusion* of our interview I led him to different marks of the false Church; and on his reading 1st Tim. 4, &c. he seemed quite alarmed, and exclaimed, saying, if God had come from heaven, and told me the marks, &c. they could not be more plain, that it is the Church of Rome. He said he would embrace the Protestant religion *at once*. On Monday I got him a Bible; marked those places in it which I thought suited him best. May the Lord accompany His own Word."

An Irish Missionary who labors diligently in a city in Central New-York, informs us that three Romanists have lately become convinced of their errors and renounced the Papacy under his instructions.

The Board has recently stationed in Boston a very worthy Irish Missionary, who had labored eighteen years in his native land in connection with the Irish Evangelical Society, from which he brought very satisfactory letters to us. He is a poor man, and has a large family, for whose welfare our Boston friends are displaying their accustomed kindness and liberality. He has commenced his labors under very encouraging auspices.

The Board has, within a few days, sent two excellent young Irish brethren to commence as Missionaries in another of the chief cities of New England, and they have entered upon their work with good encouragement. There are from eight to ten thousand Irish (mostly Roman Catholics, who have two very large congregations) in that place, and it is less than thirty years since there were only a few families there from the "Emerald Isle."

The Board has also sent an efficient Irish Missionary to Philadelphia, who has begun his work with strong hopes of doing much good. We must have, as soon as we can find the means, two good men to help him.

It is the intention of the Board to place efficient and experienced Missionaries (Irishmen) in every city and town in our country, where there is a considerable Roman Catholic Irish population, as fast and as soon as they can find the men and the money to support them. It will require many men and

a good deal of money—but the work must be done. And if the children of God but come to the work with readiness and energy, it will be done. What do our readers say to this?

Our Irish Mission in the City of New-York.

The Superintendent of our Mission in this city, in a communication, in which he apologizes for not being able, for want of time, to transcribe his journal for the month of June, takes occasion to make some remarks respecting the work among the Irish Roman Catholics in this country, which we subjoin, and which we are sure will be read with much interest, as coming from a man who is well conversant with the facts on which he founds his opinions.

"I would here take the opportunity of saying that our work among the Irish is increasing daily in interest. Old prejudices, in the minds of intelligent Romanists, are fast fading, and distrust of priestly integrity and Church infallibility is rapidly increasing, so that nothing but invincible ignorance makes them unapproachable.

"It is a lamentable fact, however, that the majority of them are becoming infidels; and what is most remarkable is, that it is the intelligent portion of them that are most sceptica concerning the truth of Divine Revelation; and some go still further. They endeavor to deny the existence of God. Indeed, there are very few of the class called learned and intelligent Catholics in the city of New-York, or I may say any other city, who, if the the real truth of their hearts was known, have any respect for, or belief in Bible revelation. And such is their spiritual darkness, that if they were not afraid their temporal interests would suffer by it, a vast majority of them would openly declare that they have no belief in the existence of a Being of whose character they know nothing. Some of them who bow very low at the priest's altar, in order to secure his patronage and political influence, are found most ready to mock him behind his back.

"It is quite common to hear them say they have not been to confession since they came to this country, be it few or many years. And some will not hesitate to tell you they would as soon go and confess their sins to a lamp-post, with the view of being forgiven, as to a priest; but they will go to mass because it is customary, and they expect to see their friends there. Such is the true condition of those who are beginning to think for themselves. Many of them are led, through the instrumentality of your most excellent Society, to go to hear the Gospel preached in Protestant Evangelical churches, and some by this means are brought into communion with the various orthodox denominations; and I really believe that if they could understand the truth as it is preached, nine-tenths of them would unite themselves to some Protestant Church or other. But, unfortunately, they do not, as a general thing, understand the bearing of Gospel preaching. They all, so soon as they begin to doubt the truth of their own system, go to hear what the Protestants have got to say, but it is only in rare cases that they are capable of appreciating this simple truth: "Believe on the Lord Jesus Christ, and thou shalt be saved." They need a great deal of teaching, suited to their peculiar wants, before they are prepared to enter the broad ocean of Gospel truth.

"With one suggestion more I close. It is that you have not laborers enough for the work to be done. There ought to be at least one laborer in each ward of this city, and so on in every city of the whole United States. It cannot be supposed that two or three men

can meet the wants of between *eighty and one hundred thousand Irish Roman Catholics in the city of New-York.* There ought by right, to be a convert to every thousand, laboring in this city, and in the same ratio in all other cities of the Union. You might as well, comparatively speaking, send blind men to shoot crows, as to send Protestants, that is, men who are educated such, to convert Papists. A Protestant and Papist going to argue upon religion, might with much propriety be compared to two blind men going to fight a duel, who, if they try to aim ever so correctly, cannot see each other's position, and therefore cannot, except accidentally, hit each other.

"It is true that Protestants know the truth of Revelation, and both the history and the external creeds of Romanism, but of its internal and effectual operations they know no more than the Papists know of Protestant truth, or of the history and external features of that system which degrades them. There are men at hand for you, who with a very little training will, I trust, become useful laborers in the field, which is truly ripe for harvest. The LORD is furnishing the men; will not HIS people, then, furnish the means to send them forth and sustain them? May the LORD open the eyes of his own people, and show them their duty toward this unfortunate race, is the earnest and constant prayer of your unworthy servant."

July 10, 1850.

An Important Measure—An Intelligence Office for Irish Domestics.

In our next number it is our intention to speak fully respecting a most important project—that of opening an office for the registration of Irish servants and other laborers in the city of New-York, to be kept by an intelligent and pious Protestant, recently from Ireland. This gentleman is well acquainted with the peculiar character of his countrymen and countrywomen, and entering upon this work with a sincere desire to promote their highest spiritual, as well as temporal interests, we have no doubt that he will, with the blessing of GOD, do great good to both Protestants and Romanists. We understand that the proposed office will be opened in the early autumn. A house has been taken, and the necessary arrangements are now making. We shall give our views respecting this movement, and the true mode of treating Roman Catholic domestics in our next.

German Missions.

One of our German Missionaries in the state of New-York, mentions in a recent report that he has received into the Church within less than a year *forty persons,* and that on the Sabbath immediately preceding the date of his letter, he had received three persons who had abandoned Rome!

Our German laborers at several other points are much encouraged in their work.

THE CONFESSIONAL.—The *Bristol Times* states that a young lady who recently seceded to the Church of Rome, has returned to the Church of her baptism, in consequence of the disgust she felt at the questions put to her at confession. But, alas, how many are disgusted and afterwards ruined by the devices of that same confessional, the devil's trap for souls.

Foreign Field.

Italy and the Italians.

It is a long time since we have read anything so cheering as the following letter, written by Signor Ferretti, an Italian gentleman in London, editor of the *Eco di Savonarola*, and addressed to Signor Torricelli, an ex-Capuchin monk of Genoa, now in New-York. What a view it gives us of the good work which is going on secretly in Italy, in the hearts of many persons. The names of places, and in some cases of men, prudence requires us to suppress. Who will not pray for and aid the work of GOD in Italy? We are happy to state that our Board, at its last meeting, voted to send one thousand dollars to that country as soon as we can obtain money, (and that will not be long, we trust,) to publish and circulate tracts, &c. in the Italian language.

"MY DEAREST SIR AND FRIEND,—I cannot express to you in words how great was the joy of my heart with which I received your welcome letter of April 12th. If I have not before returned an answer, do not attribute it to anything but the feeble health I have for some time suffered. Your letter has been read by good brethren who are in London; and they have all given thanks to GOD, our Father, for what He has done to you, and for what He is doing by your means. I hope you will pardon the liberty I have taken of publishing, with the advice of some friends, your letter in the *Eco di Savonarola*. I have done it for two reasons: First, to announce to the nascent Italian Church the precious acquisition of a new brother in CHRIST; and second, because your example will serve to excite many timid persons, who, from indecision or worldly motives, dare not openly burst the bonds of Rome, and who still groan under the remorse of conscience.

"Yesterday I received letters from ——— and ———, [two cities in Italy.] Among other things, they say that the day is not distant when the number of Reformed Christians will be so great, that the governments will be obliged to tolerate them. In ——, Signor ——— continues to collect about fifty Italians every Sabbath, converted to the Gospel, to read the holy Word of GOD, to sing hymns in the praise of the SAVIOUR, and to raise fervent prayers to the throne of grace. Their worship is simple—like that of the primitive Christians. In two other cities meetings are held, of the same nature. In one of them, ten Bibles a day have been sold, on an average, ever since the first of January, in spite of the rigors of the police and the clergy. The clandestine press puts in circulation a great number of religious tracts, by which the minds of the people are enlightened from day to day; and the Gospel will not long delay to triumph in our dearest country.

"Mr. Desanctis, ex-parish priest of Rome, is at Geneva, where he preaches the Word of GOD to about two hundred Italians, who have chosen him for their pastor. The ex-Capuchin, Di Menna, labors with a blessing in a city near Nice. Signor Bauschi, another ex-Capuchin, preaches in ———, a town in the north of Italy. The ex-canon Mapei, a man of great talents, lately set off with his wife and son for the same country. He is one of the first poets of our day. In ——— we have ———, to whom we shall be indebted for an excellent Italian Concordance.

"The British Islands, and especially London, afford an asylum to Italian exiles of all conditions. Mazzini is also among us. Some of them hear with pleasure the good news of salvation in JESUS; but too many, unhappily, turn into ridicule every idea of religion. To them, Christianity, Catholicism, and Protestantism, are nearly synonymous words. We desire to do them some good; but we have no other means but to present to them the Gospel, in its

purity and simplicity, as it is revealed in the Holy Scriptures. Not a few ex-priests and ex-friars live in complete incredulity, and scandalize both Italians and Englishmen. Two of them, expecting to better their condition, declared themselves Protestants, and were employed by a society to visit the Italians from house to house. What they received was not indeed sufficient to support a bishop, but was enough to enable them to live honestly, especially as they were single men; and, in case of their marrying, they would have had more. But, notwithstanding this—would you believe it?—these two, not finding among the Protestants what they expected, and not being able to lead a moral life, because they had not been regenerated by the grace of GOD, preferred the onions of Egypt to the manna of the desert, and returned to the pretended Mother Church, who feeds the stomachs of her dear children, and allows them to indulge in every excess, even in blasphemy against GOD, while they are willing to call her by the name of mother."

[The writer of this letter speaks of a general reformed Italian Church, which must be established when circumstances shall favor; and says that it will give the last blow to the system of Rome.]

"I send you some hymns and psalms, for the use of the Christians of Italy, and other little tracts, which you may distribute among our brethren in exile. * * * Why might not a religious Italian newspaper be published in America? While so many persons use the Press against the Gospel, may not we employ it in the opposite way?

"Dr. Achilli, as you must know, is now in London, and has opened a place for the preaching of the Gospel in Italian. The place had been closed in consquence of the Revolution of 1848; for it happened to us as to the Christians of Jerusalem—all were dispersed abroad.

"I have written these few lines to you without ceremony, because I regard you already not only as a brother in CHRIST, but as a friend. Write to me often, and I will not fail to reply. The LORD be with you, now and for ever! Receive the salutations of my family, and a Christian embrace from Your brother and friend,

"SALVATORE FERRETTI."

Italian Newspaper in New-York.

Signor Ferretti speaks, in the preceding letter, of the importance of having a religious Italian newspaper published in this city. We are happy to say that an excellent paper, published weekly, has been commenced, of which Signor Torricelli is the editor, to be aided by several able Italians in this country. The title of this paper is, *L'Esule Italiano*. It is beautifully gotten up, and will be conducted with much ability. And whilst not avowedly a religious paper, it will advocate and propagate the "truth as it is in JESUS." It will also vindicate the Italian patriots against the Romish and semi-Romish journals of our country. And it will be the staunch advocate of religious liberty.

It is of vast importance that this paper should be well supported. It is not printed solely nor chiefly for the benefit of the numerous Italians in this country, but also for ITALY. As to the ways of introducing it into Italy—*they exist*—but we will say nothing about them. Are there not many among our readers who will be pleased to send to Signor Torricelli, or to us, some

aid to this enterprise? We can assure them that aid is very much needed to make the paper accomplish all that it might for the instruction of the Italians in the great questions of religious liberty, the nature of a true Christianity and the WAY OF LIFE.

Mission at Panama.

We have great pleasure in announcing that the Board of Directors, at their last meeting, resolved to sustain, in connection with the American Seaman's Friend's Society, a Missionary at Panama, for the benefit of the American residents, American Seamen, and the passers through, who are on their way to or from California, Oregon, and the Islands in the Pacific. The Missionary will also have it in his power to do much for the promotion of the Gospel among the native population, by the distribution of the Bible and religious tracts. The Committees of the two Societies are now inquiring for a suitable man. It is desirable that he should be a young man. It gives us pleasure to state that Messrs. Howard & Sons have generously agreed to give our Missionary his passage to Chagres in one of their splendid steamships. May the SAVIOUR himself send to us the man whom he would have us send to this important post!

Juvenile Department.

COAXING.

"*Charles.* What a fine day for fishing, Lewis!

"*Lewis.* Rare, man! I have just been looking at the clouds floating over the sunshine; how it will cheat the simpleton trouts!

"*Charles.* I dare say they would almost nibble at flies of *your* dressing to-day

"*Lewis.* Well, Charley, if I can't dress flies so well as you, I've got some famous ones from Wilson's, and we'll see what the trouts will say to *them.* There, I've hooked a two-pounder at least—see how I play him! (Suiting the action to the word.) Here he comes—nearer and nearer—and there he lies on the bank!

"*Mr. L.* (Looking up from his book—sighing, repeats,)

———"'And, weltering, dyes the primrose with his blood.'"

"*Catherine.* Poor trout! and poor primrose!

"*Mrs. L.* Poor sport, obtained at the expense of inflicting pain and death!

"*Charles.* But, mother, we must kill them before we eat them, like papa's story of the butcher, who said, 'Why, sir, you would not eat him alive?' to the gentleman who pitied the lamb.

"*Mrs. L.* You are a very practical man, Charles; but just ask papa if he would like to make you a butcher.

"*Mr. L.* The garden of Eden had no need of such people. Butchers are a humbling necessity.

"*George.* Mamma, please let me go to fish with the big boys to-day.

"*Mrs. L.* No, dear, you can't go; you remember you could not keep pace with them, and they left you, and you ran through the burn, in your haste, with stockings and shoes on, too.

"*George.* Oh! but mamma, dear, you know I'll keep up with them to-day.

"*Mrs L.* You are not able, my child.

"*George.* Do, dearest mothery, now; do just let me, and I'll not wade with stockings and shoes on.

"*Mrs. L.* Ah! Georgey, boy, don't coax; 'A man that flattereth his neighbor spreadeth a net for his feet.' If it were right, I should be most happy to let you go.

"*George.* But, you see, Charley would carry me a bit on his back.

"*Lewis.* I bar carrying baggage. We are going to run all the way to the river and fly all the way back, for we are sure to be too late.

"*Mrs. L.* Brighten up, Georgey; you will go and walk with your sisters and me; and I have a nice story to tell you about coaxing.

The racket of preparing flies, rods, and fishing-baskets being over, and the boys off in high spirits, George looked sorrowfully after them.

"*Cath.* Come along, Georgey, we have things to prepare too. Get a basket for pebbles and primroses; we are going to the primrose brae.

"*George.* But mamma promised to go too, and tell me a story on the way.

"*Mrs. L.* Here I am. Who is ready?

"*George.* Now, mamma, the story.

"*Mrs. L.* Tell me first what is the meaning of coaxing. You know very well how to *do* it; but can you explain it?

"*Henry.* It is kissing mother to make her give us something.

"*Catherine.* It is *fleetching* somebody.

"*George.* It is trying to persuade one against their will.

"*Mrs. L.* Or, perhaps, against their better judgment. My will would have been to make you happy by having you go with the big boys to-day, but my judgment could not approve it.

"*Catherine.* Lewie's papa says, 'he is utterly coaxable;' and so Lewie gets what ever he likes.

"*Mrs. L.* I dare say he is glad of that; but it has not done him good, though he likes it.

"*Henry.* Is the story about coaxing?

"*Mrs. L.* I once knew a lady who was anxious to have her children good and happy; but she had not resolution to refuse what they asked, even when she knew it was not prudent to grant it; and that led them soon to find out the way to coax her, so that, instead of doing what she told them to do, they immediately considered what way of their own they would like better, and began to coax her, to allow them to do their way and not hers.

"*Catherine.* 'I'LL TRY,' had not been the word in her family.

"*Mrs. L.* On the birth-day of her oldest boy, he wanted to have some fun: so he thought he would like one of his papa's pistols, to go out and shoot small birds.

"*George.* Now, mamma, there *must be* pleasure in killing things; some fish and some shoot.

"*Mrs. L.* Is it in the killing, or in the skill exercised in doing it?

"*George.* I don' know; but I see boys throw stones at sparrows; and I remember when the flies buzzed up and down in the nursery window, I used to be provoked at the hurry they were in about doing nothing, and went to quiet them with my fingers.

"*Mrs. L.* Was that kind and right? Had they not as much right to their share of the sunshine as you had to yours?

"*George.* Oh, I never thought flies had a right. But you saw me one day, and caught my hand and pinched my fingers till I squealed, and then I left off.

"*Mrs. L.* That was a practical lesson on the pleasure the flies had in being quieted, as you call it.

"*Henry.* What did the boy do on his birth-day? Did he coax till he got the pistol?

"*Catherine.* I hope not; for if he did, he surely shot something.

"*Mrs. L.* He did, indeed, coax till his mother could refuse him no longer, for, he said, she should not refuse a request on his birth-day.

"*George.* And what happened?

"*Mrs. L.* He went out to shoot; and the younger ones went after him, because they coaxed also; and the pistol went off by the cuff of his jacket catching the trigger, and it broke his little brother's arm. They are both men now. I have seen the one who had the pistol point to his dear brother's stiff elbow with great sorrow, and say, 'He has never had the right use of his arm since I shot him.'

"*Catherine.* Did the mother leave off being 'utterly coaxable' after that?

"*Mrs. L.* I hope so, dear. A loving mother likes to indulge her children in all reasonable and sensible ways; but if a thing is not right now, it will not become right in ten minutes more, and an hour's coaxing will not alter it.

"Primroses and pebbles were gathered; a pleasant chat and walk enjoyed; and the party were enjoying their food, for which they were very hungry, when a very heavy shower fell. The poor fishermen returned drenched and dripping, their shoes full of mud and their baskets very poorly supplied with fish; and while helping to dry and comfort them, George thought it as well for him that his mother had not yielded to his coaxing."

Children of the Manse.

Miscellaneous.

Prayer of Mary Queen of Scots.

The following is an attempt to render into English, as nearly as possible, the prayer of Mary Queen of Scots the night before her execution:

O domine Deus, speravi in te;
O care mi Jesu, nunc libera me!
In dura catena,
In misera pœna,
Desidero te;
Languendo, gemendo,
Et genuflectendo,
Adoro, imploro,
Ut liberes me!

O Jesus, my God, I have trusted in thee;
O precious Redeemer, my spirit set free!
In prison and anguish
And chains as I languish,
I'm longing for thee;
In tears and with sighing,
A suppliant lying,
I adore thee, implore thee
My spirit to free.

Presbyterian.

The Oldest Christian Hymn.

In Paed. Lib. III. of Clement, of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then, (one hundred and fifty years after the apostles,) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit.

Shepherd of tender youth!
Guiding, in love and truth
Through devious ways;
Christ, our triumphant King!
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art wisdom's High Priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain,
None calls on thee in vain,
Help thou dost not disdain,
Help from above.

Thou art our holy Lord!
The all-subduing word!
Healer of strife!
Thou didst thyself abase,
That from sin's deep disgrace,
Thou mightest save our race,
And give us life!

Ever, be thus our guide!
Our Shepherd and our pride,
Our staff and song!
Jesus! thou Christ of God!
By thy perennial word,
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we thy praises high,
And joyful sing.
Infants, and the glad throng,
Who to thy church belong,
Unite and swell the song,
To Christ our King.

Notices of Books.

Ancient Geography and History. Mediæval Geography and History. By W. Lütz. D. Appleton & Co.—As text-books for study and reference, these volumes will be found valuable assistants to the student. They are translated from the German of Wilhelm Pütz, principal tutor at the gymnasium of Düren; and are remarkable for the condensed yet accurate arrangement of the historical facts embraced in them.

Morton Montagu, or a Young Christian's Choice, is the title of a pleasing narrative, founded on facts in the early history of a Moravian clergyman. Whatever relates to the pious labors of those devoted men, the early missionaries of the United Brethren, is sure to excite and deserve the interest of the Christian reader. Published by the same.

Montaigne, the Endless Study, &c., by Vinet. M. W. Dodd.—The religious world have reason for much congratulation in the fact that the invaluable writings of Alexander Vinet are becoming so extensively known and appreciated. To Mr. Turnbull we are indebted for this as well as a former translation from his works. Mr. Dodd has issued it in the most elegant style. We trust that its ready sale will encourage both translator and publisher to continue the series of Vinet's essays.

The Faithful Steward, by Rev. S. D. Clark.—Mr. Dodd also publishes, in a neat form, the Prize Essay with the above title, on the important topic of Systematic Beneficence. It is a valuable treatise, and deserves a wide circulation throughout our churches.

View of Public Affairs.

The Monthly Chronicle of our present number is truly a sad one. On the 9th ultimo, at half-past ten o'clock at night, ZACHARY TAYLOR, the beloved and honored President of these United States, was called to lay down his honors at the command of death, and descend to the tomb! After a sickness of a few days, and most unexpectedly to the nation, he was taken away. The news travelled with the speed of lightning to the remotest parts of our vast country, and every where spread dismay and distress. No one, save his physicians and his immediate family, had any serious apprehensions of his death thirty hours before his decease. Indeed hope was not relinquished even ten hours before that event. The nation has been called to mourn. GOD has come near and laid His hand upon its Chief Magistrate and taken him away! The stroke has been deeply felt. May it indeed be sanctified to our legislators, our rulers of all classes, and to the entire population. The event happened in the midst of more than usual display of exacerbation of feeling in Congress, growing out of the Galphin case. At that critical moment, when party spirit was showing a disposition to assail even *his* character which had never before been attacked from any respectable source. He was suddenly removed from the scene of excitement and of anxiety. "I have endeavored to do my duty," was one of the last sentences which he uttered. Of this no one, probably, in this whole land entertains a doubt. With the exception of Washington, no man has been called to preside over this nation in whose integrity and patriotism the people have had more heartfelt confidence than in those of ZACHARY TAYLOR.

But he has been taken away from us, in a moment, at a most critical epoch in our affairs. Our Heavenly Father would seem to teach us, by this event, to rely only on Himself! O that the nation felt this, and would go to GOD, and tell Him all their anxieties and troubles, and beseech Him to take the conduct of our affairs into His own hands. Let us hope that very many among us will do so, and that this great event will be overruled to the promotion of our best interests. Who knows but that the death of our beloved Taylor is to be the means of securing a favorable settlement of the question which has so much agitated Congress and the nation, for the last six or eight months.

It is certainly a matter of thankfulness that his successor is so excellent and capable a man. At the moment when we are writing these few sentences, the nation is in anxious expectation in regard to the Cabinet appointments which President Fillmore must make. May they be such as will inspire the nation with confidence in the rectitude, wisdom and ability of his administration. He certainly has the prayers of the good for the success of his career as President, in the very trying circumstances in which he is placed. What the effect of the death of President Taylor will be on our affairs as a nation, time only can show.

It is settled that the sentence of Dr. Webster will not be commuted. This indeed, could hardly have been expected after the confessions which the wretched man has made. How true it is that *The wages of sin is death!* The ways of transgressors, *how hard they are!*

In many parts of our country the Cholera seems to be returning, but its ravages are not severe.

The harvest is nearly over; in almost all parts of the country it has been unusually abundant—a fact which calls for devout thanksgiving.

From Europe come notes of distress, occasioned by death's doings. England has lost her Sir Robert Peel—cut down by a sudden and violent death, in the maturity and vigor of life. She has never had an abler Statesman. He possessed great talent for business, vast general knowledge, wonderful self-command, a fine person, vigorous health, and distinguished powers of public speaking. He sustained the reputation of being a strictly moral man, in general a respectable observer of the Sabbath, and an exemplary head of a family. His manners were cold and reserved. He had few warm personal friends. He was the ruling spirit of his party for more than thirty years, and he deserved great credit for discerning the demands of the Age, and making his policy as a Statesman comply with them. Now that he is gone, there is no man of his party who can take his place. Mr. Gladstone will come the nearest to doing so. It is impossible that Stanley or D'Israeli should.

An unmanly and senseless assault has been made on the Queen by a disappointed officer—from which she received, however, little or no injury.

From the Continent the news is various. The difficulty between the King of Denmark and the Holsteins is *at last* arranged.

In Germany, the Kings and Princes are busy in attempts to re-construct a general Government for the country—but thus far with little success.

In France, Louis Napoleon has gained his *dotation bill*, so that he may pay his enormous debts. But the manner in which the favor was conferred must satisfy him that he can never be *Grand Monarque* of France. Nothing but Changarnier's menacing speech could decide the assembly in favor of the measure, and then only by a majority of *forty-six!* We should not be surprised, however, if he should attempt a *coup d'Ætat* within a very few weeks. It is literally *now or never* with him.

We are concerned to find our affairs with Portugal on so unpleasant a footing. We hope, however, that the difficulty will be adjusted without resort to war measures.

Our difficulties with Spain, in regard to the stupid Cuban expedition are, we trust, nearly if not quite settled. May GOD incline the hearts of our rulers, and those of all other nations to cultivate and cherish a spirit of peace, which is so eminently the spirit of Christianity, and so becoming the relation and duties of humanity.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th July, 1850.

MAINE.

Augusta, Dr. Tappan's Church,		$27 97

NEW HAMPSHIRE.

Franklin, N. S. Morrison, annual payment for L. M.		5 00

MASSACHUSETTS.

Charlton, Anna Fitts,		1 00
Fall River, First Cong. Ch. (of which $5 from Bernard Burns,)		14 75
Ditto,	Central Ch.	51 20
Ditto,	Methodist Episcopal Ch.	7 73
Ditto,	Second Baptist Ch.	5 48
Boston, Essex street Church—Mrs. Hannah Sweetser, for tract distribution in Italy,		2 00
Brookline, Harvard Ch. (of which $30 from a Friend, to constitute Mrs. John Dane L. M.; and $30 from a few Friends, to constitute Mrs. Joseph Haven L. M.)		115 00
North Brookfield, Cong. Society,		21 00
Salem, Crombie-street Ch.		14 00
Ditto, South Ch. and Society, to constitute Rev. Israel E. Dwinell L. M.		52 43
Bradford, Miss Belinda Lovejoy,		2 00
Beverly, Dane-street Society, to constitute John Lovitt L. M.		33 36
Ditto,	Washington-street Society for a L. M.	30 00
Norton, a balance,		1 50
East Medway, Mrs. Elizabeth Baxter, to constitute Joseph L Richardson L. M.		100 00
Franklin, Mrs. M. F. Fisher, to constitute herself L. M.		50 00
Hollister, Mrs. H. W. Carter, for Colporteur in France,		5 00
South Weymouth, Female Charitable Soc'y, to make Lydia Pratt L. M.		30 00

RHODE ISLAND.

Globe Printing Works, Cong. Ch. (of which from Mrs. Wm. C. Chapin, $15,		22 62
Bristol, Rev. John Bristed,		10 00
Ditto, Catholic Cong. Ch.		36 00

CONNECTICUT.

Thompsonville, From C. T. H. $3, A. D. 1, per J. S. Harvey		4 00
Manchester, Benjamin Lymam, in full for L. M.		20 00
Ditto,	Cong. Ch. to constitute Rev. B. F. Northrop L. M.	42 00
Madison, Cong. Ch.		31 92
New Haven, Rev. W. H. Norris,		10 00
Ditto,	S. N. Bassett,	5 00
Ditto,	Fred. Daggett,	2 00
Ditto,	A Friend,	1 00
Ditto,	Howe-st. Cong. Society,	41 50

NEW-YORK.

——— Free Gift,		10 00
Beekmanton, Pres. Ch.		3 00
Mumford, Saml. Irvin,		1 00
Poughkeepsie, Joseph V. Varick, Esq.		10 00
Clyde, Pres. Ch.		11 06
Barre Centre, P. Ch. L. M. in part,		10 00
Albion, P. Ch.		27 54
Owasco, R. D. Ch. in part,		9 04
Lewiston, Pres. Ch.		9 00
Youngstown, P. Ch. in full, to make O. Spencer L. M.		19 25
Union, Pres. Ch. a balance,		5 00
Springport, P. Ch.		7 23
Aurora, P. Ch. in part,		18 15
Ditto,	Henry Morgan, a L. M. in part,	10 00
Five Corners, P. Ch.		17 25
South Hampton, A Friend,		1 00
New-York City,	Reformed Dutch Church, Washington Square.	121 00
Ditto,	North Dutch Ch. col.	55 00
Ditto,	Jonathan Sturgis, Esq.	50 00
Ditto,	Individuals,	21 00
Ditto,	R. D. Ch. Fourth-street,	120 00
Ditto,	Pres. Ch. Thirteenth-st., Rev. Mr. Burchards,	27 80
Whitehall, Pres. Ch.		56 23
Saratoga, Mrs. Taylor,		4 00

NEW JERSEY.

Mendham, Pres. Ch. col. in part,		6 42
Bloomfield, Rev. Mr. Duffield's cong. ($10 of this is acknowledged before.)		109 09
Ditto,	A Friend, for Belgium,	50 00

PENNSYLVANIA.

Churchtown, M. E. Ch. George W. Compton,		1 00
Ditto,	John Climeson,	1 00
Parkersburg, Bap. Ch. Geo. W. Philips,		1 00
Pequa, Pres. Cong. Rev. John Wallace, pastor,		9 50
Bellevue and Leacock, Pres. Cong. Rev. P. J. Timlow, pastor,		27 54
Fagg's Manor, Pres. Cong. in part, to constitute their pastor, Rev. Alfred Hamilton, a L. M., by a contribution		18 22
Gettysburg, Rev. S. S. Schmucker, pastor,		27 00
Path Valley, Presb. Congregation, Rev. A. A. McKinley, D. D., pastor,		17 25
Pottsville, Rev. Joseph McCool,		3 58

VIRGINIA.

Douglass, P. Edwards, and Charlotte, to make Rev. E. H. Cumpton L. M.		47 00
Charlotte—"Court day"—sundry col.		30 33
Danville, Pres. Ch. Rev. Lewis,		8 00
Augusta, Pres. Ch. per Rev. Wm. Brown, to make him L. M.		39 05
Norfolk, Pres. Ch.		77 00
Ditto, M. E. Ch.		21 63
Providence, Pres. Ch. Rev. —— Morison, L. M.		34 00
Moss Creek, in part, to make Rev. J. A. Van Lear L. M., per Maj. McCure,		10 70

NORTH CAROLINA.

Fayetteville, Pres. Ch.		32 17
Ditto,	M. E. Ch.	16 40
Ditto,	Bap Ch. collection,	7 50
Ditto,	Mrs. Smith,	4 00
Chapel Hill, Rev. Dr. Mitchell,		2 50
Wake Forest College, Philo Math. Society, in part,		13 00
Ditto,	Rev. Dr. White,	10 00

SOUTH CAROLINA.

Camden, Pres. Ch.		22 73
Ditto	Union of M. E. & Pres. Ch.'s,	42 50
Guthriesville, Rev. P. E. Bishop,		5 00

GEORGIA.

Savannah, per Mr. Stiles, from Miss M. A. Cowper,		20 00
Madison, Female College, per Rev. Mrs. Irwin,		13 50
Ditto,	Miss Mary Isabella Irwin,	50
Ditto,	Rev. C. M. Irwin,	4 00
Augusta, Dr. E. Paul,		10 00
Ditto,	Rev. E. Perryman,	3 00
Greensboro, Mr. Merrill,		5 00
Griffin, Collection by Rev. —— Hinton,		28 75

ALABAMA.

Mobile, Ladies, ... 10 00

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New Orleans, Edward G. Hyde, Esq., 30 00
Ditto, David Hadden, . . 5 00

INDIANA.

Princeton, John Lagow, Esq., . 30 00

OHIO.

Walnut Hills, Mrs. & Miss Overaker, for Waldenses, . . 25 00
Ditto, for general object, and to constitute Rev. D. H. Allen, L. M. . . . 25 00
Ravanna, Cyrus Prentiss, . . 1 00
Cleveland, From Individuals of M. E. Ch. 1 87
Ditto, Collection in Wesleyan Meth. Ch. Rev. John McEldowerey, 4 83
Williamsfield and Wayne, Balance of collection of Cong. Ch. . . . 5 00
Painsville, Collection in Pres. Ch. Rev. J. M. Gillett, ... 12 52
East Cleveland, Collection in Pres. Ch. to make Rev. Jonathan Bigelow L. M. . 14 17
East Euclid, Balance. . . 1 50
Huntsburg, Balance of Collection, . 12
Willoughby, Collection in part in Pres. Ch. Rev. Mr. Taylor, . . . 6 05
Ohio city, Collection in Pres. Ch. to make, in full, Rev. James A. Thombe L. M. . 17 34
Avon, Balance of Collection Cong. Ch. 3 00
Wellington, Collection in Pres. Ch. Rev. A. R. Clarke, in part, to make a L. M. hereafter to be named, . . . 22 52
Mansfield, Collection in Pres. Ch. Rev. Jas. Dickey, . . . 13 27
Ditto, Collection in M. E. Ch. Union Meeting, . . . 5 40
Ditto, Individuals in Cong. Ch. . 4 00
Plymouth, Collection in Pres. Ch. Rev. Wm. Dempsey, . . . 8 20
Ditto, Collection in M. E. Ch. Union Meeting, . . . 1 70
Oberlin, Collection in Cong. Ch. Rev. Prof. Morgan, ... 17 19
Marietta, First Cong. Society col. . 22 87
Ditto, Mrs. Jackson, . . . 5 00

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Green Bay, Pres. Ch . . . 12 20
Depeu, Pres. Ch. 2 94

BUENOS AYRES, SOUTH AMERICA.

Mrs. Sutton, through Mrs. Cooper, . 2 00
Mrs. Livingston, ——— . . 2 00

ERRATA.—In the July No. please read $83 25 received from Mrs. Mary W. Tustin, of Savannah, Georgia, and not Athens.

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.

New-York, July 10, 1850.

Donations for Portuguese.

Through the "Presbyterian"—Philadelphia, Subscriber, $1; Mrs. Douglas $2; Mrs. Rankin, $1; Miss M. A. Cooper, Savannah, $20; Mr. Safford's family of children, $2; Baptist Ch. Clyde, New-York, $5 90; Union Meeting in Baptist Ch. Albion, New-York, $21 97; M. E. Ch. Owasco, $3 34; Youngstown, P. Ch. $5 04; Aurora, $2 61; Saml. Barnet Ohio, $5.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. I. SEPTEMBER, 1850. No. 9.

Our Society and its Prospects.

More than three months of the second year of the existence of our American and Foreign Christian Union have now passed away, and we would record, with gratitude to God, that we have been much encouraged by the liberality of our friends. The Society is evidently gaining ground in the affections of the Churches which are disposed to coöperate with us.

But we have to say to our readers that the plans and engagements of the Board for the present year will demand a very generous and greatly augmented support. They have appropriated to France, Belgium, Italy, Ireland, Canada, St. Domingo, and South America, a much larger sum than they gave last year; whilst the appropriations to the work in our own country are still greater. And it will require all the help our friends can give us to enable us to fulfil all these engagements. We beg our readers to think of this, and to render us promptly the aid which may be in their power.

The number of our laborers in the Home Field is nearly *forty*—Irish, German, French, Portuguese, Spanish, and Italian. If we had the means, we should be most happy to have a hundred missionaries—more than half of whom ought to be Irish—in these United States. Shall we not have the means?

Ireland, and the true sources of her misery and degradation.

One of our missionaries, who labors in the northern part of the State of New-York, has sent us the following account of a conversation, or discourse rather, which he recently held with an intelligent Romanist, who lives in one of the places which are the scene of his efforts in behalf of the Society. As the production of a man of nothing more than a good plain education, but who possesses a mind richly stored with the Sacred Scriptures, it is not a little remarkable. No one can peruse it without having a higher view of the ennobling nature of the Protestant Faith, in comparison with the miserable delusions of the Papacy. It is long; but few will regret that circumstance, when they shall have reached the end. No other than a man very familiar with the points at issue between Protestantism and Romanism could have written such a document.

"The following is a conversation which I had a few days since with the principal Roman Catholic in this place—a person much boasted of amongst his own class of people, because of his supposed superior abilities; and, I should think, partly because it is at his house the priest puts up when he comes to town. My Protestant friends here earnestly wished me to get into this man's company, because of the boastings made in relation to him by Roman Catholics, and because of his being an Irishman.

"I went to his house, and after conversing freely on the state of Ireland in a political sense, we spoke on the *moral* condition of her inhabitants; but on this subject he seemed rather unwilling to dwell. I said I felt no comfort in dwelling on the miserable condition of my unhappy countrymen, but that whatever others might do, I was not prepared to shut my eyes upon facts—facts which declared my neighbors to be in a most pitiable state; that I was prepared not only to find out the cause of this moral evil, and look it fairly in the face, but also to make every effort in my power to have the cause removed, that the effect might cease. During our conversation he had alluded to the great superiority of the manners and customs of the Protestant people of Ireland over those of the Roman Catholics, and especially so with regard to the observance of the Sabbath. To this particularly I directed his attention. I said Protestant people are born in sin as well as Roman Catholics: that in this respect we are all upon equal footing; and as he acknowledged that a great difference existed between them, there must be a *cause* why they differ; and that he and I could not spend our time better than by endeavoring to find out the cause; and that I would beg leave to give him my opinion of what the real cause was, and that after having done so, I would most respectfully and attentively listen to all he had to say. I then said: 'Sir, allow me to say that the cause of the great superiority of the morals, habits, and comforts of the Protestants of Ireland, over those of their Roman Catholic countrymen, is to be attributed to their *free* access to the Scriptures as the Word of GOD, which privilege is denied, to any *reasonable* extent, to Roman Catholics. The reading of the Holy Scriptures gives us a knowledge of the being and perfections of GOD; the government of the world by a Divine Providence; the original purity and happiness of man; his awful apostacy from GOD; the atonement of JESUS CHRIST; the influence of the HOLY SPIRIT on the hearts of men; justification or pardon by *faith*; the necessity of inward and outward holiness; a resurrection from the dead; a day of judgment, and eternal rewards and punishments. The credence which we Protestant people give to the Holy Scriptures is founded on the most satisfactory evidence. We have examined the character of CHRIST, and his Apostles, and find they were worthy of credit; we have examined the doctrines which they taught, and find them worthy of GOD; we have examined the miracles which they wrought in open day, and before an assembled multitude of witnesses, as proofs of their mission from GOD, and find them to be *real* and highly important facts; and we have examined the prophecies which they delivered, and find them exact predictions of future events. On these and other important grounds we give full credit to all the truths which they taught. Besides, sir, we read many practical lessons, all of which are calculated to impress the mind with becoming reverence, and produce good effects. When we read such portions of Scripture as, 'Thou GOD seest me,' 'Do I not fill heaven and earth, saith the LORD,' 'GOD is every where present, beholding the evil and the good,' 'GOD will render to every man according to his works,' we are struck with awe; and

we move (even before we possess the religion of the heart) with becoming reverence, knowing (from the reading of the Scriptures) that 'the eyes of the LORD are upon us;' which were it not for our *free* access to the sacred pages, we would be comparatively ignorant of, and would, consequently, act in quite another way than we do. But, sir, you have particularly alluded to the manner in which the Protestant people in Ireland keep and respect the Sabbath, and also how very carelessly Roman Catholics keep it; and you say you often wondered much at this, and that you could not tell the cause of the difference in this respect. Allow me, then, to tell you the cause. Protestant people read in the Scriptures GOD's commands respecting the Sabbath—such as, 'Remember the Sabbath-day to keep it holy,' 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shalt honor Him, not doing thine own ways, or finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.' Now, sir, we Protestants find in the Scriptures that not only do the commands of the LORD extend, in relation to the Sabbath, to a cessation from all manual labor, but also to the thoughts of the heart and the words of the mouth; and when GOD speaks, we consider that it is our duty, and also our interest, to obey: our duty, as GOD's blood-bought property—our interest, as He has promised (if we obey him) that He will cause us to 'ride upon the high places of the earth, and feed us with the heritage of Jacob our father.' And blessed be the Lord, we can believe it '*For the mouth of the Lord hath spoken it.*'

"'Behold, then, how high the Protestants of Ireland ride in moral dignity and Christian elevation, through the instrumentality of the Scriptures, above the unhappy Roman Catholics of that country, who suffer themselves to be deprived of GOD's most holy Word, the reading of which produces such blessed and happy effects among their neighbors. 'Righteousness exalteth a nation.' By reading the Scriptures we not only learn how we are to become righteous, but the HOLY SPIRIT accompanies them, and gives us a disposition, and also power, to come to GOD through JESUS CHRIST, and 'believe with the heart unto righteousness.' Now, sir, were it not for the reading of the Scriptures, the Protestants would be as wicked and degraded as the Roman Catholics. When I was first appointed a minister of the Gospel, I was sent to a Roman Catholic district in Ireland: there I found the Roman Catholics, on Sabbath days, making their hay, reaping their oats, digging in their fields, and I know you will not contradict me when I tell you that I have frequently seen the Roman Catholic clergy thus occupied on Sabbath days, with multitudes of their unhappy hearers, when the weather was most favorable, and no danger of any loss of crop whatever. Often I have had to ride through large numbers of these anti-Scriptural, unhappy mortals, on Sabbath days, gathered together, having fiddlers and dancing; tents in the fields, spirits being sold, cocks fighting, men jumping, card playing, and many other shameful practices being carried on; while the police, horse and foot, from different stations, had to be brought there to preserve the public peace, and not one Protestant to be found in all these wicked assemblies. Were you to ask me why it was that these men acted thus, I would say it was because they *did not* read the Scriptures; and the reason why Protestants did not go to those places was because they *did* read the Scriptures.

"'The reading of the Scriptures shows men that their 'Salvation is of the LORD,' and not of man; consequently their minds are elevated with spiritual dignity; and while they read 'Cursed is he that putteth his trust in man,' but that they who put 'their trust in the LORD shall never be confounded,' they rejoice that the Scriptures have taught them the better way—the only way to heaven. This knowledge causes the Protestant not to look to man, nor view himself as a dependent upon his clergyman for salvation, and he acts accordingly. If the minister preaches agreeably to the Scriptures, he is satisfied; if not, he rejects what he says; and this he could not do if he did not read the Scriptures. In the sacred pages we read that we are great sinners; but we also read that JESUS is a great SAVIOUR—'that the blood of JESUS CHRIST cleanseth from all sin.' Here we are told how to come to GOD for pardon, by forsaking sin and *believing* on the Lord JESUS CHRIST. We see in the Scriptures that CHRIST is a *suitable* SAVIOUR, an able SAVIOUR, and a willing SAVIOUR. We read His promises with delight, and His invitations with joy. When we hear Him in His Word saying, 'Look unto *me* and be ye saved all ye ends of the earth, for I am GOD, and beside me there is *no* SAVIOUR,' we then see that the Almighty is the *only* SAVIOUR, and that He commands us to look to *Him*—not to the clergy; and that He tells us, 'Him that cometh unto me I will in *no wise cast out*.' In the Scripture we read, 'That every man must account for himself to GOD;' consequently, we will not trust our accounts to another. When we read that 'GOD so loved the world that He gave His only begotten SON, that whosoever *believeth* upon Him should not perish, but have everlasting life,' we feel a love to GOD, because 'He first loved us,' and gave His SON to die for us; and, therefore, we wish to do what He has commanded; and we read He has commanded us to keep the Sabbath day, saying, 'In it thou shalt do no manner of work;' we Protestants read, love, and obey.

"'In the Scriptures we are commanded to be diligent in business, fervent in spirit, serving the LORD. Hence you find Protestant people in Ireland not only attentive to their religious duties, but also very diligent in business, (for religion begets habits of industry,) and consequently their worldly circumstances are better than those of their Roman Catholic neighbors; and this difference shows itself not only in the *persons* of these different sections of the Church visible, but also in their *dwellings*; for you are aware that the traveller passing by can distinguish the dwellings of Protestants from those of Roman Catholics, by reason of their clean and respectable appearance, whilst that of the latter is at once *forbidding*. Now, sir, all this great difference to which you have alluded as existing between the morals, manners, and comforts of the people of Ireland, in my opinion, is to be attributed to the reading of the Scriptures.

"You know, sir, that Roman Catholics are not allowed either to think or judge for themselves in matters pertaining to religion. I suppose you are aware that formerly your clergy made no effort to form schools in Ireland, in which to educate their hearers' children in *any way;* and that when Roman Catholics sent their children to *free* schools formed and supported by Protestants, your pastors would not suffer them to continue at those schools, and not unfrequently have I known the priests to take their whips, enter those schools, collect the Roman Catholic children, and abuse the little ones, sending them home; and their only reason for doing so was, that the Holy Scriptures were read in those schools. After having sent them home they threatened their parents with no less than eternal death if ever they suffered them to go back

again to those places; and as the unhappy parents had been treated perhaps in a similar way themselves when children, and trained up in a superstitious belief concerning the power of the priests, they durst make no resistance, but would stand trembling in their presence, bowing and scraping, saying 'I beg your *Riverence's pardon*;' so that these gentlemen, by their priestly dominion, not only succeeded in preventing them from reading the Scriptures, but also from acquiring learning of any kind; so that very few Roman Catholics can be found who can either *read* or *write*; for when they took them from the Protestant schools they had none of their own to send them to. A few cases I knew wherein parents, after having been threatened by the priests, continued to send their children to school, and the consequence was, the priests not only refused to hear the Confession of those parents, but regularly chastised them with the whip.

"Under these unhappy circumstances your clergy have actually *manufactured* your people to fit themselves; and behold the result! O sir, view them even for this world. Meet them in the streets, and you at once recognise them to be *Roman Catholics*. Their slave-like appearance—their heads down—clumsy in their manner—dull in their movements—gloomy in their aspect—dark in the countenance—and filthy in their habits, every thing characterises them, to every discriminating mind, to be *Irish Roman Catholics*. If you want proof of these statements you have only to go to the canal to-morrow, and you will there see the fruits of priestly dominion in Ireland. Behold the priest-ridden wretches in the mud, or between the handles of a wheel barrow, or as it is tauntingly called in this country the 'Irishman's wagon.' You know, sir, that in Ireland Roman Catholics are drudges to Protestants who wish for, and struggle to, secure their spiritual emancipation; and in America you see them slaves to a Protestant people who want to make them free and happy; while with wakeful diligence your clergy labor to continue their spiritual darkness, and consequently their earthly bondage: so much so, that scarcely a ship now comes from Europe but brings one or more of these soul-manufacturing agents to this country, that they may still keep them in darkness, and thereby make gain, at the expense of their hearers' comforts in this life, and their eternal happiness in the life that is to come. I asked a man, (*a Roman Catholic,*) a few days ago, who was striving to raise the root and part of the trunk of a large tree, if he could tell me the reason why he was under the necessity of performing such hard work for other people; he said 'No, sir.' I asked if he could read, he answered 'No,' I asked him 'why he had never learned to read,' he said, 'There was no Roman Catholic school in his place, and the priest would not allow any of his hearers to go to Protestant schools, because the Scriptures were there.' I said, 'Why do the clergy now allow you to be *slaves* to Protestant people?' he said, 'They did not care where they worked or who they worked for, providing they (the hearers) were able to pay their dues.' I said, 'You are slaves to Protestants because you are deprived of the free use of the Scriptures.' He said, 'There is something the matter, for I do not see Protestant people slaves like us.' I recollect talking with a Roman Catholic man in the west of Ireland, while travelling along the way. He seemed to be rather of the respectable class of farmers, and could converse very sensibly on worldly subjects. I then introduced religion, but on this subject he seemed as dark as death. I asked him 'Who was the greatest personage that ever came into the world, of which he had heard;' he answered, 'My uncle's son.' I asked if he ever heard of the LORD JESUS CHRIST? he said, 'he heard the priest talk-

ing about him one day.' I said, 'I suppose you consider the LORD JESUS CHRIST a greater person than your uncle's son;' when, lamentable to relate, he said 'No, he never was such a man as my uncle's son—his name was Owen Boswell, he was a priest—he could stop the winds from blowing—the rains from falling—the ships from sailing, &c. &c.'

"Now, sir, here was a man who could talk most sensibly on agriculture, produce, prices of grain, and other worldly subjects; but when his attention was directed to something of more importance, his understanding was dark as midnight gloom. I do not refer to these circumstances either with pleasure to myself, or from a disposition to hurt your feelings, but to show you the miserable condition of those who are deprived of GOD's Holy Word, which is designed to be a 'lamp unto our feet and a light to our path.' Being in darkness, we must not only miss our way and take the wrong road, but do wrong. A Roman Catholic once asked me, 'What news, sir, to-day?' I said, 'The only public news of importance I have got for you is, that some of *your kind* of people entered the house of a Protestant, convenient to where I lodged a few nights ago and murdered him.' On hearing this he said, 'My kind of people are to be more pitied than blamed. If our Parliament and the Queen would make a law, get it printed and then *lock it up* in a chest, and never let us see it, why, sir, we would certainly break that law, through our ignorance of its contents: but if it were duly published, the majority of us would in all probability, either from fear or love obey it.' Now, sir, the Apostle James tells us the Gospel is a 'perfect *law* of liberty,' and in the blessed Scriptures it is said, 'Thou shalt love the LORD thy GOD with all thy heart, and thy *neighbor* as thyself.' Yes, sir, this is the law of GOD, but it is kept from us Roman Catholic people by our clergy. They will not allow us the use of the Scriptures which contain the law of the LORD, nor do they preach it to us from the altar, therefore in our ignorance of it we break it. If we read the Scripture, we would not only see that it is our duty to love the LORD, but also to love our *neighbor*, and loving him, we would not *kill* him. I have read the Bible for about two years past, and I have learned more, and profited more in that time, than in all the rest of my life time, and I am now sixty-three years old.'

"Behold the testimony, my friend, as coming from one of your own Church! While I was in that district a strange priest, a Mr. R. was appointed there. Some one told him that the above named man, Mr. M. had a Bible. Mr. R. went to this man's house and asked him if it was true he had a Bible? Mr. M. said 'Yes.' The conversation was as follows: Mr. R. 'Who authorised you to get it or read it?' Mr. M. 'As to my getting the Bible, I got it as a present from a Methodist minister, and as to my authority for reading it, JESUS CHRIST directs me to 'search the Scriptures,' and I could not look for better authority, sir.' Mr. R. 'The reading of them will destroy you soul and body for time and eternity.' Mr. M. 'That is very strange, sir: before I read the Scriptures I was a drunkard and a blasphemer, and kept my family much in want of the necessaries of life through my bad conduct; and since I have become acquainted with them, I have never drunk a glass of spirits, nor sworn an oath; besides, my family are all comfortable and happy, so that I believe, sir, the more we read them the better they will make us. All my neighbors can tell you, sir, how bad a man I was before I read the Bible.' Mr. R. 'How can you tell that Bible-reading has had this effect upon you? How do you know but this improvement has arisen from some other cause?' Mr. M. 'Why, sir, I was sixty-one years old before I began to

read the Bible, and when I was able I attended mass with tolerable regularity, and obeyed my clergy very much, but this made no improvement upon me in any way; but as soon as I began to read the Bible, I saw so much of the love of GOD to sinners, that I felt disposed to love Him in return, and this caused me to read more that I might know how to love Him, and the more I read the better I loved Him, and I found as I loved Him more and more, I strove to do what the Scriptures taught me to do, and I read in the Bible, 'Let the wicked forsake his way, and the unrighteous his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, and he will abundantly pardon.' And again, 'Cease to do evil.' Now, sir, I knew my ways were not good, and that my doings were evil, and I gave them up, and called upon the Lord for grace and pardon that I might be qualified to live to his glory all the rest of my life. Besides, sir, I look much at my old neighbors who do not read the Bible, and I see they are as wicked as ever they were, and I believe if they would read the Bible they would become better people than they are, so that you see, sir, the reading of the Bible has done me good.

"Mr. R. 'You cannot understand the Bible.' Mr. M. 'I think it is very easy to know it, when GOD says 'let the wicked forsake his way.' Sure I know that implies that I forsake my wicked way of living, and when he says 'Cease to do evil,' I know that means I should cease doing bad things. I see no difficulty in understanding these things, and I believe that GOD would not bid us do things of such importance, and give them in a way we could not understand them. He loves poor sinners too well, sir, to do that.' Mr. R. in a rage demanded the Bible of him, and on Mr. M. refusing to give it, Mr. R. told him he would curse him from the altar; but he was calmly told by this Bible-reader, that he (the priest) could not curse whom GOD had blessed.

"Now, sir, with regard to the Scriptures, it is most reasonable to expect that GOD would make known a revelation of His will to His creatures, and knowing how liable man is, not only to forget what is said to him, but also to change in mind and feelings, and thereby corrupt the truth, He caused his will to be written in a book, as he did the ten commands upon the tables of stone, that His creatures might enjoy them, and this they cannot do without having access to them, and for the Roman Catholic clergy to keep the Scriptures from the people is wicked in the extreme; it is keeping 'the key of *knowledge* from them,' and causing them to '*err*, not knowing the Scriptures, nor the power of GOD,' so that in place of doing the people good and striving to get them to *do good*, by giving them the Scriptures, and teaching the blessed truths contained in them to the people, they make them to *err* by withholding from them this *sacred, perfect*, and only *infallible* guide under the influence of the Holy Spirit, so that their people mostly do wickedly under these circumstances.

"Take for instance our own unhappy country. What streams of Protestant blood have flowed through our island, shed by the hands of Roman Catholic assassins during these last fifteen years, who, if they had had free access to the Holy Scriptures, would not have done so? How many widows and orphans are left by these midnight murderers, not only to mourn their loss, but to reap the fruits of priestly dominion, and that not only as regards Protestants, but also Roman Catholics; for many of those assassins were detected and suffered the extreme penalty of the law, and left their families also to lament their loss! But as this is a delicate part of our subject I shall give it over. The Scriptures are GOD's *rule*, given to us, by which to guide us in our way to Heaven, and they are our *only infallible* guide. No man can be a

rule to himself, as he did not create himself—is not dependent upon himself, nor solely accountable to himself,—no man can be a rule to another, as all men are imperfect and subject to mutation; but a rule for human manners and conduct must be *perfect* and immutable. Such are God's commands, and these commands are found in the Bible, and why deprive us of them? If men deprived you of a will your father made before his decease, and by which you were bequeathed an earthly estate, you would consider the men who would do so very wicked, and very justly so; and yet you will suffer men to deprive you of the will or testament of the Father of Mercies, which holds forth that it is not only His good pleasure to make you happy *here*, but to give you the kingdom hereafter. O miserable man that you are, that will suffer a fellow-man to treat you thus, and deprive you of the sacred pages of God's free gift, 'which is able to make you wise unto salvation.' I know your clergy say the scriptures are not a perfect rule. But, sir, it is not likely that God would give an imperfect rule to His creatures whom He hath made and redeemed; besides man will be judged by the rule given him in the Scriptures; consequently the Almighty would neither give him an imperfect rule to live by, nor establish such a rule for a judgment day; and as our 'Father which is in heaven is perfect,' any rule given by Him must be perfect. The Scriptures declare themselves to be perfect. Paul says to Timothy, 'All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be *perfect, thoroughly furnished* unto all good works.' Here, sir, you see the Scriptures are perfect in themselves, and calculated to *teach* those who read them *sincerely* how to pursue every good word and work. What the doctrines of Christ were we find in the Gospels. To what belief his disciples converted men, we find in the Acts of the Apostles; and what they taught men after their conversion we read in the epistles; so that the Old and New Testaments contain a full, plain, and safe rule of faith and practice; and what Christ taught, and commanded his disciples to teach, can, *alone* be objects of faith, for we cannot take the commandments of fallen men for the doctrines of a perfect and immutable God.

"A gain, your clergy say the Scriptures are not plain to us: But, sir, the inspired writers were not worse writers with divine assistance than other men are without it. The Old Testament was delivered to the *whole nation* of the Jews. The epistles, which are the most difficult part of the New Testament, were addressed to the *members* of the different churches—not to the ministers; and if these writings were not clear, it appears very strange why they were addressed to all, if all could not understand them. But, sir, they were designed for all, written for all, addressed to all, and therefore all could understand them.

"But to come to a conclusion on my part; Jesus Christ says, 'Search the Scriptures.' But the Roman Catholic clergy say to their hearers, 'We will not let you search them;' and surely there must be strong reason why they say so. The reason is too plain to be hid from any impartial thinker. The Scriptures, as a revelation from God, are against the doctrines of the Church of Rome, and therefore the Roman Catholic clergy are against the Scriptures. In the Bible we read not only of our apostacy from God, but also of our recovery by *Jesus Christ;* that 'he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed.'—That Christ is 'exalted to be a Prince and a Saviour to *give* repentance and *remission* of sins.' That to Him give all the

prophets witness, that through *His name*, whosoever believeth in Him shall receive *remission* of sins.' That it is '*by grace*' we can alone be 'saved, through *faith*, and that not of ourselves, it is the *gift of God*.' 'Not of works, lest any man should boast,' 'To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted unto him for righteousness.' Now, sir, the blood and righteousness of the Lord Jesus Christ are the meritorious cause of our salvation; and *faith* in his merits is the instrument by which we (under the influence of the Holy Spirit) are enabled to believe upon Him with the heart unto righteousness, to the saving of our souls. But the Roman Catholic clergy do not wish their hearers to have such clear and correct views of the *cause* and plan of salvation; and knowing, as they do, that the Word of God will enlighten the understanding and point to 'The Lamb of God that taketh away the sin of the world,' and thereby destroy their *craft*, by which they have their gain, though at the expense of the present and eternal well-being of their hearers, they labour to deprive them of the words of eternal life, which testify of Christ.

"The Scriptures tell us that '*faith* is the *gift of God*'—and that we are justified by *faith*—saved by faith—Christ dwells in our hearts by *faith*—we stand by faith—live by faith—walk by faith—and have boldness of access to God by faith—and ultimately overcome the world by faith, for this *faith purifies* the heart and works by love,' and consequently makes us 'meet to be partakers of the inheritance of the saints in light.' Now, sir, such a pure and undefiled system of religion as this, is very objectionable to the Roman Catholic clergy, who have substituted a *carnal and corrupt* system for the pure unadulterated Word of God. The Scriptures speak the language of heaven, the priests the language of corrupt men.—The Scriptures say 'ye are saved by *faith*,' the priests say no, ye are saved by *works of merit*. The Scriptures preach *repentance*, the priests *penance*. God, in the Scriptures, says 'Look unto me and be ye saved.' The priests say, attend your masses, pay your dues, and you are all right. In the Scripture, the Lord says, 'I am God, and beside me there is *no Saviour*.' The priests say yes, we save also. God says, 'I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me.' The priests say, *we* pardon transgressions: return unto us. The Scriptures declare 'The blood of Jesus Christ cleanseth from all sin,'—The priests say no, you must go through purgatory for a perfect cleansing, and pay us to effect your deliverance from thence. The Scriptures hold forth the salvation of God to sinners 'without money and without price.' The priests say no, it is through our fastings, masses, and prayers you can alone get salvation, and we cannot go through all this for nothing, you must *pay* us for it. The Scriptures say 'Cursed is the man that trusteth in man.' The priests say, trust in *us*, do as we command you, and you shall be safe. O sir, these Scriptural doctrines are mortifying to Romanism, and enrage the clergy of that persuasion against God and his Word. The enemies of Christianity always opposed the doctrines contained in the Scriptures. Infidels always did, and still continue to do so; and Romanism being a twin sister of infidelity, takes her stand side by side with her, and unitedly opposes the sacred Scriptures, and it is quite *evident* that those parties consider the Scriptures not only to be the Word of God, and therefore a *perfect guide*, but also, as such, to be detrimental to their false and wicked systems, otherwise they would not oppose them.

"Now, sir, you have attentively and respectfully listened to all I have said, I shall

then with great deference, and without giving you any interruption whatever, listen to any defence you may make, or explanation you have to give, or while you may point out any error you may consider I have fallen into.' Here he paused for a considerable time, and then said, 'Sir, I do not see any defence I can make. As to the state of Ireland and our people, I know they are the most—yea the only—ignorant people who reside there, and the principal slaves; but I never considered nor heard what made them slaves before. I know they are a very wicked people and great Sabbath breakers. I also know the clergy would not allow them to attend Protestant schools because of the Scriptures being there, and if I were disposed to deny these things, I need not attempt to do so with you as an Irish gentleman who knows these things, and I confess I am ashamed of our Roman Catholics here—not only of their conduct, but their very appearance in the streets. With regard to the Scriptures, your arguments appear very reasonable. It *now* appears to me that God, who made and redeemed man would not leave him without an infallible guide; and that he would cause that guide to be written down, least it should not be correctly remembered; and your classing our church with infidelity has made me tremble—infidels do oppose the Scripture, and so do our clergy, I cannot deny the truth.' I then made the best use of the circumstance I could, by advising him to read the Scriptures—pray over them for Divine aid—put them into the hands of his children—recommend them to his neighbors, and to make them the rule of life while here. He then earnestly invited me to visit him again, and talk over some points specially relating to his church."

Another Letter from the Waldenses.

A few days since, we received the following cheering letter from the Waldenses. Who can read it without deep emotions of gratitude to GOD, the Author of every blessing? What a view it opens up of encouraging prospects in Italy! What grounds we have for prayer and effort in relation to that beautiful, but down-trodden country; in which a double despotism has been for twelve centuries triumphant,—that of the priest and of the prince.

Along with the letter came the numbers of the Monthly Magazine mentioned in it—*L'Echo des Vallées*. It is an interesting sheet, printed at *Pignerol*, the nearest principal town to the country of the Waldenses. The work is "specially consecrated to the interests of the Waldensian families," as we learn from the title, and is filled with interesting and edifying articles. We value it very highly. GOD be praised for the great privileges and blessings which these excellent people now enjoy! May their valleys be a source of light and salvation to all Italy. Surely they have been preserved through ages of persecution for some great and good work.

"BOSI, July 7th, 1850.

"Rev. and Dear Brother in CHRIST,

"It were difficult for me to express to you the pleasures we have received from the brief visit of your beloved countryman, Mr. James M. Raymond,

with two ladies no less devoted to the cause of our LORD. I was particularly pleased to learn that this excellent brother and these dear sisters are personally acquainted with you, and will communicate to you our cordial, fraternal salutations, together with whatever of interest has occurred that concerns the advancement of the blessed Saviour's kingdom in our own country.

"I profit by their kindness to forward to you a complete set of the '*Echo of the Valleys*,' from its commencement. You will perceive by the last number that the editor finds himself compelled to interrupt its publication until the beginning of next year. I presume you have already received the letter of acknowledgment which I sent you in the spring. The donation of one thousand francs which you were so good as to send us for the purpose of commencing the work at Turin, was peculiarly acceptable; it is to us a delightful thought, that from America was sent the first stone of that spiritual building, which the LORD is, we sincerely trust, about to erect in that poor Italy, that has so long been groaning beneath the heavy chains of the most oppressive slavery. It is but a few years since some American brethren conceived a project which was openly ridiculed as *absurd* by worldly men in our own continent: the noble, the sublime project of converting Italy to the Gospel; of attacking Romanism in Rome itself. Who, looking at it in a merely human point of view, could have hoped that this work would prosper so wonderfully? A single idea of truth thrown at the right moment in the midst of a nation, is a spark of fire cast upon a heap of combustible matter, and it will take fire, and spread, and no human power is capable of smothering it. Such is, I trust, the spectacle we are about to contemplate in Italy. The pure and life-giving Gospel of our Saviour JESUS CHRIST is beginning to awaken souls in all parts of our peninsula. In Piedmont the preparatory work is prodigious; the war against the 'mercenary priests' is most bitter; the Romish clergy have fallen into such profound discredit that it is difficult to believe it, even when we see it. At Turin the priests, when they appear in the streets with their three-cornered hats and clerical dress, are so frequently pursued, hooted at, and ill-treated by the lower class of people, that they scarcely dare make their appearance unless in company.

"Two facts of much interest and meaning have lately come to our knowledge, which have greatly affected and encouraged our hearts. For a long time past some brethren in Switzerland have carried on a work of evangelization in —— (one of the counties of Italy). You are probably acquainted, dear brother, with all that has been done by ———— through the instrumentality of schools, chiefly of infant schools, founded and directed in a spirit of Christian prudence and self-denial which are truly wonderful. It seemed as though the good seed sown in faith, and watered with tears

had fallen upon the highway or on stony ground. But within the last month we have received a visit from a lawyer of ——, a Mr. C——, who came to us in the name of ——— ———, and eighty or a hundred other brethren of that city, asking of us a pastor, who shall go to feed, strengthen and organise an evangelical Waldensian church in that land. The Table could only bless God and send forthwith a laborer to gather in this harvest.

"Of late, we have had among us two or three refugees from ——, whose only crime has been that they have loved their country, and were elected and sent, with the confidence of the people, to the Chamber of Representatives, at the time when the king, yielding to a temporary necessity, feigned a willingness to bestow upon his subjects a constitutional government. One of these exiles has spent several days with us; he has visited all our valleys, and interested himself in our history; he appears to love the Gospel, and to be deeply affected by it. He believes himself to be descended from the ancient Waldenses of Calabria, and says, with peculiar emotion that he was born at St. Laurent, very near the spot where the faithful and courageous '*barbe*' Pascal ended his life. These friends from —— and —— concur in the opinion that the Pope and the cause of Romanism have had their day. They believe that the Italians are thirsting for the Truth; that they will always retain an unconquerable repugnance for receiving the Gospel from the hands of a foreign nation, and assuming the name of Protestants or Reformed; but that the national feelings and religious wants can be met and satisfied entirely by the Evangelical Waldensian Church of Piedmont, which has never been a 'Reformed' Church, and is Italian. See, reverend and dear brother, if our mission is not evident; if our prospects are not bright. Oh! come to our help, by your prayers, your counsels and your liberality; else we shall fall to accomplish our duties; for we are poor and miserable in every respect. But how does the grace of the Lord suffice in our acknowledged infirmities! In 1851 we hope to be enabled to begin a church building at Turin, that we may have a firm foothold at that central point. * * * *

"I beg you, Rev. and dear brother, to present my most cordial Christian salutations to Dr. Cheever, and the other friends and brethren who interest themselves in us; and receive yourself the expression of the earnest gratitude and warm affection in Christ which is felt by your very humble but devoted brother in the Lord. J. P. Revel, *Moderator.*

"The Rev. Dr. Baird, New-York."

Epitome of the May Meetings in England.

We have great pleasure in presenting to our readers the following statistics of the Religious and Philanthropic Institutions whose anniversaries have

been held during the last few weeks. As the various items of which the list is composed have been carefully verified, its accuracy may be fairly depended on. This document will be useful for reference.

Asylum for Idiots, 29 Poultry. Instituted in 1847, for the care and education of idiots, especially among the young. Income, 4,700*l.*; expenditure, 4,300*l.* Patients, 96. Fifteen additional patients elected out of a list of 170 candidates, of whom no less than 51 were orphans.

Baptist Missionary Society, 33 Mooregate-street. Founded in 1792. Receipts, 19,736*l.*; expenditure, 19,632*l.*; debt, 6,357*l.* In order to keep the expenditure within the income, large reductions have been made in the operations in India, Ceylon, and Africa. The field of labor includes Asia, western coast of Africa, France, and the islands of the Western Sea. Missionaries 48, with their wives, and 9 females, engaged in the special department of education. Native agents, 120; other Christian brethren, 180; and 30 schoolmasters. Stations and sub-stations, 194. In Hindi, 4,500; in Hindustani, Persian, and Bengali, 62,500; in Sanscrit, 7,500 copies of the whole or part of the Bible have been printed. There are at present in fellowship, in India and Ceylon, 1,962; in Africa and the West Indies, 3,007, exclusive of Jamaica; making an increase of 188 converts during the year. College of Montreal, Canada, closed. Institution at Calabar, Jamaica, entirely successful.

Baptist Home Mission. Receipts, 4,521*l.* 10*s.* 2*d.*; expenditure, 4,523*l.* 15*s.* 8*d.*; debt, 432*l.* 5*s.* 6*d.* Missionaries and grantees, 107; assisted by 200 gratuitous "fellow-helpers to the truth." Stations, 300. Hearers, 23,000. Sabbath-schools, 113. Teachers, 1,154, and 7,600 scholars. 539 persons were baptized and added to the mission churches during the year.

Baptist Irish Society. Founded 1814. The income of this Society has more than equalled its expenditure during the present year; so that the debt is reduced from 1,670*l.* 8*s.* 6*d.* to 1,606*l.* 13*s.* 2*d.* During the thirty-six years of its existence 600,000 children have been educated by it.

Baptist Theological Institution for Scotland. Fourth session. Students, 9. Expenses during the past year, 150*l.*

British and Foreign Bible Society, 10 Earl-street, Blackfriars. Formed in 1804, for the exclusive purpose of promoting the circulation of the Scriptures. Income, 91,634*l.* 12*s.* 7*d.*; expenditure, 97,246*l.* 2*s.* 0*d.* Issues from the depository at home, 783,203 copies; from depositories abroad, 353,492 copies: total, 1,136,695. Languages or dialects directly assisted, 85; indirectly, 59. Versions, 166. Translations never before printed, 114. Bible Societies in connection, 4,211.

British and Foreign Sailors' Society. Founded 1818. Receipts, 2,954*l.* 15*s.* 11*d.*; expenditure, 2,922*l.* 19*s.* 4*d.* Number of visits paid on board ships in London and provincial ports, 23,803; religious services on board

ship, 633; on shore, 1,342. Seamen in attendance on board ship, 10,561; on shore, 21,411: total attendance, 31,972. Bibles and Testaments distributed, 3,487; tracts, 120,000. Visits to Lodging houses, 5,676,; to sick and dying seamen, 1,186; to sailors' families, 3,149. Loan libraries on board ships, 633.

British and Foreign School Society. Established 1805. Income for 1848, 11,711*l.* 18*s.* 8*d.*; expenditure, 11,853*l.* 19*s.* 6*d.* "The financial position of the Society now needs improvement, although many encouraging indications are recognised." During the year, 72 new schools, for 7,000 children, have been opened; 50 schools temporarily, and 166 permanently, supplied with teachers. The model schools continue full, upwards of 1,000 children being in daily attendance. The normal schools prosper: students under instruction, 142; female teachers being trained 132. By the agency department, 339 towns and villages have been visited, and 41 public meetings held. In Greece, France, Holland, Belgium, the West Indies, British North America, South Africa, Australia, and other parts, the schools are increasing, and the state of education progressively improving.

British Missions, viz. 1. *The Home Missionary Society.* Founded 1819. Income, 6,159*l.* 7*s.* 8*d.*; expenditure, 6,360*l.* 4*s.* 4*d.*; increase in receipts over last year, 286*l.* 8*s.* 1*d.* Agents or missionaries, 11β; lay preachers, 100; hearers, 41,000; Sunday-school teachers, 1,652; scholars, 12,700. Chapels or preaching rooms, 450, scattered amidst 440 towns, villages, and hamlets. 2. *Irish Evangelical Society.* Founded 1814. Income, 2,791*l.* 15*s.* 7*d.*; expenditure, 3,325*l.*; debt, 1,352*l.* Pastors and missionaries reduced from 27 to 24, and Scripture readers and teachers from 26 to 16 in number.—3. *The Colonial Society.* Founded 1836. Receipts, 2,765*l.* 10*s.* 8*d.*; expenditure, 2,677*l.* 14*s.* 5*d.* Agents and separate stations, 37. Its operations are carried on in New-Brunswick, Nova Scotia, the Canadas, New South Wales, the Australias, and Van Diemen's Land, among men of the Anglo-Saxon race, who are forming empires, and laying the foundations of free, numerous, and evangelical Churches.

British Society for the Propagation of the Gospel among the Jews. Founded 1842. Income, including a balance of 204*l.*, amounted to 4,034*l.*; expenditure, 3,688*l.* Its sphere of labors extensive, and success most cheering.

Christian Instruction Society. Instituted 1835. The funds have been fully adequate to the year's expenses. Churches associated with the parent Society, 105. Christian visitors, 2,150; families visited, 52,105; children brought to Sunday-schools, 2,063; adults to the house of prayer, 1,655; distressed persons relieved, 2,782; Scriptures distributed, 442. Religious services are conducted on Sabbath and on week evenings, in 90 rooms and cottages, in various districts. In tents, in town and country, sermons delivered, 150. Religious books distributed, 52,000; tracts 42,000; 15,000

Letters to the Working Men, by the Committee; 2,000 appeals on the new year, and 2,000 of the prize essays on the Sabbath.

CHURCH MISSIONARY SOCIETY. Founded 1800. Income, 104,273*l.*; increase in receipts from legacies, 3,270*l.*; decrease in public contributions, 662*l.*; and in the remittances from local associations, 1,642*l.* Expenditure, 83,710*l.* Missionary institution at Islington in a very satisfactory state. Ordained missionaries, 147; European catechists, secretaries, printers, &c. 27; attendants on Christian worship throughout the several stations, about 107,000; communicants, 13,551; children under Christian education, about 40,000; baptisms during the past year, 5,554; increase of communicants, 543. Points of special interest; Home, opening of the Missionaries' Children's Home, 15 admitted; Sierra Leone, opening of a large new church in Freetown, and occupation of a new station, Wilberforce; Yoruba, increase of converts, and their constancy and faith, severe persecution; Mediterranean, openings for missionary operations in Syria; East Africa, missionary tours and discoveries in the interior; Western India, preparation of natives for the ministry, and proposed mission in Scinde; China, sailing of the Bishop of Victoria, with a reinforcement of four missionaries; New Zealand, increase of converts; and in North-west America arrival of the Bishop of Rupertsland.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION. Income, 8,072*l.* 19*s.* 8*d.*; expenditure, 7,974*l.* 7*s.* 6*d.* Agents, 97; visits paid, 200,280 to members of the Church of England, 23,850 to Roman Catholics, 34,840 to Dissenters, and 96,314 to persons who frequented no place of worship—total, 355,284. The amount of good resulting is great.

CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE. Established 1844. Income for last year, 907*l.* 8*s.*; expenditure, 902*l.* 4*s.* 6*d.*; increase of income this year, about 800*l.* London and its suburbs: schools, 45; teachers, 1,189; scholars, 12,640; scholars reading the Scriptures, 6,737; average attendance, 8,621; libraries, 40. Bury: schools, 8. Cheltenham: schools, 9. Hinckley: schools, 9. Isle of Wight: schools, 9. Liverpool: schools, 31; rural and other schools, 80.

CHURCH OF ENGLAND YOUNG MEN'S SOCIETY. Established 1844. Its object is to aid missions at home and abroad. Income, 1,500*l.*; expenditure, for carrying on home operations, 1,000*l.*; for direct foreign missions, 500*l.*; aggregate number of members, 2,700.

COLONIAL CHURCH SOCIETY. Established 1836. Income, including contributions received in the colonies, 3,500*l.* Sound and useful religious books, to the value of about 300*l.* have been distributed. Besides the maintenance of its direct agency, the Society has been instrumental in appointing faithful clergymen to vacant British chaplaincies, and in preserving two chaplaincies from entire abandonment on account of the difficulties occasioned by continental revolutions.

CONGREGATIONAL BOARD OF EDUCATION. Established 1843. Receipts, in-

cluding a balance of 68*l.* 15*s.* 11*d.* and loans to the extent of 150*l.*, 1,734*l.* 14*s.* 10*d.*; expenditure, 1,441*l.* 15*s.* 7*d.* Sixty teachers, educated by the association, have under their training upwards of 4,000 children in average daily attendance.

Foreign Aid Society. Established 1840. Income, 2,506*l.* 17*s.* 3*d.*; decrease on last year's receipts, 357*l.* 7*s.* 4*d.* The object of this Society is to collect funds in aid of the Sociétés Evangeliques of France and Geneva, and such other institutions as may be formed on similar principles within the limits of the French Protestant churches; and generally to promote the religious principles of the Reformation beyond those limits on the continent and Islands of Europe. In the Génevan district there are 21 stations, 26 evangelists, and other agents; and the Société Evangelique de France has been assisted to maintain 27 ministers of the gospel, 8 colporteur-evangelists, 34 school-teachers, and to provide for 30 students in their training institution. To the Société Centrale Protestante de France 100*l.* was voted last year, and to the Société d'Evangelisation of Lyons, 200*l.*

Home and Colonial School Society. Founded 1836, for the education of teachers, and the improvement and extension of the infant-school system. Income, including a balance of 346*l.* 2*s.* 9*d.* from the previous account, 5,432*l.* 18*s.* 11*d.*; expenditure, 5,381*l.* 1*s.* 7*d.* Number of pupils being educated at this institution, 500.

Irish Church Mission. Income, 5,798*l.*; expenditure, 4,035*l.* Missionaries, 15; agents, 81. In Galway 401 persons have been converted from Romanism. In Dublin, Dungarvon, and other districts, equally gratifying results had attended the Society's missionaries and agents.

London City Mission. Established 1835. Receipts, 20,320*l.* being an increase of 1,251*l.* on the previous. 28 added to the number of missionaries, who now amount to 242. Total number of visits paid during the year, 1,018,436; tracts distributed, 1,197, 953; meetings for prayer and familiar exposition, 19,931; adults prevailed on to attend regularly public worship 2,803; children sent to school, 5,168; individuals admitted, through the missionaries' instrumentality, to the Lord's Supper, 554; shops closed on Sundays, 102. Many new ragged schools formed. In these schools, the greater proportion of the voluntary teachers have been obtained by the missionaries' efforts.

London Missionary Society. Formed 1794. Income, including 11,776*l.* contributed by the missionary churches towards their own support, 62,545*l.* 0*s.* 11*d.* Increase on last year, from receipts and reduction of expenditure, 2,024*l.*; expenditure this year, 64,489*l.* 9*s.* 5*d.* Missionsries, 170; native agents, about 700. Stations in Polynesia, West Indies, South Africa, China, India. Translations: the New Testament and Psalter in Sitchuana, translated by Robert Moffat; the New Testament in Malagassy, by Griffiths,

Freeman, and their now departed brethren in Madagascar; in Samoan, by the missionaries collectively now laboring in that island; in Rarotongan, chiefly by the lamented John Williams; and fifth, both the Old and New Testaments in Tahitian, originally by Nott, Davies, and others, and recently revised by Messrs. Howe and Joseph. In China the Scriptures have been translated, and are now sold in the Chinese language at the price of 3*d.* sterling each copy.

London Society for Promoting Christianity among the Jews. Instituted 1808. Income, 28,278*l.* 4*s.* 10*d.*; increase over last year, 934*l.* 6*s.* 6d.; expenditure, 26,484*l.* 14*s.* 11*d.* Missionaries and missionary agents, about 80. In Palestine Place, Bethnal Green, there are schools containing 100 children—fifty boys and fifty girls; and a Hebrew College, from which 19 students have been appointed to stations in the East, of whom 9 are of the house of Israel. At Jerusalem there is a House of Industry for receiving converts and inquirers; and a dispensary and hospital for sick and destitute Jews.

London Society for the Protection of Young Females. Established 1835. Subscriptions 800*l.* Since its formation no fewer than 550 females under fifteen years of age have been rescued from ruin, and a large number of improper houses suppressed.

Naval and Military Bible Society. Instituted 1780. Receipts, 2,268*l.*; expenditure, 2,614*l.* Bibles and Testaments issued during the past year, 17,590 total number since the Society's foundation, 517,601.

Orphan Working School. Established 1758. Income, 4,575*l.*; expenditure, 4,584*l.*; building-fund debt, 5,800*l.* Children: 145 boys, and 80 girls; 225 in all.

Prayer-Book and Homily Society. Instituted 1812. Income, 2,707*l.* 10*s.* 1*d.* being an increase of 1,025*l.* 15*s.* 6*d.* compared with that of the year preceding; expenditure, 2,961*l.* 18*s.* 10*d.*; present debt, 319*l.* 11*s.* 5*d.* Ships visited by Society's agents, 2,189, and Prayer-books and Homilies distributed.

Protestant Association. Established 1836. Income, 928*l.* 6*s.* 4*d.*; expenditure, 908*l.* 12*s.* 6*d.* Established to defend the Protestant institutions in Church and State, its labors have been directed to oppose all measures believed to be fraught with danger to these institutions, and to be hostile to the Word of God. Besides more direct operations, 2,000,000 of books, tracts, and papers have been printed and circulated, many of them gratuitously.

Ragged School Union. Established 1844. Income: subscriptions, which were last year 338*l.* now amount to 520*l.*; donations, 1,631*l.*; legacy left by the late James Grant, 1,000*l.*; total, 3,131*l.* Expenditure, 1,718*l.* Schools, 94, showing an increase of 14 on last year. Voluntary teachers, 1,350; paid teachers, 156. The children—on week days, 5,174 · week evenings, 5093;

Sunday evenings, 10,366. Scholars in the industrial classes, about 1,200. Emigration Fund from August 1st, 1849, to May 1st, 1850, 1,229*l.* 1*s.* 10*d.* Expenditure, 594*l.* 5*s.* 8*d.* 27 Boys have since been sent ont, and 11 more are waiting for ships; total number sent out from the schools, about 250; and in no instance have the Committee, or those who assisted in the good work, had reason to regret their well-timed liberality.

Religious Tract Society. Instituted 1799. Total receipts, including sales, 61,327*l.* 8*s.* 8*d.* being an increase on the previous year of 1,832*l.* 5*s.* 5*d.* In England, Wales, Scotland, and Ireland, the grants made to district visiting, city and town missions, Christian instruction, and other kindred Societies, for circulation, amounted to 3,133,165 publications, of the value of 3,302*l.* 15*s.* 1*d.* The libraries granted for destitute districts, schools, national and British schoolmasters, and union-houses, amounted to 657. The issues from the Depository during the year have been 19,245,441, making the total circulation at home and abroad amount to about 523,000,000, in about 110 languages.

Shipwrecked Fishermen and Mariners' Society. Founded 1839. Relief afforded not only to Englishmen, but to the destitute foreigner. Number of seamen and fishermen subscribing 2*s.* 6*d.* per annum, 25,444; increase of subscribers during the last three years, 10,694; honorary agents, 500. Total receipts for present year, 7,165*l.*; expenditure, 6,312*l.* Persons shipwrecked relieved, 3,270; members helped, 630; widows and orphans provided for, 961.

Society for the Propagation of the Gospel in Foreign Parts. Incorporated 1701. Total income, exclusive of rents, dividends, special funds, &c. for 1849, 53,000*l.*; expenditure, for the British Colonies, 35,729*l.*; for heathen countries, 21,994*l.*; total, 57,723*l.* The colonies and dependencies of Great Britain are at present divided into 23 dioceses, in which the Society's missionaries labor, 297 in the British Colonies, and 50 in the heathen countries. In each of the North American Colonies a college for the education and training of clergy is maintained, and to every one of them the Society grants exhibitions for the support of candidates for holy orders.

Strangers' Friend Society. Established 1785. The peculiar design of this Society is to visit and relieve the sick poor, irrespective of the distinctions of sect or country, at their own wretched habitations. During the past year, 8,735 cases, chiefly families, have been relieved, and that by a distributian of about 2,700*l.*

Sunday-school Union. Established 1803. Benevolent income, 1,296*l.* 13*s.* 9½*d.*; expenditure, 1,251*l.* 9*s.* 6*d.* Sales to the 31st December, 1849, amounted to 6,595*l.* 15*s.* 8*d.* showing an increase of 174*l.* 9*s.* 2*d.* over the corresponding portion of the preceding year. In the four London Auxiliary Unions—schools, 503; teachers, 10,207; scholars, 100,035. Total number

of schools, 623; teachers, 12,642; scholars, 123,949. The Committee publish a magazine, and *Notes on Scripture Lessons*. Many years since they opened a reading-room and library for reference, and subsequently added a library for circulation, for the use of Sunday-school teachers. Books for circulation, 1,611. Reading-room open from 3 in the afternoon until 10 in the evening; number of subscribers, 1,089.

SUNDAY-SCHOOL SOCIETY. 1 Trump-street, King-street, Cheapside. Income, 70*l.* 11*s.* 4*d.*; expenditure, 112*l.* 10*s.* 5*d.* Schools assisted, 103. Books granted: Bibles, 942; Testaments, 1,537; class-books, 10,610; sets of collective lessons, 111; alphabet boards, 2,245. Making a total, from commencement of the Society, of 52,297 Bibles, 217,684 Testaments, 1,610,551 class-books, &c.

WESLEYAN MISSIONARY SOCIETY, Its missions were commenced in 1786, but the Society was not organized till 1816. Total income 111,685*l.* 13*s.* 6*d.* expenditure, 109,168*l.* 10*s.* 7*d.*; debt, 10,841*l.* 13*s.* 2*d.* During the present year there has been an increase on circuits of 34; on chapels and preaching stations, 690; of missionaries and assistants, 34; of other stipendiary agents, an increase of 34; of unpaid agents, 8,087; of Church members, 5,163; and of schools, an increase of 4,230. In every quarter of the world, in every clime, under every dispensation, its missionaries are to be found—zealous, courageous, and faithful. London Christian Times.

We have given the preceding abbreviated statement respecting the religious Societies whose centres of direction and operation are in London, but whose influences, in many cases, extend to the circumference of our world, because it must be interesting and refreshing to every Christian to contemplate such manifestations of evangelical benevolence. Far more than half of these noble Societies were not in existence at the commencement of the present century.

The receipts, or to speak more correctly—for in some cases there were sums remaining on hands—the available resources of these Societies and associations, *thirty-six* in number, were last year £646,063 3*s.* 2*d.* or $2,871,391 81, estimating the pound sterling at $4 44; and the expenditures were £542,244, 6*s.* 3*d.* or $2,409,974 72; and this, let it be borne in mind, relates only to the *London* Societies. On another occasion we shall give the receipts and expenditures of the religious Societies of *Scotland*. We hope also before long to give similar statistics in relation to the efforts of Protestant Churches on the Continent, as well as those of our own country. It will be profitable, as well as interesting, to contemplate what is doing by the entire "Sacramental Host of GOD'S Elect," in this day to advance His kingdom in the world. The sum total will appear to be quite considerable; and so it is, in comparison with what was doing fifty years or one hundred

years ago. And yet it is almost nothing in comparison with what the Christian world could do, if all who profess the name of CHRIST were in point of benevolence, self-denial, zeal, for the glory of GOD, and solicitude for the salvation of men, what they ought to be, or what even *some* now are.

Finally, whilst contemplating the operations of these blessed institutions mentioned above, we may well exclaim: *The chariots of England and the horsemen thereof!* For certainly it is *here* that we find the surest guarantees for the stability of England and for her best prosperity.

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Public Schools in the State of New-York: a Crisis.

There is to be, it appears, quite an effort made at the polls next November to overthrow the FREE SCHOOL SYSTEM recently established in the State of New-York. The system has but just gone into operation, and its happy influences have not yet had time to develope themselves. And behold, a great outcry is beginning to be made in certain quarters against it. At this we are, we confess, not a little astonished; and yet perhaps we ought not to be. Let us look at the grounds of opposition.

As far as we can see, the opponents consist of two classes, one embracing those persons who are unwilling to be taxed to educate other people's children; the other, those who are opposed to the law on religious principles, as they say.

As to the former class, we are heartily ashamed to learn that there are people—chiefly men of some wealth, but having few or no children—who are unwilling to be taxed even to secure the education of the children of many poor people, native as well as foreign among us, who have not the ability to do it themselves. We have scarcely patience to attempt to argue the question with them. If they are unwilling to be taxed to promote education, intelligence, and virtue in the community, they will have to be taxed in consequence of the evils which ignorance and inevitable vice will entail upon society. They will certainly have taxation for the one or the other. Poor houses, jails, police courts, hospitals, &c. do certainly cost money. How much? A great deal—in some countries far more than common schools do.

As to being unwilling to be taxed for the maintenance of what does not directly advantage us, it is what we have all to submit to in one way or another every year. Indeed national and municipal governments could not be carried on at all without involving this at every step. The objection, therefore, is one which if available, would throw every thing like civil order into the utmost confusion. As to rich men, whether married or not, who have no children of their own, and yet object to being taxed to educate the

children of their poor neighbors, it is pretty clear that the infinite God has done well not to grant them the blessing of paternity, for they are not worthy of it. We should think that such men would be almost ashamed to look a poor child in the face!

As to the second class of opponents of the law which has established Free Schools throughout the commonwealth, the case is different. There is here, as is maintained, a question of conscience, and it ought to be kindly and patiently considered and settled. The persons to whom we now refer, oppose the Free School system solely on the ground, we understand, that the Bible is used as a reading book. The most of persons who form this class, we take it for granted, are Roman Catholics; the number of those who belong to other sects, or who reject the Scriptures, cannot be very large. The Romanists are the chief opponents of the law, on the ground just named.

Bishop Hughes and his clergy would like to receive the share of the money raised for the support of Schools by the tax in question, which the Roman Catholic portion of the population, numerically considered, are entitled to; for then they could have such Schools and teachers as they please. But this would not be conceded to any Protestant denomination, or Church, neither can it be to them for it would, if carried out, defeat all Public School systems.

With regard to the use of the Scriptures in Schools, as a reading-book, or to be read by the teacher at the opening and closing of the school, or both—it seems to us that that is a question which ought to be left to the people of each School district. If a majority are in favor of introducing the Bible into the school, it should be done; if opposed, the thing should not be attempted. The minority must either acquiesce, or get up a school of their own and support it.

In mixed schools, we decidedly think that children of Roman Catholic parents should be allowed, if their parents desire it, to have the Douay version, or such other as their spiritual teachers approve. Jewish children should not be required to read the New Testament. Nor would we compel the children of an infidel, if he objects, to read the Bible in school.

We attach great importance to the Scriptures being read in schools however, where it can be done properly. A serious teacher who reads suitable selections from the Scriptures morning and evening in his school, and who causes the Bible to be read carefully, as a reading book, and selects the parts which are most appropriate, cannot fail to produce good impressions on the minds of his pupils. An irreligious and trifling teacher might almost as well let the reading of the Scriptures alone. Brief explanatory remarks may be made by a judicious teacher, and that without treading upon sectarian ground.

But we cannot expect to see public schools conducted on as thoroughly religious a plan as select private schools can be. It is utterly impossible

that they should be. Let us do the best that is practicable. We are far from saying that schools in which the Scriptures are not read do more injury than good. But we are sure that they fail just where schools ought not to fail—namely, in the education of the heart or the moral nature of children.

If trustees and teachers act with prudence, there cannot be very many schools in which the Scriptures, or portions of them, in our version or another, will not be read either at the opening and closing, or as a reading book, or both. Such instruction in the word of GOD, though far from being complete, is much better than nothing. Where Christians desire more, as will certainly be the case, they must create and sustain such schools as they would have. This can be done in many places, and will be. In very many places this is impracticable. But even the best schools that can be created must not be allowed to supersede the careful and full instruction in the Scriptures which the parental and pastoral relation is designed to supply. Blessed be God, we have the Sabbath School which comes in to aid in instructing the children of parents who are not religious, in the things which relate to eternal life.

As to the Free School system of the state of New-York, we do most sincerely hope that the readers of our Magazine who reside in this commonwealth will not fail to be at the polls in November, and support it with all their might. The system may not be—doubtless it is not—perfect; but it is a noble beginning. Let its imperfections be corrected, but let not the system itself be overthrown, to please selfish men—unbelievers, or the followers of that Faith which has ever been opposed to the Word of GOD, and desires to keep it from the people.

An interesting extract—Hand of God in History.

Our readers will peruse with much interest the following paragraphs taken from the eleventh chapter of the admirable book of the Rev. Hollis Read, entitled *The Hand of* GOD *in History*. We have spoken of this excellent work in another column of our present number. May our readers be induced to procure and read it. It is rich in facts that illustrate the Hand of GOD in the History of the affairs of this world.

"Before quitting France I would call attention to a single fact: it is *the singular connection between the French nation and the Papacy*. This is a matter of deep historical interest. And if this providential relation is still to continue, we cannot contemplate the extraordinary religious movement now going forward in France, without anticipating some movement as extraordinary in the church of Rome. France has not only been the right arm of the Papacy in the support she has lent to Rome, but she has been the mighty angel with the chain in his hand, to chain the Scarlet Beast when he has essayed to go beyond his prescribed limits. When Rome was to be exalted, France has done it; when to be humbled, France has been the instrument. France was the first to confer temporal and political

power on the Bishop of Rome, and the first to lay hands on a Pope, make him prisoner, humble him, and kill him with mortification and rage. Yet no power has done so much, since the days of Pepin, to uphold the Papacy. In 756, Pepin, king of the French, moved by the touching letter of St. Peter himself, direct from heaven, (with the trifling exception of having passed through the hands of Pope Stephen III, and received his *approval and emendation*,) crossed the Alps, took up arms for the Pope, overcame the King of Lombardy, and left the Pope in possession of the exarchate of Ravenna and its dependencies. Thus the universal bishop became a temporal prince; added 'the sceptre to the keys'; and France did it. Pepin conferred this splendid donation on the Pope in supreme and absolute dominion, as a recompense 'for the remission of his sins and the salvation of his soul.' Charlemagne received from the hands of the Pope the crown of imperial Rome, and thus recognized and became pledged to support the unwarrantable usurpation of Antichrist.

"This famous letter—and we are happy to be able to quote from a veritable correspondence of St. Peter himself—was addressed to the most excellent Prince Pepin, and to Charles and Carloman, his sons, and to all bishops, abbots, priests, and monks; as also to dukes, counts, and people. It begins thus: 'The Apostle Peter, together with the Virgin Mary, and the thrones, dominions, &c. gives notice, commands, &c.;' the letter ending with the very *apostolic* injunction: 'If you will not *fight for me*, I declare to you by the Holy Trinity, and by my apostleship, that *you shall have no share in heaven*.'

"Pope Boniface VIII was most signally humbled by Philip the Fair, of France. Philip demanded a general council to depose the Pope; and the Pope as readily thundered his bull of excommunication against Philip. The King, roused to madness, levied an army, seized his Holiness, and treated him with the greatest indignity. He soon after died of an illness engendered by his mortification and rage. Again we trace the hand of France raised against Rome in the Great Western Schism—the elevation of a *French* Pope—the removal of the Papal seat to Avignon, and the subsequent wars of rival Popes. Here we may date the first great shaking of the mighty fabric of Rome. Here the Beast received his incurable wound. Again, France, under *Napoleon*, humbles the Pope, and breaks the strong arm of his temporal power

"The political power and influence of France, her treasures, her diplomacy, her armies and navies have been laid an offering on the altar of Rome. And France, too, has done more than all other papal countries to *extend the Romish faith*. She furnishes near one half of the missionaries of Rome, (total, three thousand in number,) and about one half of the receipts of all her missionary societies, (total amount, nine hundred thousand dollars.*) The government is foremost, too, in opening the way, by its power and diplomacy, for Papal missionaries; and freely lends its ships of war to transport Romish priests to distant continents and islands, and its cannon to compel the people to receive them.

"What France will do next, doth not yet appear. The present auspicious movement in that nation certainly cherishes the hope that this right arm of the Papacy may, ere long, prove a right arm to conduct Rome to Christ. This we may at least hope *evangelical* France will do—though Papal France may once more lend her power to uphold Rome.

"The recent revival of evangelical religion in Geneva, the city of Calvin, and where Beza made bare his giant arm in defence of the Reformation, may not be overlooked in our estimate of providential movements in Europe. Geneva has been called the Jerusalem of the continent. Once purified and filled with the sweet waters of life, it would be a fountain, whose streams should flow to Europe and the world. Already France receives her healing waters, and her deserts rejoice.

"Late movements in behalf of *reform* indicate moral advancement in Europe The tem-

* Not so much now; there has been a great falling off since February, 1848, and the revolutions which have followed.—*Ed. of the Am. and For. Chr. Union.*

perance reformation has crept into the palaces of kings, and numbers in its ranks nobles and princes, while associations for carrying out various plans of benevolent action are springing into existence in almost every quarter of the continent. The travels, labor, and reception, of the Rev. Dr. Baird afford a forcible and edifying illustration of what Europe now is as a field prepared for the good seed of the word. Fifty years ago, how would the monarchical people and aristocratic princes of Europe have received a protestant, an American, a republican, a man whose principal and sole object was to search out the moral destitutions of the land, and to overflow its moral wastes with the pure waters of life? How he has been everywhere hailed as the precursor of better days to the lapsed churches of Europe, we know. How he would have been received at any former period since the expulsion of Protestantism from France, Spain, Belgium, and Italy, is matter of no doubtful conjecture.

"Europe does not, perhaps, present a more pleasing feature, or one of more delightful promise, than in the *increase of evangelical religion in high places*. I have already alluded to instances of this in kings' palaces, of crowned heads guided by pious hearts. What a charming example of the power of religion is the Duchess of Orleans, whom the Protestants of France had fondly hoped to hail as their Queen—Count Gasparin, a young French nobleman of great promise and decided piety, a man of fine talents, and the most fearless champion for the truth the Protestants of France have had for half a century. To which may be added, the late Duchess de Broglie and her excellent son,* the Baron de Stael, and not a few of kindred spirits, who now adorn the higher ranks of life in France and on the continent of Europe.

"Or, in another sphere, we meet such men as Dr. Merle d'Aubigné, Prof. Monod, G. de Félice, Dr. Malan, and the indefatigable, spirit-stirring Roussel, and Mr. Cordès of Lyons. Indeed, the evangelical church in the ancient city of Lyons is a beacon of great promise. In the very heart of Catholic France is a church of near four hundred members, and the truths of the gospel preached to immense numbers every Lord's day. Or, I might speak of the late wonderful movement in favor of religious liberty in Germany, Switzerland, and Belgium.

"In reference to the latter, we must note, in passing, another interesting providential interposition in the destiny of nations. Rome and her priests espoused the cause of the Belgic revolution, hoping to be rid of the Protestant influence which a union with Holland had imposed upon them. Never did men more grossly mistake the intentions of Providence. The result was a *constitution* for Belgium, securing perfect religious liberty. No country in Europe enjoys so complete religious liberty.

"The finger of God is most distinctly seen at the present time in Europe in the *progress of free principles*. The science of government has undergone an almost entire revolution within the last half century. The idea of the absolute divine right of kings is exploded as one of the last relics of a feudal age, and the republican notion that a government is for the people, is not only being conceded, but is fast becoming universal. Europe is engaged in a war of opinion. On the one side, for constitutional government; on the other, for arbitrary power and hereditary succession. Every revolution produces a result in favor of popular sovereignty, and detracts in the same proportion from the divine right of legitimacy. In France, Germany, Spain, Portugal, and Italy, civil liberty is in the ascendant.† All continental Europe seems about to be shaken to its very centre.

"The revolutionary tendencies of Europe are especially interesting on account of the con-

* This is an error. Baron de Stael was a *brother* of the Duchess de Broglie; both were children of the celebrated Madame de Stael.

† We wait, in hope and fear, to see what shall be the result of the extraordinary movement of the new pope, Pius IX, in favor of advancement and liberty in the Papal states, and throughout the Papal world. The above was written in 1847.

nection between free institutions and Protestant Christianity. Both are the fruit of free inquiry. Church reform is very likely to follow political reform. As the government of reason and law takes the place of arbitrary power, obstacles are removed to the free access of the gospel. While, on the other hand, every Bible, or sound religious book that is distributed in Europe; every protestant school that is established; every evangelical sermon that is preached; every Bible doctrine or moral sentiment that is enforced, is a stone loosed from the foundation of the two-fold dominion of Popery and civil despotism.

Another feature not to be overlooked, is, *the general waking up of the mind of Europe*, at the present time, on the great subject of religion. The Romanists may call it a woful tendency to infidelity. It has in it, to say the least, a strong suspicion and disgust of Romanism. The public mind is unusually awake to the absurdity of Papal rites and superstitions. The spirit of inquiry is abroad, and, dispossessed of its predilections for Popery, the mind of thousands is open to receive the truth in its unadorned simplicity.

Little need now be said on our second inquiry:—*The present condition of Romanism and of Protestantism.* The inference from the above is irresistible. In a worldly point of view, Rome possesses immense advantages for propagating her faith; and she is making desperate efforts to regain her lost dominions. The finger of prophecy and the strong arm of Providence are marking her as the object of Heaven's maledictions. 'The souls of the martyrs beneath the altar are uttering their solemn petitions against her. Thousands are becoming weary of her vain superstitions and her ghostly tyranny. Her very opposition is becoming more feeble. Fire and faggots have failed. Her military and her diplomatic power is gone. She no longer stands up in the presence of kings, thirsting for the blood of the saints.'* Her power is diminishing with the advance of knowledge, piety, and civil liberty. Before the advancing light of the Bible, Rome is stripped of her meretricious charms. Where she once threatened, she now implores, or condescends to reason. 'She, who once roared, and the nations trembled; she, who frowned, and kings grew pale,' is now as tame, and, where public sentiment compels, as obsequious, as an enfeebled, famishing old lioness.

Protestantism, on the other hand, though for a long time enveloped in a dark cloud, is now as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. Worried out by the proud usurpations of Rome, and crushed beneath the heavy foot of popish oppression, Protestantism has been chased off the soil on which, for some time after the Reformation, she seemed indigenous. On the very ground where Luther taught, and Calvin and Melanchthon defended the truth of Revelation, Protestantism had almost ceased to be. But a remnant, according to the election of grace, remained. All had not bowed the knee to Baal—all had not received the mark of the beast. The day of their redemption seems to draw near. Again do they rise in all the vigor of youth, and put on the helmet of salvation. In their recent efforts to resuscitate the languishing churches on the continent, and to strengthen the things that remain, they have found richly verified the promise, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.'

The present condition of Protestantism in Europe speaks volumes in favor of her speedy evangelization. Or if viewed as a providential movement, it indicates the *prepared state* of Europe to receive a pure gospel.

If the picture before us is a fair one—if Europe, in her general features, and in respect to the present condition of Popery and Protestantism, be such as has been described, the question of *duty* in respect to this portion of the world, is irresistibly forced upon us. In the vision of our faith, and in the arms of our benevolence, we are to encompass the whole

* Report of the Foreign Evangelical Society, 1840.

earth. Not a nook or corner may be overlooked. No rank or condition of men, no climate or color, may form a barrier to the universal benevolence of the Christian. Yet the Christian philanthropist and philosopher must, above all other men, watch the finger of Providence. Where God is at work there he must work. Where he finds an open door, there he must enter, looking to God that he will make it a wide and effectual door. In carrying out his great plans in human redemption, it suits the purposes of God sometimes to advance his work simultaneously in nearly every portion of the great field, and sometimes to confine his agency to particular portions of it. We must watch the Divine mind and work where He works.

At the present time the mighty hand of God is stretched out over nearly the whole of the vast field. At no former period has He given so distinct indications that he was about to give all the kingdoms of the earth to his Son. Yet the agency of his Providence is more distinctive in some portions of the world than in others. There is in the order of time and place a preference in the Divine mind. Some nations shall come in before others. We must study this preference. The finger of Providence will point it out, and then we must direct our efforts, our prayers and benefactions, to the point or points where the lines of Providence the most prominently converge.

At present Europe is one of these *special* points of convergency.

This will enable each one of us to determine our personal duty towards that interesting portion of the world. Looking to the present condition of Europe—her opening and inviting field, her wants, and the indications of Divine Providence towards her, what, in benefactions, in prayer and personal effort, is the measure of our duty? This determined, in the fear of God, and with the approval of an enlightened conscience, it only remains to be said, the 'Foreign Evangelical Society'* is a channel by which to convey our benefactions to the aid of a feeble, yet determined Protestantism, in her struggles to rear her head amidst the opposing principalities and powers of Papal Europe.

"'The liberal deviseth liberal things;
"'And by liberal things shall he stand.'"

Christian Courtesy and Christian Fellowship.

We find the following account of an interesting scene which occurred at the late meeting of the General Conference of the Methodist Episcopal Church, South, in a St. Louis paper. It took place on Wednesday, May 8th, 1850. The Conference held its session in St. Louis. Would to God that these scenes were more frequent in the ecclesiastical assemblies of our Evangelical Churches. We hope that the time will soon come when, in all such assemblies, there will be seen representatives of every other branch of the one true Church of Christ in our land, for the purpose of manifesting the real unity of the Protestant Church, and promoting brotherly love.

"Conference opened with Bishop Paine in the chair.

"The venerable Bishop Soule, apparently in great feebleness, entered and took his seat with his colleagues.

* Now "The American and Foreign Christian Union."—*Ed. of the A. & F. C. U.*

"The two eminent ministers of the Presbyterian Church—Rev. Dr. Potts, of this city, and Rev. Dr. Murray, of New Jersey, author of Kirwan's Letters to Bishop Hughes, and Moderator of the General Assembly—were introduced by Dr. Early to the chair, and by the chair to the Conference.

"The Rev. Dr. Murray desired permission to say a few words to the Conference, and proceeded as follows:

"'I am here on my first visit to the great West. Till within a few days, I was never West of Pittsburgh. I had heard much of the West. I have come to what used to be considered the outward limits of the country; but since my arrival here I am informed that I have scarcely reached the centre. I am on my way to the General Assembly of that branch of the Church with which I am connected. It affords me unfeigned gratification, in looking over this body, to find here so noble a representation from so noble a branch of the Church of our common LORD, occupied in giving this great valley to JESUS CHRIST, who is ultimately to reign over the whole earth.

"'I am gratified on another account. This is a day of sacramentalism and formalism. I am gratified to meet with the representatives of a large Christian community, with whom my own Church is in the closest alliance, in opposing these evils. In view of our common interests, sir, we should be drawn closer and closer together by the bonds of love and the chords of a man.

"'In some things, it is true, we differ; but these things are only as the drop in the bucket—as the dust of the balance, which the hand of a child may wipe away, compared with the great matters in which we agree. As Presbyterians and Methodist Episcopalians, I hope, sir, we shall coalesce more and more; not to increase our differences, but to perform the work to which GOD has called us—of giving the Gospel in its simplicity and its purity to the world.

"'Sir, it is a beautiful idea to me. I look upon the map of Palestine; I see the country parcelled out to twelve different tribes; but they are all the tribes of Israel! Or, if we compare the Church to an army—an army with banners—how delightful it is to see such a union and harmony between its several departments; and I rejoice to find here, belonging to that army, so noble a phalanx: and cordially say to you, as to my own Church, God speed you! I wish to say one thing more. Upward of thirty years ago I was a boy in the city of New-York; a mere boy, and, to a great extent, friendless. My first religious impressions were received under the ministry of a man now in Heaven. As a bird wandering from the nest, I sought here and there for counsel and consultation. I can recall many who aided me in my incipient Christian course. It is with the greatest pleasure I see one here this morning, on whose ministry I often waited at that period, and whom I have not seen before for thirty years. I mean the venerable man, Bishop Soule, who presides over your Conferences. It is with unfeigned gratification, and thankfulness to GOD, I am permitted to behold his face once more.'

"Bishop Paine arose, with evident emotion, and said:

"'Sir, we do not regard you as a stranger. We have read your admirable letters, signed 'Kirwan,' to Bishop Hughes. We agree with you, sir. We welcome you among us. We are glad to see you. We pledge ourselves with you to the defence of our holy religion against the encroachments and corruptions of formalism and sacramentalism.'

"The manner in which the reverend stranger addressed the Conference, and the

sweet spirit of Christian charity evinced in his remarks, with the catholicity and cordiality of the Bishop's reply, produced a delightful tide of emotion, and drew tears from many an eye.

"The Chair introduced the Doctor to his Episcopal colleagues, and the Conference adjourned with the benediction of Bishop Soule."

The Free German Catholic.

Contents of the 20th number, Vol. III., of DER FREIE DEUTSCHE KATHOLIK. *Poetry:* The Beatitudes; My Profession of Faith; The three Stars: Inscription on a bell at Breslau. *Edification:* Gal. 1. 4.; Our Father who art in Heaven; Seek peace and Sanctification; The seven little children; If you cannot do great things, do not refuse to do little things; A Geographical and theological *lusus verborum;* Proverbs and Aphorisms; Long and short. *Original:* Renunciation of the Roman hierarchy in Philadelphia; Political character of the Pope's Primacy proved from Romish Writers; German Protestant Congregations; On Bible Meetings at the present time; Ganganelli (Pope Clement XIV.) on Religious Liberty. *Miscellaneous:* Bishop Hugo and King Richard; Fenelon; A Monastic History; Tunnel of the Alps; A word to Children and Parents; Man justified by Grace; I trust in my God: Last will of Goethe. *Ecclesiastical News:* Notice of the Missionary in New-York, Breslau, Darmstadt, Italy; A New Religious Order; Rome. *Secular News:* Pontifical States; France; A New Temple of Solomon; A very Ambiguous Church; Lamentable effects of Superstition; Professor Webster, Books, Agents, &c.

Our readers will see that this paper possesses sufficient variety. We are happy to say that its circulation is steadily increasing. It is issued twice a month, for one dollar per annum.

Our Own Operations.—Home Field.

Reports of our Irish Missionaries.

From one of our missionaries, labouring amongst the Irish population in New England, we receive the following statements. It will appear from them that the field occupied by this laborer is comparatively new; the encouragements, however, are great, and there is a prospect of permanent usefulness before him.

"You will probably be desirous of hearing from the new and important scene of labor entered upon in this city. On the 22nd a committee met, consisting of one clergyman and two laymen, to represent each orthodox denomination. The attendance was not so full as desirable, owing to the fact that some of the members were out of town at the time. At that

meeting an executive committee of five was appointed, one from each denomination, to meet in the beginning of each month, to look into all matters connected with the work in this place. Its first meeting will be to-morrow.

"To particularize all the minutiæ of our Missionary operations would scarcely be possible or necessary; but I feel happy in stating, that notwithstanding several instances of opposition, considering how short the time of our labor has been, things wear a very favorable aspect; the people for the most part, will hear when circumstances are favorable to our approaching them. We have reason to think that five or six men and two women are under conviction, although they do not as yet avow their sentiments.

"In the prosecution of our work we have had many interesting interviews; some of a most striking character.

"On coming to this place I became acquainted with one ——. I have had several precious seasons with him, pointing out the errors of Romanism, and bringing before his mind GOD'S way of saving sinners. My own soul has often been much comforted whilst thus engaged; 'in blessing others we are doubly blessed.'

"I have also become acquainted with a Mr. ——. On one occasion, when calling to see him, a number of persons, (Romanists,) about ten I think, came in. I spoke to them at considerable length; showed them that we were all guilty sinners before GOD; spoke of the love of GOD manifested in CHRIST'S coming to suffer and die to save us from sin, and death, and hell; showed them that he was the only Saviour, that all sinners might come to Him and to Him only; and that He is full of mercy to all that call upon His name. Whilst thus speaking, many of them appeared to be very much affected, even to tears. I have called since to see ——; his mind is under gracious influence; and I hope there is quite a field of usefulness open in that neighborhood.

"We have also paid several visits to two families of the name of M——; I trust that seed sown there will grow into an abundant harvest. There is also another very interesting family, who are learning in the most childlike simplicity; I hope to see them rejoice in the converting grace of GOD. Whilst engaging in prayer with this family, after first plainly directing them to CHRIST, the sinners friend, I have sometimes enjoyed much of the divine presence. On last Saturday, when brother F—— and I were going down —— street, we met a gentleman with whom I had had some controversy on a former occasion. I introduced him to Brother F., saying that they stood on equal grounds, one having left Protestantism, and the other having renounced Romanism. They of course began to explain, and whilst speaking, quite a crowd of persons came around us, mostly Romanists. Brother F. was the champion in the cause of truth on the occasion. After

having disposed of his opponent, a rather warm debate ensued between the latter and another gentleman. When brother F. had left, I stopped with quite a number of the crowd that remained, and spoke very plainly respecting their errors. Some of them quoted Scripture in support of their views, which I endeavored to show, in its true and simple meaning, quite against their views; teaching doctrine far different from those they advocated. We parted on good terms; three of them whom I conversed with more particularly, gave me their address, permitting me to call upon them. On Sunday, whilst going to the State Prison to preach, I met one of them; he went with me, and heard very attentively, whilst I spoke from the words 'What must I do to be saved.' We visit the prison as often as we can have free access to it, as also the asylum; I preach there likewise. The inmates of both institutions are mostly Irish Romanists.

"We try to turn every opening to as good account as possible. We visit over twenty families as often as we can. We have been endeavoring to get up a Scripture class at my house, and hope to succeed. I also have in contemplation to try to obtain a place to lecture in on the Sabbath; I believe it would be productive of much good.

"You see there is quite an extensive field open to us here, and there is reason to hope that very happy results will, in the course of time, be realised. I trust we are endeavoring to labor with *singleness of purpose*. May the LORD himself give us wisdom and grace, that we may prove ourselves his faithful servants!

"Brother F. also writes to you in regard to our work. We have found it very pleasant to be together, going out and coming in, and consulting about the interests of this good cause. I have this moment received a message from the States Prison, requesting me to go and see a man whom I have visited a few times, speaking very plainly to him of his state as a sinner about to stand before GOD; he is under sentence of capital punishment. O may his spirit find rest in CHRIST, the city of refuge!"

The companion of our missionary whose report we have given above, writes, from the same field of labor, in similar terms of hopefulness. We extract such portions of his letter as do not refer to the incidents narrated above.

"I feel great pleasure in being able to state, that my labors among the Irish Roman Catholics in this city have been carried on without much opposition on their part. Indeed, I have been received with every mark of respect, save in one or two instances, which I have met with from women, who displayed the true spirit of Popery,—abuse instead of argument. On these occasions I used all the policy justifiable, to convince these ignorant

superstitious women, of the folly and sinfulness of their conduct; but in vain, my remonstrance was ridiculed, and I was finally compelled to leave.

"I visited another Roman Catholic family in —— street, who had come from the south of Ireland, and not far from my own birthplace; they received me with genuine Irish hospitality. The head of the family is sick, and apparently beyond recovery. I spoke to him for a considerable time on the true mode of salvation, as taught by our Saviour JESUS CHRIST and his blessed Apostles, and the danger of rejecting this mode, and clinging to the vain traditions and foolish doctrines of men. He said he had no hope but in JESUS CHRIST. When I asked him if he had any hope in the Virgin Mary, in purgatory, in extreme unction, &c.;—alas! his mind was divided and confused. He endeavored to justify these erroneous doctrines, but failed, and burst into tears. I left him, but was invited to repeat my visits. I have done so, and found them always very willing to receive me. I sometimes bring my Irish Testament with me, and read portions of it for them, to which they listen with great interest. The priest also visits the sick man, and I fear he poisons the truth whichs I strive to impress on his mind. On Friday last, while paying my visit to this poor man, according to invitation, two men entered the house, one of them bearing a huge Bible, and some other controversial works in his arms. He took a seat, put on his spectacles, opened his Bible, and commenced an attack on the Protestant religion, defying me to meet him on the subject. We argued on purgatory, prayers to the saints, justification by work, and other Romish errors. I proved from his own Bible the absurdity of these doctrine, and not only their absurdity, but their soul-destroying tendency, in leading the poor sinner from Him, in whom alone he has 'redemption through his blood, the forgiveness of sins according to the riches of his grace.' My antagonist argued in a very cool dispassionate manner; but the man who accompanied him was almost enraged. My arguments, I think, had some effect on the rest of my hearers, and on the sick man especially. I was invited to call again.

"I pay frequent visits to another man in the same street, and of the same name, who keeps a little store. This man, though apparently a slave to Popery, possesses a great spirit of inquiry, and I entertain hopes of his conversion. He reads the Testament. I called to see him on one occasion with Brother C——, and had not long been in the house when the shop was full. It was a very favorable opportunity, and so we availed ourselves of it, and commenced explaining to them how the sinner could be justified through CHRIST. Of course we did not get far when a controversy ensued, which lasted about two hours. Although they all, with one accord, denounced the 'religion of Luther and Calvin,' they gave us no personal abuse. We spoke to them on the errors of their church in plain terms, and refuted them, both by Scripture and common sense. They begged of us to call again, and so we

did, but I never saw any of them since, save M—— himself, who always receives us with a kind welcome. I had several opportunities of speaking to others in this house.

"I have visited more than twenty families since I came to the city, and have repeated my visits several times. On some occasions the neighbors would come in and listen attentively to us; in some instances they would agree to have us pray with them. Besides our visits to these families, we have had frequent opportunities of speaking to persons outside at their daily labors, as also at the prison and asylum. At a carpenter's shop in —— street, (the master being a very intelligent Protestant,) we have often met with favorable opportunities of conversing with Roman Catholics, and they give us a very fair hearing.

"I have had several other interesting controversies, and edifying conversations with my Roman Catholic countrymen, and have found them for the most part very willing to hear me. All the discouragement I feel in my work is, that the most of the Irish here are from a part of Ireland where Popery produces its most direful effects. And though they renounce many of their gross superstitions after coming to this country, they retain the old hatred for Protestants. But the only way to remove hatred and superstition, and all the other corruptions of the carnal heart is, by bringing them under the influence of that Gospel whose blessed 'fruits are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law;' and this, with God's blessing, through faith in His word, we shall endeavor to do."

Our German Missions.

Our German Missionary at Newark, N. J., in his Quarterly Report of August 1st, stated, among other things, that the *Free German Church* of that city has, within the last three months, been increased by the accession of thirteen persons from the Romish Church. The present number of members is sixty-one.

Public worship is well attended, especially on Sabbath mornings, when the assembly often exceeds one hundred persons. In the afternoons and evenings the congregation is smaller, by reason of the great distance which many have to come.

The "*Free German Catholic*" is circulated with much zeal, but the Missionary reports that many of the people are too poor to pay for a newspaper. He states that, in his visits from house to house, he has occasion to learn the great poverty of many of the German Roman Catholics in Newark, especially those who have but recently come to this country.

On the subject of visiting from house to house, the Missionary states

that he finds this to be the most effectual mode of reaching Romanists; he says that he finds a deplorable destitution of the Word of God. Many receive the Scriptures joyfully; others hesitate and refuse, because the priest has forbidden their reading the Bible. He states that the Word of God sometimes works wonderfully and in different ways on such souls, and that by reading and expounding of the Scriptures at their houses, he has succeeded in inducing several to come to the church. "It is, indeed," (we quote his words *literally*,) "a hard dask (task) to be a missionary among that kind of darkened people, and, without having been himself a Romanist before, none can do much among them. Only the love for the good cause itself, and the assurance of being called by God to be an instrument to save poor souls from perdition—this only bestows courage and zeal to go forward as a missionary on the rough paths of duty."

Our missionary regrets that the missions of the Society among the German Roman Catholics are so much misrepresented and opposed, even by some from whom other things should be expected. But he attributes it to the want of information, and prejudice arising from ignorance.

In conclusion, he speaks highly of the aid which he has received from American Christians in carrying on the Sabbath School in the English language, and acknowledges in the most grateful terms the kindness of several ladies of the Presbyterian Churches, (among whom he begs leave to mention Mrs. Chief Justice Hornblower,) who have, with such self-sacrifice, assisted and encouraged him in his work, as well as ministered to the wants of his family.

Movement among the Germans in Philadelphia. Formation of a Free German Church.

For two or three months, an important movement has been going forward among the Germans in Philadelphia that are dissatisfied with Romanism. On the first Sabbath in July an open secession was made, an account of which we take from a newspaper of that city:

From the Philadelphia Sun, July 8.

SECESSION FROM THE ROMAN HIERARCHY.

There was a large meeting held yesterday afternoon in the lower saloon of the Chinese Museum, on the occasion of a number of intelligent Germans of our city and county having expressed a desire to secede from the Church of Rome. This subject, one of the most important now in agitation, brought together a large number of intelligent men, who were desirous of ascertaining the reasons for the movement. There were about fifteen hundred men, women, and children present. At about three o'clock the Rev. Dr. Giustiniani, and the Rev. Charles Kast, of Baden, Germany, ascended the rostrum. After a silent prayer by the Rev. Dr. Giustiniani, the congregation joined in devotional exercises, and the pro-

ceedings advanced. Rev. Dr. G. addressed the assembly in English, and set forth the nine following reasons why the congregation wished to secede from the Romish hierarchy, and to establish a free Catholic Church.

First—Freedom of conscience.

Second—Because we and our children are deprived of the Holy Bible.

Third—We cannot recognize the Pope as the infallible head of the Church, or Vicar of CHRIST.

Fourth—We do reject that the priests, through their ordination, receive power to rule over GOD's inheritance, to traffic in souls, enslave conscience, and stupify the mind with superstition.

Fifth—We reject celibacy.

Sixth—We reject Auricular Confession as unrighteous and demoralizing.

Seventh—We reject purgatory.

Eighth—We reject calling on the saints, veneration of images and relics.

Ninth—We reject indulgences and pilgrimages, because they tend to self-righteousness, and make commerce of human souls.

The above nine reasons made the subject of the speech of the Rev. Dr. Giustiniani. He fortified himself with ample proof taken from the Scriptures. His appeals to the audience to stand steadfast by the Holy Bible, and to put their trust in the Lord, were quite eloquent and impressive. There was a disposition to applaud, on one or two occasions, which he promptly checked, and hoped that the sacredness of the day would be observed. There was no attack made upon the Roman Catholic religion; the speaker, rather than go into an argument, gave his reasons why he could not concur in the peculiar tenets of that institution. He wished it distinctly understood, that whilst he renounced all allegiance to the Pope of Rome, he was not opposed to the Catholic religion.

He exhorted his hearers to be watchful and prayerful; to clasp the Bible to their bosoms, to read it, to put their trust in it, and as long as a single star blazed in the American flag, they would be safe. If, however, this blessed country should be blasted by the influence of the Roman priesthood, then he would exhort his hearers to take their Bibles in their arms, gather themselves together, and die in its defence rather than submit.

The Rev. Charles Kast, of Germany, addressed the congregation. He spoke in German, and was eloquent. After he had concluded, the Rev. Dr. Giustiniani descended to the floor, and, taking a lighted candle in his hand, pronounced the congregation as having seceded from the Church of Rome; and, on blowing out the candle, introduced in its stead the never-failing light that comes from the throne of Heaven.

Taking the meeting all in all, it was a happy one. The congregation seemed to be exceedingly well pleased with the proceedings, just as if they had burst the bonds of slavery, and were about to enjoy that freedom of conscience which is known and cherished in the American bosom.

Foreign Field.

The following extracts from an account of a Missionary tour, made by the Rev. John Monod, through the Department of the Var, (in the South-eastern corner of France,) will be read with interest. We take it from the *Evangelical Christendom.*

"If you think it likely to gratify the readers of your valuable journal, I shall have

much pleasure in noting down what occurred during a missionary tour I have lately been making through the department of the Var, and which I prosecuted as far as Nice.

"In mysterious and stirring times like the present, when wants unfelt before press upon the attention, and the agonizing cry, 'What must I do to be saved?' bursts from the deep recesses of the human heart, a missionary tour excites peculiar interest; the force and eternal reality of the gospel is actually realized. How vast the privilege to be permitted to hold forth 'the bread of life,' 'the light of the world,' 'the water which springeth up unto life eternal,' to multitudes perishing for lack of truth, and light, and life! Where we meet with any anxiously inquiring after some stable authority capable of restraining the violence of the masses, as an antidote to and preventive of anarchy, we refer them not to the acquired, the artificial authority of Catholicism, but to the supreme authority of the Christian faith; to such as are persuaded that order can only return in companionship with liberty, we proclaim this same faith—the repository and the asylum of genuine and real liberty. The gospel, in its pristine simplicity, disencumbered of technical phrases and lifeless theology—the gospel, ever new in its venerable antiquity, is the appropriate and sufficient remedy for the evils which distress us now.

"Unfortunately, I could only devote a very short time to my journey, being detained in Marseilles by pastoral engagements, which also prevented my penetrating into the Catholic population, to ascertain their wants, and manifest towards them Christian sympathy. If a missionary could be found animated with the spirit I speak of, active, ardent, willing to spend a few months in traversing this magnificent department of the Var, he would accomplish a noble work.

"I will follow up these reflections by an account of my tour, not remarking generally on the religious condition of the country through which I passed, since I remained there so very short a time; but simply stating what I have seen, assured that any thing connected with the kingdom of God will have an interest for the disciples of Jesus.

"My first visit was to Hyères, a little town distant four leagues from Toulon, the favorite winter resort of persons suffering from affections of the chest; yet it is a remarkably cheerful place, immense orangeries, giving the whole district a festal air, very extraordinary to visiters from the north. The pastor of Toulon goes over occasionally to perform divine service at Hyères, but there is no regular worship, and the spiritual interests of the Protestants are grievously neglected. When a meeting for worship is to take place, the people assemble in the apartments of a resident who opens his house for the purpose. A very large hotel is being erected at the entrance of the town, to which two chapels are to be attached, one for Protestant, the other for Catholic service.

"Some time ago the general Consistory for the Mouths of the Rhone and Var applied to the minister for an additional pastor to officiate at Toulon; so reasonable a request we may naturally expect will ere long be granted, in which case Protestant worship will be regularly performed at Hyères, at least during the winter months.

"The evening of the same day I preached at Toulon, where religious indifference reigns undisturbed: the church being unfortunately on the third, and not on the ground floor, draws a very small congregation. Yet the streets are filled on Sunday with a numerous and unoccupied population, consisting of officers in the navy and

soldiers, who would, perhaps, willingly spend an hour of their time in listening to the simple and energetic exposition of the gospel. I think that, generally speaking, the great desideratum for the Protestants of France is to be better known. Even the well-informed classes of society are profoundly ignorant of all that concerns them. I will give an example in a person I happened to meet with, on my journey, a very superior Roman Catholic, and a member of one of the first French families of Brittany, who was not aware that there were any Protestants in his native province. *Ab uno disce omnes.* The conclusion we arrive at is simply this—our aim should be rather to make ourselves known than to contend with the Catholics, and we shall infallibly find this inoffensive mode of procedure much more effectual. The bulk of the population, especially among the most enlightened, are no longer Catholics at heart; they retain the name, and observe the forms of Catholicism, but the principle of free inquiry daily gains ground among the people; and, without taking upon us to affirm that Protestantism, in its uncompromising simplicity, will be called to occupy the place of the Romish establishment, we may venture to assert, that in preaching the gospel to Catholics, we have already secured to ourselves 'a friend at court.' Appealing to their sincerity, imploring them by the true faith to conform their profession to their convictions, not pretending, in deference to their fellows, to hold creeds which have ceased to be theirs, we station ourselves on a vantage ground where we may hope, even now, to be often victorious.

"These thoughts were occasioned by the great number of unoccupied and intelligent men I met with at Toulon. You are aware this is a station for convicts. The Protestant service is celebrated once every Sunday on board an old man-of-war, set apart for the purpose; the pastor takes his stand behind a small table, and the convicts assemble all around him. It is impossible, without deep emotion, to speak to an audience like this of the love that says, even to them, 'Come unto me, all ye that labor and are heavy laden.' The marvellous power, the Divine beauty of the words seem to strike one for the first time, where the kingdom of GOD cometh without observation, while it is quietly developed in a most encouraging manner. I reached Antibes in the evening. The following is the information I received from Mr. Boissier, who has been there some time. (Mr. Boissier is one of the pastors who quitted the Established Church and joined the Evangelical Reformed Church after the Synod of September.) The inhabitants of Antibes are Roman Catholics, with three or four exceptions; therefore, to them Mr. Boissier addressed himself. He awakened at once great curiosity; the people—intelligent and liberal enough—weary of priestly bondage, crowded to hear the new preacher. He hired a large room, and opened a succession of religious conferences, which were assiduously attended. The room is now much too small, but he has not yet been able to substitute for it a larger. The congregation includes men of all ranks, mechanics, young men, citizens, professional men, and liberals, who assemble three times a week to listen, I do not say to sermons, for such they are not, but to lectures, in which Mr. Boissier unfolds to them the Protestant faith, as opposed to Popish doctrines. As long as a controversial tone is preserved, the speaker is sure to carry with him the sympathies of his hearers, which it is more difficult to engage when the undisguised and personal application of gospel truth is attempted: yet I had an opportunity of observing that even then they will listen. Mr. Boissier has printed cards, which he distributes in the town, announcing the conferences, and the subjects which are to be successively handled. He also, in

consequence of a Catholic preacher in the neighborhood attacking the Protestant faith in his sermons, declared his intention of attending his church, and whenever he heard Protestantism attacked, he promised his hearers a reply at the following conference. He has been very successful in carrying out his design. I cannot tell what the real results of Mr. Boissier's labors at Antibes will be, or if he will be able to remain there very long. The authorities have rather encouraged than opposed him at present, but how long will that last? Be that as it may, questions have been proposed, minds roused to inquiry, consciences awakened; and GOD may, perhaps, choose controversy as a means to bring some souls to salvation. At the close of these meetings Mr. Boissier sells New Testaments, and has already disposed of many in this way.

"I have not yet spoken of Nice, and a little village which is the subject of a remarkable religious movement; but the length of this letter induces me to defer further communications to my next."

South America—Valparaiso.

On the 1st day of August the Rev. David Trumbull and his wife left us for Valparaiso, where he will resume the work which he has prosecuted there for almost four years. They sailed in the Crescent City for Chagres. This will enable him to make inquiries at Panama, Callao, Coquimbo, and other points of interest on the western coast of South America, respecting the importance and possibility of commencing missions at them. We may expect to receive valuable communications from him in due time.

Panama.

There is a good prospect of obtaining a suitable Missionary for this place.

Italy.

Extract from a letter, recently received, from one of our Missionaries in Italy, laboring in one of the chief cities.

"I have had many conversations that give me little satisfaction, but some have greatly comforted me. There are two Italian families in this city where I am welcome as an expounder of the Gospel. The other evening I had the consolation of believing a family of four adults to be truly interested in my explanation of the *Lord's Supper*. The mother seems like a good, pious, New England woman, and hungering for the 'bread of life.' I gave her a New Testament some time ago, and as I was leaving that evening, after my exposition, I saw her, half-turned from me, kiss the book, and look up with tears in her eyes. The other family is less serious, but interesting, sensible, and teachable. Mr. ——— brought me into acquaintance with them. I am expecting every day a letter from the Italian Committee in ———, giving me addresses of other families favorably disposed."

Movements of Rome.

At the suggestion of some of our friends we have concluded to make a new Department in our Magazine, in which we will briefly record the Movements of Rome, in this country and abroad, in as brief terms as possible. It is important to be well advised on this subject. It will be interesting to remark the various phases, too, which this *Protean* system of error may, from time to time, and in different parts of the world, present;—phases which ever betray the true spirit of Rome, and the nature of her dreadful heresies. On the present occasion we can only refer to the revival of miracle-mongering in some parts of the domain of his Holiness, as the subjoined article will show. In our next we shall have other matters to relate.

Rome at her old Work again.—Rimini and Salette.

It ought really to be distressing to every enlightened mind to see how the Hierarchy of Rome—not the mere "vulgar," as the masses are scornfully denominated—can in this nineteenth century, for their own mercenary purposes, lend their influence to the upholding of the basest impostures and most senseless lying wonders. What can we think of such men but that they willingly and intentionally deceive the poor, ignorant people, for the purpose of subserving their selfish ends?

It would seem as if Rome, foreseeing that her hold upon the people cannot be maintained by any rational means, has fallen back upon the methods which she so successfully practised in the middle ages. Within a short time a great miracle is reported to have occurred in Rimini, a town in the portion of the Papal States which borders on the Gulf of Venice, and is commonly called *Romagna*. And what, good readers, do you think that miracle consists in? Why simply this: "A plain canvass picture of the Virgin has been," for two or three months, "opening its eyes, casting piteous glances to Heaven, and again pouring down ecstacy into the souls of the faithful!" We are told that the bishop of Rimini fainted before it! and that another bishop, he of Cesene, was enabled for five minutes to contemplate, in those opening eyes, the seven wonders of Paradise! What is more, "thousands upon thousands of the poor people see whatever they are told, or wish to see!" Well has it been said that "the Papal Cabinet, whose policy is to convert jugglery into special Providence, occupies itself with this solemn farce for the better enslaving of its subjects." What paganism! And all this in the name of that glorious Christianity which the Saviour and his Apostles made known to the world! What a degrading thing is superstition! and what can we think of the men whose trade is to encourage and uphold it! Even one Mr. Brownson, now that he has become a Roman Catholic, is ready to go every length in the infamous work of confounding Truth with Error. In his life of St. Stanislaus, he says:—"The more mira-

cles are crowded into the life of a saint, the better we like it, and suffer ourselves to be edified, without stopping to ask, Can it be proved that this miracle was really wrought?"

As to the miracle of Salette, it is more ancient than the affair of Rimini. The Virgin Mary appeared to two shepherd boys on the mountain of La Salette, (in the south-eastern part of France, near to Gap,) on the 19th of September, 1846—just four years ago. The Romish clergy, of all classes, in the neighborhood, left no stone unturned in their efforts to establish the miracle. The consequence has been that its authenticity is received without wavering by thousands and tens of thousands of ignorant and credulous Roman Catholics in France—"enlightened France," as she styles herself. In a journal published at Paris, *(Le Moniteur Catholique,)* of the 13th of February last, we find the following paragraph, and this in a work which is issued under the auspices of ecclesiastics of high rank—bishops, archbishops, etc.:

"We have received intelligence from La Salette, and it is with pleasure that we inform you that, during the past year, Our Lady of La Salette has carried on, in a surprising manner, her mission of mercy. In the course of that year, we have been informed of more than a hundred cures which have been effected—most wonderful, inexplicable, and supernatural—the greatest part of them well attested as such. Remarkable conversions and other extraordinary favors have also been announced to us in greater numbers. More than fifty thousand pilgrims, often from the highest families of France, and some from other countries, have visited the hill of La Salette, in order to interrogate our privileged shepherds, and to examine for themselves, on the spot, the fact of the apparition. They have come to pray on the ground trodden by *La Belle Dame**—to entreat that they might be healed, instructed, converted and sanctified. Our correspondents have been more active than ever. More than fifteen hundred letters have reached us from France and foreign countries, requesting prayers, sacrifices and oblations; water from the fountain reputed to be miraculous, by the use of which all supernatural favors have been obtained up to the present day; also all kinds of mementos of the holy apparition, such as pamphlets, images, engravings, medals of copper or silver, &c. &c. The eagerness of the faithful to procure these sacred articles which we daily send abroad, proves to us, more and more, that the reliance which is placed on our holy pilgrimage is rapidly increasing in places remote from us. May not the time soon arrive when the ecclesiastical authorities shall think it proper to give their judgment, at least indirectly, respecting this wonderful appearance, in favor of which six or eight venerated bishops have already spoken? Then the people, encouraged by the zeal of the clergy, will, in greater numbers, avail themselves

* A title given to the Virgin Mary.

of the salutary warnings which the Queen of Heaven has granted to our well-beloved children, Maximin and Melanie.* Then, perhaps, we may also see arise on the summit of our Alps, the sanctuary of the apparition, so much desired, for the erection of which a few generous souls have already contributed a small sum, which is far from being sufficient even to lay its foundation. But let not our confidence abate. Mary, who has been pleased to accord us the first favor, knows well how to grant the second by converting and providing for the wants of her sanctuary."

Our readers will make their own reflections on the above-given document; nor can those reflections fail to be sad enough. What a religion,—if we may abuse the word,—does it present to our view? The name of JESUS—that blessed name which is the sinner's hope—does not appear in it. But in truth, it is not the religion of JESUS, but of MARY, that Rome holds. Why then should they speak of JESUS?

Our duty is plain;—it is to *pity* those who have been led away through ignorance, and by the seductions of wicked men wearing the garb of Christianity; and *labor* and *pray*, with all earnestness, for their salvation. May God give success; and to His great name shall be all the praise.

Miscellaneous.

Galileo and the Inquisition.

The following paragraphs appeared some time since in the *Montreal Register*. The *Melanges Religieux* is a French paper published in that city; the Mr. Wilkes spoken of is the Rev. Henry Wilkes, well known to some of our readers as a most eloquent and faithful minister of the gospel in Montreal. We, too, would like to see an answer to the inquiry: *What is the astronomical system taught in the Roman Catholic Colleges in this country!* Will Bishop Hughes not give us a better light on the subject? Or if his Grace be too much occupied, will his organ oblige us in this particular?

The *Melanges Religieux* and the Rev. Mr. Wilkes entertain different views respecting the persecution of Galileo by the Inquisition. Mr. Wilkes observed, in his recent Lecture, that Galileo had been persecuted by the Inquisition for maintaining the motion of the earth and the sun. "No!" says the editor of the *Melanges Religieux* 'that is not a fair statement; he was not prosecuted because he maintained the motion of the earth, but because he endeavored to prove that his opinion was agreeable to Scripture!" Another writer, in the same journal, says that the court of Rome permitted, nay, even advised, Galileo to prove his astronomical doctrine by mathematical reasoning, and not by Scripture.

These subterfuges must be exposed. Galileo was twice denounced in the In-

* The names of the two children to whom the Virgin is said to have appeared.

quisition—in 1616 and in 1633. On the former occasion it was decreed that—"1. The proposition that the sun is in the centre of the world, and immovable from its place, is *absurd, philosophically false*, and formally heretical, because it is expressly contrary to the Holy Scriptures;" and that "2. The proposition that the earth is not the centre of the world, or immovable, but that it moves, and also with a diurnal motion, *is also absurd, philosophically false*, and theologically considered, at least erroneous in faith." The philosopher, having persevered in teaching this alleged heresy, was cited to Rome in 1633, where he was compelled to "abjure, curse, and detest, the error and heresy of the motion of the earth." So far from being permitted to prove his doctrine by astronomical reasoning rather than by Scripture, he was condemned for having maintained, "that an opinion can be held and supported as probable, after it has been declared and finally decreed contrary to holy Scripture." His punishment was imprisonment during the pleasure of the inquisitors, and the recital of the seven penitential psalms once a week for three years.

Rome has declared that the earth stands still, and that the sun moves from east to west; or, in other words, that the earth does not go round the sun, but that the sun goes round the earth. Galileo taught the contrary—taught the true system—and was compelled to abjure it on his knees. Rome is infallible and unchangeable. *What is the astronomical system taught in the Roman Catholic Colleges of this country?* We shall be thankful for information on this head. Montreal Register.

The Masses in England.

We have never read anything more striking or more appalling than the following condensed statement of facts which appeared lately in the *London Times*. What a mighty work there is for Christian philanthropists to do in England! How much is to be done for the masses in all Protestant countries. And what shall we say of the masses in lands not Protestant—Ireland, Belgium, France, Poland, Austria, Italy, Spain, Portugal, South America, Mexico, Hayti, Cuba, Lower Canada, Russia? O how imperfectly has our glorious Christianity done its work, even in Christendom, through the horrible corruptions which an adulterous alliance of Church and State has for fourteen centuries been engendering.

"How do matters really stand? The nation is to be educated. Sheer, gross stolid ignorance, and its offspring, brutish vice, are the great bars to political and social improvement. Dirt, stupidity, and sin combine to build a triple wall, which may resist the encroachment of salutary change. Millions of our countrymen have just that glimmering of intellectual ideas which suffices to make them unquiet. They sleep long and soundly through the night, but at first dawn of day they wake uneasily, and begin to grope about and endeavor to find their way long before there is light enough to guide them. Though ignorant, they are not unarmed; as they woke to a sense of want, they woke to a sense of power also; they have the blind impulse kindled within them which must burn to lighten or consume. This state of things cannot last. They will guide themselves to mischief, if they are not guided to good; and one of the first steps in this direction is simple enlightenment. They

will not go so far wrong if they have the defence of common sense. We can no longer make them follow implicitly the judgment of others; it only remains that we teach them to judge for themselves. Thus far all sensible people are agreed—education is necessary."

What is Protestantism?

This question is thus answered by the "Friend of the Church," as translated in the American Messenger:

Travel through Germany, Switzerland, France, the Netherlands, Denmark, Sweden, England, Scotland, and North America, and in all these countries you will find Protestantism expressed in the religious and political institutions, in the moral character of the people, in their sciences and arts, in their restless activity and their unceasing strivings after progress, even in their trade and commerce, in railroads and steamboats, and in that almost invisible messenger of the air which laughs at time and space. Ask Calvinism, Puritanism, Methodism, whence they derive their origin, and they will answer that they are merely continuations of that grand and world-stirring movement, which, in the sixteenth century, took its commencement in Germany, under the impulse of that humble monk of Wittemberg, Martin Luther. What is the Declaration of Independence of 1776, with its exalted ideas of liberty and equality of all men? Did it, like the fabulous shield of Minerva, fall down from heaven? No; it is nothing else than the application of the Protestant principle of religious liberty and the universal priesthood of Christians to the relations of civil and social life. Protestantism, imperfect as it still may be, is the modern power of the world, is the heart's blood of modern history, and the present civilization in the Christian world. In Protestantism we all live and breathe, inasmuch as we truly live and not merely vegetate.

The history of three centuries clearly shows, that Protestantism is the imperishable monument of Dr. Martin Luther.

Notices of Books.

Common Maxims of Infidelity: By the Rev. Henry A. Rowland. Published by Robert Carter & Brothers.—This is an excellent volume of 300 pages, 12mo., in which the author deals ably with some of the great maxims of Infidelity, such, for example, as "Men are not responsible for their belief;" "The Light of Nature is a sufficient guide in matters of Religion;" "If we act according to our Conscience, we cannot err;" "If the life be right, it is no matter what one thinks or believes about Religion;" "Religion is the Creature of Education." These and other great maxims—axioms we might almost call them—of Infidelity are discussed with much ability, and in a clear and elevated style. In the concluding chapters, the author treats of the origin, moral tendencies of Infidelity, and its influence on social and domestic happiness, and on the future and eternal welfare of man. "Concerning the Truth," is the title of the last chapter of this work, whose appearance we consider to be eminently timely. It ought to be circulated everywhere, for there are many who need just the antidote which it furnishes. Great numbers of people among us who

cannot reason, are infected with sceptical opinions derived from the superficial works of infidels—from the flippant penny-sheet to the considerable volume—which circulate so widely among us.

THE ILLUSTRATED DOMESTIC BIBLE—Edited by the Rev. I. COBBIN of London—Is published by S. Hueston, 139 Nassau-street. This excellent family edition of the Holy Scriptures is to be issued in twenty-five numbers, of which the first two have appeared. We have already expressed the opinion, that no publication we are familiar with is more worthy of the name given to this work, and of a place in every Christian family.

AUDEBON, the celebrated Ornithologist, occupies the seventh picture-frame in the GALLERY OF ILLUSTRIOUS AMERICANS. The engraving is, we presume, a most faithful one; the biographical sketch is very interesting.

GIBBON'S DECLINE AND FALL OF ROME.—The unprecedented cheapness of price at which this edition of a standard work is published by the Messrs. Harper, might lead many to expect, some inferiority of mechanical execution. We find, however, in the three volumes which have already appeared, the advantages of beautiful type and excellent paper, which, with the convenience of a duodecimo size, render them most desirable and valuable. So good an opportunity of obtaining the works of this classic author, does not often present itself.

HARPERS' NEW MONTHLY MAGAZINE has attained its third (August) number, and continues to deserve the wide popularity predicted for it. Its eclectic character gives it an interest which no magazine of merely domestic composition can possess; collecting, as it does the choicest fugitive productions of the OLD WORLD before they have lost their freshness and beauty.

THE LIFE OF JEAN PAUL RICHTER is a most interesting volume, lately published by D. Appleton & Co. It contains his Autobiography, which however is only a fragment, reaching to his thirteenth year; the remaining portions of the book are compiled by the translator from the various memoirs that exist in German. There is much in this biography that is worthy of a careful perusal, which can not fail to impress the reader with a high opinion of the domestic simplicity and poetic sensibility of this eminent man, whatever may be thought of his eccentric philosophy.

SKETCHES OF MORAL PHILOSOPHY—a posthumous work of the celebrated SYDNEY SMITH—published by Harper and Brothers. The character of the author would give reason to expect from him on such a subject a collection of entertaining observations, not a systematic dissertation. As the editor says, it is an interesting book, rather a learned one; and perhaps it is the more likely on that account to secure an attentive reading. The laudatory notice from Lord Jeffrey, written but a few days before his death, and which forms the introduction to this volume, shows how highly the lectures were esteemed by that great critic.

DR. JOHNSON: HIS RELIGIOUS LIFE AND HIS DEATH. It is well known that, particularly in the latter portion of his life, Dr. Johnson exhibited the most profound reverence for sacred things, and considerable personal concern in them. It is pleasing, however, to find, that there was something more than this in his experience; enough we think to warrant the conclusion that Dr. Johnson was a sincerely pious man. The author of this interesting volume, in endeavouring to show this, brings up a store of valuable thoughts and facts on kindred subjects, which illustrate in a very pleasing manner his positions. His antagonism to "Dissent" and "Presbyterianism," like that of this great but self-opinionated hero, will easily be pardoned.—Harper & Brothers.

AN HISTORICAL GEOGRAPHY OF THE BIBLE, BY REV. LYMAN COLEMAN: E. Butler & Co. Philad.— We are greatly pleased with this book, for we have long felt the want of one like

it. Mr. Coleman has gathered into a very convenient form the fruits of modern researches in the Holy Land; and the result is not only a most valuable work of reference, but a very interesting book for general perusal. The typographical execution is excellent; the chronological indexes and maps (of which there are seven) are of the most convenient nature. The pastor and the Bible-class teacher must be delighted with this work.

God's Hand in History, by the Rev. Hollis Read, and published by Robins & Co. Hartford.—This work has already gone through three editions in this country, and been republished in England—although it is but a short time since it appeared. It richly merits such success, for it is one of the most valuable works, which have issued from our American press. Nothing comparable to it has been written since President Edward's *History of Redemption*. Its nature is well set forth in its very title: God's Hand in History. It illustrates, from the History of all times, God's interposition in behalf of His Kingdom, and for the maintenance and diffusion of true Religion. The subject is one of vast importance and of deepest interest. And the volume under consideration so abounds in facts and incidents of historical importance, that every chapter is in the highest degree both engaging and instructive. We would bespeak for this excellent work—a duodecimo volume of some 400 pages—a speedy and careful perusal by every reader of our Magazine.

Unity of the Human Races: by the Rev. Thomas Smyth, D. D. and published by Geo. P. Putnam.—This is a valuable work, in which the author undertakes and with triumphant success, to show, that the Unity of the human Races is the doctrine of Scripture, Reason and Science. This is one of the many treatises which the novel theory of Professor Agassiz seems destined to call forth. We commend this volume with confidence and earnestness to the attention of our readers. The subject to which it relates is vital. If the doctrine of the Unity of the Human Races—their descent from one pair—be overthrown, the Bible must cease to be considered a revelation from God; for if it teaches any thing in the clearest and most explicit manner, it is the Unity of our race.

Soyer's Modern Housewife, D. Appleton & Co.—This is an invaluable book for the American Housekeeper. Soyer is probably the most renowned *cook—chef de cuisine*—in England, if not in Europe entire. And whilst he was a great favourite, as the *cuisinier* of one of the *club-houses* of London, with the Aristocratic classes, he has done much by his books, to teach the poor how to obtain the greatest amount possible of nourishment from their scanty and coarse food. This is rendering a real service to Humanity. The science requisite for rightly preparing our food is a much more important one than many that have attracted greater éclat,—for it has to do with our health, longevity, happiness and usefulness.

Gallery of Illustrious Americans. The eighth number of this splendid work has appeared, containing an admirable portrait of Mr. Prescott, the historian, and an excellent sketch of his life and literary achievements.

View of Public Affairs.

During the last three or four weeks considerable progress has been made in the disposal of the very exciting and very important questions now before Congress, and which have engaged its anxious attention, and that of the nation entire, during the last eight months. In the Senate,

after the defeat of what is called the "Compromise Scheme" (and more commonly the "Omnibus Bill"), the subjects which it embraced have been taken up separately and acted upon; so that, so far as that body is concerned, California has been admitted into the Union, the conterminous boundary of Texas and New Mexico defined, and governments provided for the Territories of New Mexico and Utah. At the present writing, the same branch of our National Legislature is beginning to discuss the "Fugitive Slave Bill," and will soon act on the question of "Slavery" and the "Slave Trade in the District of Columbia"—the remaining two subjects embraced in the defeated Compromise Bill.

These great questions will be discussed anew in the House of Representatives, and how soon they will be acted on, or what will be the decision of that House, it is impossible to speak with confidence. It is probable, however, that the action of the House will, in the main, coincide with that of the Senate. There will, doubtless, be a powerful opposition. May GOD so order in all that concerns these great subjects, that that which will be for the best interests of humanity, our beloved country, and above all, his glorious kingdom, shall be done! For this we can all pray, however diverse or decided may be our opinion in relation to the manner in which these questions should be adjusted. There are two things which we ought by this time to have learned effectually, if we are Christians. 1. That however confident we may be in our views on all such questions, we *may*, after all, be mistaken. 2. That the Infinite GOD *does know* what is best for us; and that, therefore, we should desire, above all things, that His will should be done. Let us hope, that in answer to the prayers of His people, He will soon cause the troubled waters of strife and bitterness to subside, and a good degree of peace and harmony to return to our agitated country.

President Fillmore's Cabinet is now complete: and whatever opinion may be entertained of their political principles, it must be admitted that the country has seldom been under the counsels and guidance of greater men. May GOD impart to them a liberal measure of his own Heavenly wisdom!

Our country enjoys a large measure of health and prosperity at this time,—blessings for which our heartfelt thanksgivings should be daily presented to the Author of all our mercies.

The news from the Old World is well calculated to excite some apprehensions. The dominant party in France—which may be called Anti-Republican in all its instincts and tendencies,—has completed the circle of its tyrannical acts by almost annihilating the *Liberty of the Press*. This was a befitting sequel to the act disfranchising almost two-thirds of the voters whom that nation contains, or would contain, if the Constitution were maintained. All these violent measures will prepare the way for

another Revolution, which is hastening apace. In the meanwhile, the President is doing all that he can to cause himself to be made *President for Life*, or, what he would greatly prefer, *Emperor*. And the friends of Henry V., and of the grandson of Louis Phillippe (the Count of Paris,) are extremely active. There are, therefore, three *Dynastic* parties in the field;—a fact that will secure the ultimate triumph of the Republican party, if they act worthily of their cause. But where are the men who are to lead them? None have appeared that can be pronounced fit for the task. Perhaps Cavaignac, or Lamoriciére, may be the instrument, under GOD, of founding a true Republic in France.

Austria is endeavoring to bring back the Old Diet of Germany—in other words, the government which existed from 1815 to 1848, consisting of a Delegated body of *seventy* members, which held its sessions at Frankfort on-the-Main. In that Diet, which served in some degree as a bond of union for all the thirty-eight States of Germany, Austria had four representatives, Prussia four, Bavaria three, Wurtemberg, Saxony and Hanover two each, and all the Duchies and Free cities at least one a piece. But Prussia draws back from this proposition, being unwilling that Austria, which has no more than 12,500,000 inhabitants that are in Germany, shall have an influence equal to her's. The consequence is that the unity of Germany, like the rain-bow, seems ever to recede when one attempts to approach it.

In our last we announced that the difficulty between Denmark and the inhabitants of the Duchies of Schleswic and Holstein was at length settled. In this we were mistaken. Prussia had indeed retired from the contest, but the people of the Duchies have determined to carry on the war themselves. But they must before long succumb. Already they have been defeated in the hard battle of Idstedt, (fought in Schleswic on the 25th of July,) nor can they long hold out. Sweden and Russia will certainly interfere in favor of Denmark, if Germany should again aid the Holsteiners.

How deplorable this war between the Danes and the inhabitants of the Duchies, just named. To a man, on both sides, they are *Protestants!* May GOD lead both to see the *folly* as well as the *wickedness* of this desperate struggle. Alas, we have in this case another illustration of the evils which flow from conquering nations, and bringing them by force under a government which they hate. The inhabitants of Holstein and of the greater part of Schleswic are Germans, and never came willingly under the yoke of the Danes. In fact they ought to belong to Germany, and yet we are compelled to believe that in the present conflict with Denmark they are in the wrong. May GOD in his great mercy be pleased to interpose, and cause peace to be restored to that distracted part of the European Continent! France and England are again endeavoring to arrange the difficulty. May their efforts be successful!

To our Readers.—We are compelled to say a word in regard to the present number of our Magazine. It is not what we could wish it to be. Some of the articles are too long, and there is not sufficient variety. The sixth *Letter to Dr. Candlish*, and sixth article relating to *Christendom Abroad*, as well as the sixth *Sketch of the Religious Denominations of our own country*, have been deferred to the October number. Our apology for all this is a very painful one. Just as the Editor was about to prepare the matter for this number, it pleased God to visit him and his family with the deepest affliction, as the newspapers will have informed our readers before these lines meet their eyes. Under these circumstances, the duty which he owed to his distressed family did not allow him to give as much attention as usual to the work.

Erratum.—On the 348th Page, 15th line from the top, in the August number, the word *German-preaching* occurs instead of *Sermon-preaching*.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th August, 1850.

MAINE.

Bucksport, Elm street Cong. Ch. to constitute Rev. James R. B. Walker L. M. . $41 00
Bath, Central Cong. Ch. to constitute Rev. Ray Palmer L. M. . . 31 43
Ditto, Winter-street Cong. Church, . . 23 00

NEW HAMPSHIRE.

Amherst, From Ladies in Cong. Ch. to make Rev. J. Gardner Davis L. M. . 30 00
Londonderry, Chas. Hurd, Esq. . 5 00
[In Oct. 1849, Deacon Nathan Wheeler, of Temple, N. H. gave three dollars for an Annual Membership, and his wife one dollar for Portuguese Mission, which amounts were included in the sum of $30 50 acknowledged in the Protestant for Nov. 1849, under N. Hampshire, to make Dea. Nathan Colburn L. M. at Temple, N. H.]

VERMONT.

Fair Haven, Cong. Ch. & Soc'y, (which with previous Donation of $15 makes Rev. John B. Shaw L. M.) . . 16 34
Ditto M. E. Ch. & Soc'y, . . 4 12
Castleton, M. E. Ch. and Soc'y, (in part) . 3 50
Ditto, Cong. Ch. and Soc'y, with Portuguese makes Dea. William Ware a L. M. 17 50
West Poultney, M. E. Ch. and Soc'y, (in part,) 4 63

MASSACHUSETTS.

Cambridgeport, Daniel Stone, . . 1 40
Swampscot, Cong. Church, . . . 3 69
Marblehead, First Cong. Ch. to constitute Rev. Edward A. Lawrence a L. D. . 107 91
Ipswich, First Cong. Church, . . 20 41
Ipswich, South Cong. Church, . . 17 69
Randolph, First Cong. Ch. Ebenezer Alden, M. D. $30 to make himself L. M.; Female Benevolent Soc'y, $20, and others, $13 04, to make Rev. Calvin Hitchcock, D. D., a L. M. 63 04
Ditto, A Friend $1, Mrs. M. Hale $1, 2 00
Holland, Cong. Ch and Soc'y . . 6 09
Springfield, in addition, . . . 4 00
North Adams, Cong. Ch. and Soc'y, which with previous donations makes Rev. Robert Crawford L. M. . . . 15 00
West Hampton, Cong. Ch. and Soc'y, in part, to make Rev. David Coggin a L. M. 22 21

RHODE ISLAND.

Providence, Beneficent Ch. . . 361 00
Ditto, Richmond-street Ch. . 211 00
Ditto, High-street Ch. . . . 30 10
Ditto, Baptist Ch. R. I. Arnold, . 15 00
Ditto, 4th Cong. Ch., S. S. Wardwell, 1 00

CONNECTICUT.

Stonington, Miss Hannah Williams, . 50
Ditto, "Anonymous," To constitute Rev. Mrs. Elizabeth C. L. Hutchings (of Brookfield, Mass) L. M . 30 00
Ditto, ditto, To constitute Rev. Mrs. Abby W. Lathrop, (of New Haven, Con.) a L. M. . . 30 00
Ditto, ditto, To constitute C. L. Lathrop, of Cleveland, Ohio, L. M. 30 00
Waterbury, Cong. Ch to make their pastor, Rev. H. B. Elliott, L. D. . . . 100 00
West Haven, Cong. Ch. (in part) . 18 03
New Haven, College-st. Ch., Gerard Hallock, $80, and others $43 85, . . 123 85
Ditto, Chapel-st. Ch. . . . 81 76
Ditto, Center Church, . . 315 75
Ditto, North Church 20 00
Ditto, Yale College Church, . 55 00
Ditto, Ladies' Association . . 54 75
Torringford, Rev. Wm. H. Moore's cong. 7 00
Suffield, Cong. Ch. and Soc'y (in part,) . 2 81
New Milford, Additional 1st. Cong. Soc'y, to make Rev. David Murdock, Jr., L. M. 8 58

NEW-YORK.

N. Y. City, from Brainerd Presbyterian Ch.	91 86
Watervliet, Ref. D. Ch., Rev. Mr. Pitcher	3 00
N. Y. City, To make S. L. Jeffries L. M. (in part,)	5 00
Brazer's Falls, C. T. Hubbard (an. pay't.)	3 00
Cooperstown, Presb. Ch. by Rev. McHarg	22 37
North Bergen, Presb. Ch.	9 00
New-York City, Mrs. E. Burnham, to make Mrs. Anna B. Sherman L. M.	25 00
Ditto, James Bogert,	20 00
Northville, P. Ch., in part,	21 68
Prattsburg, P. Chh., in part,	31 20
East Bloomfield, Hon. J. Porter,	10 00
Owasco, R. D. Ch., (a balance,)	8 18
Orleans, Baptist Ch.	6 18
Castleton, P. Ch.	15 66
Sand Lake, R. D. Ch.	3 50
Ripley, P. Ch.	26 15
Westfield, P. Ch.	26 56
N. Y. City, North Dutch Ch., additional,	1 50
Middletown, Miss S. D. Carman, (annuity,)	3 00
Utica, First Presb. Ch. Collection, per Jas. Dana, Esq.,	37 00
Astoria, Ref. D. Ch.	36 72
Ditto, Presb. Chh.	18 88
Ditto, Josiah Blackwell, Esq., to make Rev. Mr. Chipman, of Prot. E. Ch. L. M.	25 00

NEW JERSEY.

Woodbury, M. E. Church	3 25
Camden, ditto,	11 50
South Camden, ditto,	12 00
Stillwater, ditto, To make Rev. Martin Kerr a L. M.	30 00
Bordentown, Baptist Ch.	5 00
Ditto, Meth. E. Ch.	25 00
Haddonfield, Meth. E. Ch.	6 00
Pemberton, ditto, to make Rev. Jefferson Lewis L. M.	30 00
Medford, M. E. Churches, to make Rev. J. Londenslager L. M.	30 00
Newark, Rev. Wm. Bradley, in full,	15 00

PENNSYLVANIA.

Philadelphia, Miss. Soc'y, of the 1st. Independent Chh. to constitute Rev. John Chambers L. M.	30 00
Ditto, Female Soc'y of the 1st. Presb. Ch., (balance,)	14 50
Ditto, 1st. Ref. D. Church,	28 00

GEORGIA.

Athens, Rev. S. Wellagill, to make Mr. Albert Reinhart L. M.	30 00

ILLINOIS.

Moline, Union Meeting	3 25
Ditto, Rockland,	2 70

OHIO.

Cincinnati, Baptist Ch. and Soc'y, per Rev. Prof. Robinson,	12 57
Ditto, Rev. S. W. Fisher's Ch. and Soc'y, in part,	61 65

IOWA.

Dubuque, M. E. Ch.	4 00
Davenport, Cong. Chh.	5 00
Muscatin, ditto,	13 20
Ditto, Mr. Fay,	1 00
Burlington, Cong. Chh.	6 00
Ditto, O. S. Presb. Ch.	11 65
Ditto, Mr. Jackson 50c.; Mr. Edwards, $1,	1 20

DISTRICT COLUMBIA.

Washington City, Amos D. Hollister,	3 00

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.

New-York, July 10, 1850.

Donations for Portuguese.

Mrs. A. W. L., avails of Needle-work, $8; From a Friend in Tabernacle Ch., Cincinnati, Ohio, $1 20; Castleton, Vt. Cong. Ch. and Soc'y, $15; Ladyad M. E. Ch., $6; Baptist Ch. Union Meeting, $19; M. E. Ch. $6 97; Ripley, P. Ch. $28 15.

ERROR.—Omitted from June No. Moscow, N. Y., Moscow P. Ch. $9 55; Rochester, 1st Church, a balance, $15 00.

ERRATA.—In June No. Baptist Ch. Rochester for Portuguese, should have been Moscow Baptist Ch. $4 21.

Farmington, Mass. should read, Farmington Ct., $36 93, to make Rev. Dr. Porter L. M. by Cong. Chh.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. I. OCTOBER, 1850. No. 10.

Explanation of the Plate.

The view given in the Plate which adorns this number of our Magazine is that of the celebrated Rock of Balsille, which stands at the junction of two mountain-torrents in the Valley of Macel, in the northwestern part of the country of the Waldenses. The Valley of Macel is formed by one of the numerous streams which descend, from one side or the other, into the river Germanasca. It is a perfect ravine throughout a part of its extent. As one ascends it, he finds that in some places the road, or path rather, is made of planks and trunks of trees, and overhangs the foaming, tumbling, roaring stream below. High, precipitous, and stupendous rocks tower up on both sides of the river. The scene is at once beautiful and sublime.

Emerging from this pass, the traveller enters upon an enlargement of the ravine, and finds there the hamlet of Macel. Not far above this hamlet the Rock of Balsille rears itself up, just above the point at which, as we have said, two streams come pitching down. The small village of Balsille stands at the very base of the rock, and is washed, as it were, by the foaming waves of both streams, which unite at its foot. Its position is exceedingly picturesque. In this retired, still, gloomy, and most solemn place, a school-house, one of the fruits of Colonel Beckwith's charitable exertions, has been erected, and furnishes instruction to all the children of the hamlet and its vicinity.

The rock is, in shape, a conical mass, very difficult of ascent. It consists, in fact, of several precipices, or rather terraces, with steep sides, rising in succession one above another, with here and there a straggling pine tree growing among them. It certainly would require but few artificial "barricades," or other military defences, to render this rock impregnable.

It was high up on the sides of this rock that three hundred and sixty-seven Waldenses defended themselves, in the winter of 1689–90, against (as their historians assert) ten thousand French and twelve thousand Piedmontese troops, often repelling their attacks with the point of the sword, and driving their enemies down the rock with frightful slaughter. For months did these brave men endure the greatest hardships—sleeping in the excavations which they had made in the rock, on straw and leaves, and living

chiefly on parched grains of wheat, roasted chestnuts, and such other articles of food as they could with extreme difficulty procure.

There are few instances on record of greater endurance and courage than that presented by this famous siege. And although it is quite possible that the number of the French and Piedmontese engaged in carrying it on may have been overstated, there can be no question that it was a truly wonderful affair. The heroic defence which these men made served to engage a very large portion of the forces sent against the Waldenses, and thus secured comparative deliverance for the other portions of the country.

It may interest our readers to know that the engraving of this VIEW was made by Mr. Patrick H. Reason, a very worthy colored man of New-York, who is, as this plate demonstrates, a very expert artist. Mr. Reason resides in Bond-street, near the Bowery. We hope that he will receive much encouragement. Such men deserve the patronage of the good. By encouraging colored men of merit among us, a very important service is rendered them—one which every philanthropist ought to be willing to perform.

A Good Work in behalf of Emigrants from the Old World.

The subjoined letter from the Rev. Mr. Adams, Chaplain of the American Seamen's Friend Society at Havre, and the ADDRESS which follows it, relate to a very important undertaking of French Christians at that city. They need our help. Our Society would be happy to aid, but its engagements are already so extended for the present year, that the Board dare not go further. Special donations, however, shall be faithfully and promptly applied to the object set forth.

"HAVRE, JULY 16th, 1850.

"*My dear Dr. Baird,*—Allow me to place before you and your Society the enclosed, as an expression of the leading minds of this city regarding the German and Swiss immigrants who embark at this port for various portions of our own country.

"I can hardly conceive a more interesting object of Christian benevolence, than the provision of the Gospel and of pastoral care and sympathy to the thousands who throng our quays and vessels for the fortunes of the New World.

"The poverty of many, and the peculiar circumstances of all, render them open to the ministrations of love and piety; and if they can be directed to the care and grace of our common SAVIOUR, their voyage on the deep will be happier to themselves, and more comfortable to others, and they will be prepared to enjoy the blessings of our own institutions when they shall reach our shores, and to exert in their turn a healthful influence on our growing society; but above all, will they be met by us at a distance, and guided into the way which leads to the better country, even the heavenly.

"Do you not think that a proposal on the part of the French Protestants of Havre

ought to be encouraged by your excellent Society? And will it not commend itself to you as an object perfectly legitimate as a claimant of your beneficence? If so, whatever you should please to grant us shall be faithfully devoted to the furtherance of the object. Yours, with the utmost esteem,

"E. E. ADAMS."

The following ADDRESS to Christians in the city of Havre has been circulated there. It sets forth the nature and importance of the object which it is proposed to accomplish.

"The German and Swiss emigration through Havre being, as it undoubtedly is, an element of prosperity to this town, and of much importance to the numerous vessels returning or going to the United States of North America, it would appear but just and natural that all those who derive interest from this emigration should endeavor to contribute to the welfare of the emigrants.

"This welfare, however, does not consist only in supplying their material wants; Man has nobler instincts: possessing an immortal Soul, he requires to elevate it to his heavenly MAKER; and who can more anxiously desire to implore the protection and blessings of Divine Providence than he who is on the eve of leaving, perhaps for ever, his family, his friends, and his native country, in order to begin a new career in a new country beyond the seas?

"The comforts of religion in general, and especially the preaching of the Gospel, which he will hear in his native tongue, will afford him the consolations after which he longs: they will strengthen every good principle within him, and the revival of his religious feelings will make of him a better and more useful citizen in his new country.

"It is become, therefore, highly desirable to establish at Havre a regular performance of divine service in the German language, according to the rules of the Protestant church; and in order to further this project, the French Protestant Consistory offers the use of their church, and will undertake to select a worthy and efficient clergyman, if by voluntary subscriptions a yearly salary of three thousand francs (or $580) can be insured to him for a period of three years. The gifts and subscriptions of the benevolent persons, desirous to contribute to this good work, will be received and applied by the French Protestant Consistory."

The case of James Corr.

The following narrative of the conversion and death of a candidate for priests' orders in the Church of Rome, is from the pen of a converted Romanist himself, in the employment of the American and Foreign Christian Union as a missionary to the Irish in this city. The *Freeman's Journal* (Catholic) attempted to disparage the character of the deceased, and to represent his death as a visitation from GOD for his change of faith.

"The false report made by the New-York *Freeman's Journal* of Saturday last, respecting the death of a young man named James Corr, and

lately converted from the Church of Rome to the Church of CHRIST, obliges me, in justice to the memory of my departed friend, to seek in the columns of your journal a medium through which the *facts* of this case may be made known to the public.

"The deceased was a native of Ireland, and came to this country about four years ago, with the intention of becoming a priest of the Romish Church. The testimonial which he brought with him from his parish priest —Rev. J. Kelly—on that occasion, now lies before me, and is dated 'May 26, 1846,' in which it is stated that, 'in all his charge there is not a better conducted young man, by attention to his studies and general good conduct, and of Christian-like and gentlemanly behaviour.'

"Since his arrival in this country, until within a few months past, he has been studying in the Roman Catholic Seminaries of Little Rock, Arkansas, Rochester, and Wilmington, Delaware. From the Principals of each of those places he received the very best testimonials as to good conduct and literary attainments. From the President of the college of Wilmington he received the following character, in writing, which I have now in my possession, and which I trust you will lay before your readers. Here it is.

"'This is to certify that the bearer, Mr. James Corr, has been for the last eight months in St. Mary's College; that his conduct has, at all times, been most satisfactory, and that he attended regularly and zealously to his duties, both literary and spiritual. P. REILY, *President.*

"'Wilmington, Delaware, August 17, 1849.'

"This, and other documents of similar import, which can be seen among his papers, prove him to have been a young man of an excellent moral character among the Romanists.

"The story of his having been refused ordination by Bishop Byrne, may not be altogether untrue; for I myself heard him declare several times that he had been convinced of the errors of Popery *in the College at Wilmington*, which he consequently soon after left, and engaged as tutor to some gentlemen's sons in the State of Pennsylvania.

"He did not, as the *Freeman's Journal* falsely states, 'Yield to the bate of a certain clique of proselytizers in this city,' but came to this city in the early part of last March, entirely converted to the 'truth as it is in JESUS,' and thoroughly convinced of the corrupt and corrupting nature of Popery. He was not, as the *Freeman's Journal* states, preparing himself for a formal recantation, &c. but had been fully received into the communion of the Presbyterian church on last Easter Sunday, by the Rev. Dr. Campbell, through whose kindness he obtained a situation at the New-York Bible Society Rooms, at a salary of only six dollars a week.

"The cause of his death did not, as the *Freeman's Journal* falsely states,

'perplex a skilful physician;' for at the coroner's inquest, the verdict was, that his death was caused (as was evident to all present) by 'disease of the heart.' It was the surprise of Coroner Greer, Dr. Holmes, and the other gentlemen present at the time of the inquest, how any one so diseased in all his vital parts could have lived so long. It would seem, sir, as though a merciful Providence, 'who willeth not the death of a sinner, but rather that he should turn from his wickedness and live,' spared my deceased friend, and enabled him by His Holy Spirit 'to lay hold on the hope set before him,' and fully renounce the monstrous errors of that unscriptural Church in which he, and I, had the misfortune of being born.

"As to the charge of 'apostacy' brought forward against him, myself and the few friends who attended him in his dying hours, little may be said, as little need be said, in its refutation. For, 'after the way they call apostacy, so worship we the GOD of our fathers, believing all things which are written in the law and the prophets.' Every reader of GOD's Word knows very well that the Church of Rome is the apostacy foretold in the Scriptures, and clearly described by the inspired apostles.

"Where is the Church on the face of GOD's earth that makes merchandise of men's souls but the Church of Rome, by her 'masses,' 'purgatory,' 'plenary indulgence,' &c. &c.? Are not GOD's Spirit, and the ministers of His Holy Word calling upon her deluded votaries to 'come out of her,' that they 'receive not of her plagues,' and 'be not made partakers of her sins.'

"In obedience to this heavenly call, my deceased friend abandoned the Church of Rome with all her 'deceivableness of unrighteousness,' joined the church militant of CHRIST on earth, and is now, I trust, an immortal member of the Church Triumphant in heaven.

"I remain your most humble servant,

"PATRICK LEO."

How much all this is in perfect harmony with all Rome's spirit and conduct during all past ages! Ever the same! Yes, ever the same!

Letters to the Rev. Dr. Candlish of Edinburg, Scotland. By one of the Corresponding Secretaries of the Society.

No. VI.

My dear Dr. Candlish,

I think you will agree with me in the opinion, that next to the need of an abundant and universal outpouring of the SPIRIT from on High, which the conversion of the world demands, the greatest desideratum at present

is the *Regeneration of Christendom*. This I have already referred to in one of my former letters. But let me call your attention again to this great topic, for the purpose of setting forth a little more at large the greatness as well as the importance of the subject.

The population of our globe is estimated by M. Balbi, and other well-informed geographers, at a thousand millions, of which Europe contains at least a fourth part, say 250,000,000, Asia 450,000,000, Africa 150,000,000, America 50,000,000, and the other portions of the world 100,000,000. Of course this estimate is not to be deemed strictly exact; but it is enough so for our purposes. Now let us see how the question of Religion is concerned in this reckoning.

The ROMAN CATHOLICS are 200,000,000, according to the statement of his Holiness, Pius XI. I find it very difficult, however, to make any thing like that number; but his Holiness ought to be well informed on this subject, inasmuch as he must be a poor shepherd who does not know with very considerable accuracy the number of his sheep.

The members of the GREEK CHURCH and other ORIENTAL CHURCHES—all similar in spirit, and nearly equal in ignorance of the true Gospel, to the Papal Church—may be estimated at not much, if at all, short of 60 000,000.

The PROTESTANTS are, I think, quite 75,000,000 in number.

This makes the nominally-Christian population of the world to be 335,000,000, or about ONE-THIRD PART OF THE HUMAN RACE.

This statement, which is doubtless essentially accurate, shows that *relatively*—so far as the number of its adherents is concerned—the position of Christianity in the middle of the nineteenth century is not quite so bad as some people suppose.

But the view becomes more cheering, by far, when we look at its position in some other respects.

1. The Christian countries—which constitute EUROPE entire, (with the doubtful exception of Turkey, in which there are in fact more Christians* than Mohammedans,) and all America, (with the exception of the north-western part of North AMERICA and the middle and southern portions of South America)—contain all the superior civilization of the world. Whatever may be the civilization of Mohammedan countries, and of India and China, or any other part of the non-Christian world, no one will undertake to maintain that it is equal, or even comparable, to that of Christian lands. Where are the education, the science, the art, the good government, the wholesome laws, the wealth of the world, but in CHRISTIAN COUNTRIES? On this point there can be no comparison instituted between Christendom and the rest of the world.

* I speak of *nominal* Christians, of course; and it is in this sense that I use the word throughout this letter, unless when qualified by some other word.

2. The commerce of the world is in the hands of Christian nations, and consequently they possess all the advantages for propagating the religion of the SAVIOUR throughout the world, which this state of things gives them. The ships of Christian nations traverse every ocean, and their sails whiten every sea, and strait, and bay. And soon the steamers of Christian nations will be seen making their foaming way on every river of the habitable globe. This state of things must be duly estimated by all who would form a correct opinion of the position, influence, and prospects of Christianity in the world at the present day.

3. The military power of the world is now in the hands of Christian nations. In this respect there has been a wonderful change within a few centuries. In the year 1415, when the Council of Constance was busy in extirpating Heresy, and about the time that John Huss and Jerome of Prague were burning at the stake, the victorious Mohammed I, the powerful Padishah of the Turks, marched his troops to Salzburg, in Southern Germany; and, for aught we can see, might have marched them to Constance, and sent the holy Fathers about better business. Even in 1683, one of his successors, Mohammed IV, thundered at the gates of Vienna, and caused all Christendom to quake! At that period the Barbary States were formidable enough to enslave the commerce, in the Mediterranean Sea, of the most powerful nations of Europe. And the Pagan empires in India and China were quite formidable.

Very different is the present state of things. As to Turkey, the only Mohammedan Power worthy of mention, the little kingdom of Holland, with only three millions of inhabitants, has in reality more inherent strength, and could in six months sweep the Turkish commerce from the ocean. And a few English ships of war, with some fifteen or twenty thousand troops aboard, are now quite sufficient to frighten the Emperor of China into the acceptance of the most unfavorable terms.

What has brought about this state of things? You will agree with me in believing that Christianity has done it. The civilization which Christian nations owe to Christianity has given them that superiority in letters, in arts, in sciences, in commerce, in military affairs, which in these times forms an astonishing contrast between Christendom and the rest of the world. There are men who affect to believe that the influence of Christianity, in this respect, has been over-estimated. But they have certainly not examined the subject with care; else they would have come to a very different conclusion.

Now, if *all* the portions of Christendom possessed only as much true religion as some do—for example, Great Britain and these United States—what a mighty influence it soon would exert upon the WORLD! What a host of Christian missionaries would annually go forth to replace those

who annually fall on the field of battle, or to make new incursions into the territory of the Enemy! What an influence, in behalf of the Truth, Russia would then send down into the very heart of Asia! How salutary would the influence of Italy and Spain be on the Mohammedans of Northern Africa! The work of converting the world would advance with accelerated rapidity, and the time would not be *very* far off when it would be proclaimed in Heaven, as well as throughout the Earth, that the kingdoms of this world have become the kingdoms of our GOD and of His CHRIST. Is it not worth while, then, to make great efforts to bring about the regeneration —the renewed evangelization of all the portions of (nominal) Christendom which need it? And cannot British and American Protestants be made to see and feel the importance of this great work—so indispensable to the speedy and complete subjugation of the world to our Lord and Saviour JESUS CHRIST?

Oh, how important is the work of Home Missions! How important the Home Missionary work of Christendom! Is it not as incumbent on us to pray and labor for the regeneration of Christendom as to pray and labor for Heathen lands? Most certainly it is. But I must not extend these remarks in my present letter; in my next I shall revert to this subject.

In the meanwhile, and ever, I am your friend and brother in the faith and service of our Common SAVIOUR, R. BAIRD.

Proposal for a Conference of Christians of all Nations.

The subjoined address to Christians of all nations, containing a proposal for Conference, has appeared in many of our religious papers. Nevertheless, we give the document a place in our columns, for we are ever ready to welcome and encourage every well-considered attempt to promote Christian union. We like very much the project of convening as many well-informed and right-spirited men as possible, from all parts of Christendom, at London, during the months of next May and June. On many accounts, we should have preferred the month of August, which is not oppressive in England—inasmuch as it would enable many ministers from this country to attend it, who cannot leave home in May or June.

We think that there ought to be a general meeting of Christians, of all lands, about once in five years—at London, Geneva, Berlin, New-York—for the purpose—the sole purpose—of rehearsing the progress of the Kingdom of CHRIST in this world, holding Christian communion and fellowship, pouring forth their prayers and commingling their sympathies. Such a meeting, if composed of the right men, from all parts of Christendom,—well-informed men, humble men, devout men, men of an enlightened zeal

and solid piety,—would indeed be a glorious one. The *protocols*, or *detailed minutes*, of such a meeting—being records of the triumphs of grace in this sinful world of ours—would be read with intense interest by saints of all countries and languages.

Well, such meetings will be held. They can be held now in the cities we have named. The day will come when they can be held—will be held—at *Rome*, at *Constantinople*, *Alexandria*, *Jerusalem!* But let us read Mr. Herschell's letter:

"CHRISTIAN FRIENDS:

"The Consort of our beloved Sovereign has recently promulgated a scheme for uniting all nations, by a simultaneous exhibition of the skill and industry of each; that, instead of vying with each other in spreading death and desolation around them, they should have a friendly competition in those peaceful arts that diffuse convenience, and comfort, and beauty, over domestic and social life. In accordance with this enlightened and philanthropic scheme, invitations have been sent, by means of the public press, to the world at large, that whosoever will, may avail himself of this opportunity of participating in the grand convocation of 1851—a meeting which will be an era in the history of the world.

"Among the many thousands whom this invitation will bring to our shores, it is reasonable to suppose there will be not a few who, highly as they prize human skill and industry, are yet more interested in the spiritual and moral well being of their fellow-creatures—men who thirst for Christian sympathy and fellowship, and long to commune with their brethren of other lands on those things that concern the eternal destiny of man. It therefore occurs to me, that this season may be made a time of refreshing to the Church of CHRIST, if men who are well-informed regarding the religious and moral state of the countries in which they dwell—and who might not come hither merely on account of the intended exhibition—would avail themselves of this opportunity of meeting with those who are like-minded, for Christian conference and mutual edification. And thus, while the morning is devoted to admiring the work of man's hands, the evening may be devoted to the consideration of those schemes and arrangements that have for their object the direction of man's highest powers to the service of his Maker; the redemption of that inner man, which may be the slave of sin, while the intellect is adorned with every grace, and the hands gifted with the highest skill.

"Meetings might be held in various parts of the metropolis, at which Christians from all parts of the world might communicate information respecting the religious state and spiritual wants of the country they come from; receiving and imparting advice, and sympathy, and consolation. By this mutual intercourse, a spirit of love and unity may be stirred up, such as has not existed since apostolic times.

"The Christians in this country to whom I have mentioned the above suggestion, have hailed it most warmly; and I am, therefore, induced to bring the proposition, by means of the public press, before the Christians of all nations, requesting them, when they read this letter, to give the subject their serious and prayerful consideration; *and begging as many as are so inclined, to communicate with me by letter on the subject.* Should I receive a sufficient number of such letters as to convince me the proposal is generally responded to, I will lay the letters before a committee of gentlemen

—well known to the Christian world—who will take such steps as may then appear necessary to forward the object in view; but, in the mean time, I have felt it my duty to throw out this hint at once, without waiting for the formation of any such committee, and thereby risking the tedious delay that usually attends such combined efforts.

"It may be objected that, if the invitation is given to Christians at large, without some specification as to creed, the assemblage will consist of a motley collection of persons holding opposing views. I would simply say, to obviate this difficulty, that the invitation is sent to those only who believe the Scriptures to be the Word of God, and who hold the cardinal doctrines of the divinity of CHRIST and justification by faith. These truths include all other truths that are of essential importance. With those who deny the inspiration of the Scriptures, and who view CHRIST simply as a gifted man, sent to be an example to us, we have no Christian sympathy or fellowship.

"It is desirable that those who sympathise in the above proposal *should communicate with me as soon as possible;* and that brethren in India, America, and on the continent of Europe, who read this, should endeavor to secure its republication (*and translation where necessary*) *in the local journals.* And, as this is no party nor sectarian matter, *I trust the editors of the various newspapers* will kindly lend their aid to its diffusion.

"Awaiting your reply, I remain, dear Christian friends, faithfully yours,

"RIDLEY H. HERSCHELL.

"Newnham-street, Edgware Road, London, April 25th, 1850."

The different color of the Jews.

The following article we take from the *British Quarterly Review.* The subject to which it relates is in the highest degree interesting. It is impossible to mistake the physiognomy of the children of Abraham. Wherever found, the *features* of the Jewish race are essentially the same. It is not so with their complexion. We are inclined, however, to think that there is some exaggeration in the statements which follow. We have seen many Jews in Russia and Poland, and though it is true that they are less swarthy in their complexion than those of the South of Europe and of the Barbary States, yet they have a darker skin and much blacker hair, for the most part, than the Russians and Poles. This is so much the case, that when we were once travelling in Lithuania, on our way from Riga to Kowno on the Niemen, and entered very early in the morning on the territory of what was ancient Poland, we were at once struck with the difference in complexion and costume between the Jews and the other inhabitants—the former being so much darker.

"Although the Jew becomes the subject of every form of government—from the autocracy of Russia to the democracy of America—he retains his theocratic creed. Neither barbarism the most rude, nor civilization the most refined, has succeeded

in altering his peculiar countenance; for, in the back-woods of the New World, and the court of the British Sovereign, he is instantly known. Time, that changes all things else, seems to stay his rough hand when he approaches the Jew. Compare his lineaments when sculptured in marble and in bronze—for the arch and medal of Titus still exist—with those of the living Jew, and be convinced of the unchangeableness. This permanence of physiognomy is evidently traceable to a supernatural cause, which presents the usual modification of feature in order to accomplish an important object. Into this it is not our province now to enter, yet we cannot help remarking that the Jew is a witness not of one truth, but of many truths. Marvellously does he illustrate the consistency of the original unity of man with the most extensive diversity.

"His features have been cast in an eternal mould, but his color is dependent on outward causes. Natural law is forbidden to operate on the one, but left to take its course with respect to the other. A fixed physiognomy declares the unity of the people, while their diversity of complexion as distinctly manifests the influence of climate. Every shade of color clothes with its livery the body of the Jew, from the jet black of the Hindoo, to the ruddy white of the Saxon. The original inhabitant of Palestine was doubtless dusky skinned and dark haired; but the cooler sky and more temperate air of Poland and Germany, have substituted a fair complexion and light hair. On the other hand, the scorching sun of India has curled and crisped his hair, and blackened his skin, so that his features alone distinguish him from the native Hindoo. On the Malabar coast of Hindoostan, are two colonies of Jews—an old and young colony, separated by color. The elder colony are black, and the younger (dwelling in a town called Mattacheri) comparatively fair, so as to have obtained the name of the 'White Jews.' This difference is satisfactorily accounted for by the former having been subjected to the influence of the climate for a much longer time than the other.

Appeal of the Evangelical Society of France, through its delegate, the Rev. Leon Pilatte, to the Christians of the United States.

At the last Meeting of the Board of Directors of THE AMERICAN AND FOREIGN CHRISTIAN UNION, the undersigned, as the Corresponding Secretary of the Society for the Foreign Department, was directed to present to the American Churches the Rev. Léon Pilatte, the Delegate of the Evangelical Society of France, and the Appeal with which he is charged. This he deems that he cannot better do than in asking their attention to the subjoined Document, embracing said Appeal, and assuring them that it meets the cordial approbation of the Board of *The American and Foreign Christian Union.* Our Society cannot do more for France this year than it has undertaken to do through THE AMERICAN-SWISS COMMITTEE at Geneva—that is, the employment of some thirty laborers in all. To enable our brethren in France to do all that ought to be done in that country, much

help must be received from abroad. The importance of this effort, and the imperative circumstances which demand it, are well set forth in the APPEAL, to which we now invite the serious consideration of our readers: R. BAIRD.

DEAR BRETHREN,

The Evangelical Society of France, as the representative of which I have been sent among you, has commissioned me to lay before the pastors, officers, and members of the Evangelical Churches in the United States, the following letter:

"*Beloved Brethren*,—In the course of the year 1848, the United States of North America were visited by our beloved and respected colleague, the Rev. Louis Bridel, who came on a special mission from the Evangelical Society of France, and endeavored to give to our American brethren some account of some of the Christian efforts pursued in France for the advancement of the kingdom of GOD, by the proclamation of Gospel truth. M. Bridel was brought into connection with a great number of churches, and with several of the principal religious societies of the American Union. If we mention these facts, it is less to recall to your memory a mission which most of you have certainly not forgotten, than to take this opportunity of conveying to our North American brethren the expression of our deep and heartfelt gratitude for the kind and affectionate manner in which they received the delegate of the Evangelical Society of France. Thanks to their assistance, our colleague's mission was richly blessed; it drew closer the bonds of affection which united the Christians of France to those of the United States, and by increasing our resources, it enabled our Society to maintain and even extend the work entrusted by the LORD to our care.

"The result of our colleague's mission makes us hope for the same encouragement and the same blessings on a similar mission, which we now confide to our fellow-laborer, Rev. Léon Pilatte, whose name has been mentioned at different times in the religious papers of your country, and is therefore not wholly unknown to you. M. Pilatte has been many years employed in the service of the Evangelical Society of France; he has labored with great success in some of our principal centres of evangelization—such as the departments of Haute-Vienne, Yonne, Sarthe and Orne, and this last year in Paris, where, under the patronage of our Society, he had opened meetings of evangelization, which were beginning to bear good fruit. M. Pilatte knows France and her wants well; he is also thoroughly acquainted with our labors, and is able to give to our American friends much information calculated to make them appreciate the importance of the labors we have pursued for seventeen years, through various vicissitudes, but with constant progress, under the eye, and also, we may say, under the blessing of the LORD.

"The object of our delegate's mission being to make you acquainted with those labors, we will abstain from any details on this subject. We will only mention, that the number of persons employed by the Evangelical Society, at the beginning of its eighteenth year, consists of twenty-two ministers of the Gospel, eight evangelists, and thirty-one schoolmasters or schoolmistresses, besides a director, directress, and sub-director of the Normal school for educating teachers, and twenty pupils contained in that establishment. The details given by M. Pilatte may be completed by the information contained in our seventeenth annual report; of which, in an English translation, we shall soon forward a considerable number of copies to the United States.

"We venture to hope, that the more you become acquainted with our labors, the more interest and sympathy they will excite among you; and the LORD will put it into your hearts to support them with your assistance and prayers. We commend our work to your entire confidence, as we also commend to your paternal kindness the friend whom we send to represent us.

"Receive, beloved brethren, the assurance of our Christian and paternal regard. For the Committee of Administration.

"Signed, DE PRESSENSE, *General Secretary.*"

Permit me to append to this letter some explanations, with a view of justifying to your minds the mission with which I have been charged by my brethren.

When the revolution, which in 1848 so deeply-agitated France, broke forth, the highest anticipations were entertained by you as well as by ourselves. It appeared to you, as to us, that in commencing a career of liberty like that in which the United States had for so many years been advancing, we were soon to learn and experience the blessings that GOD has so liberally bestowed upon you. Our hopes have met with bitter disappointment. All, or nearly all, the advantages obtained for a moment have been snatched from us; and now, overwhelmed with shame, our unhappy country has fallen into a political state more deplorable than that which preceded the year 1848.

My brethren, as I reflect, in sadness of heart, upon what may be called our grand deception of 1848, I sometimes feel discouraged in the performance of the mission that I have accepted. I feel lest you, who have taken so warm an interest in the religious wants of my country, may have become disheartened, exclaiming, "What can avail so many efforts in behalf of a nation so inconstant? The times are not yet ripe for France; the priests have dominion over her still; let us look elsewhere!"

Such feelings of discouragement, however, though perhaps appropriate in a politician, are not proper for the Christian. And this is true, not only

because our LORD has given us promises upon which we should rely, but also because France is at this very moment, and by reason of the evils to which she is exposed, the general disposition of the people, and the success of the Gospel in her midst, one of the most magnificent fields of evangelization in the world. We may, indeed, say, to the glory of GOD, that whilst politicians are in perplexity, and like the sailors of whom the Psalmist speaks, *reel to and fro, and stagger like a drunken man, and are at their wit's end*, the Christians of France are full of hope, and their hearts are rejoiced even in the midst of their troubles. For while on the one hand, in the work of evangelizing their country, they meet with many and fresh difficulties, on the other hand, all that they hear and see seems to call upon them, and say: *Lift up your eyes, and look on the fields; for they are white already to the harvest.*

You will partake of these feelings, my brethren, I am well assured, if you will attentively consider the fair as well as the dark side of our position.

And, in the first place, to glance at the dark side. It is of a striking nature, and can be summed up in a few words—the *dominion of Jesuitism*. Jesuitism! What calamities are contained under that name; and how justly does our national poet, Béranger, put in the mouth of the Jesuit this line, which fully describes them at a single stroke:

"Francais, tremblez tous, nous vous bénissons."*

Jesuitism reigns in France; but in order to measure its strength, and probable duration, we must form a correct idea of the origin and nature of its new power. For this purpose, it will be sufficient to bring to mind our recent history. After the revolution of February, 1848, we beheld in France the growth and dissemination of the various doctrines of Socialism among the suffering and ignorant masses; and their pernicious influence extended over them with amazing rapidity. The people in reality understood little, if anything, about those doctrines; but they declared themselves in favor of them, because they related to their own miserable condition, and promised to remedy it. In order to repel Socialism and its dangerous tendencies, to calm the passions it excited and embittered among the people, the government ought to have shown its sympathy for their suffering, endeavoring to alleviate it, and especially giving free course to the preaching of the Gospel—the only effectual means of pacifying the mind and the heart. Our rulers and legislators trembling—and with good reason—for the stability of society, and particularly for their own fortunes as individuals, looked around to see what barrier they might erect to withstand the torrent. As for mere brute force, they knew that it often proved impotent; besides, the army itself was made up from the popular class, and consti-

* "*Frenchmen, tremble all of you, for we give you our blessing.*"

tuted a very unreliable support. There remained the resource of moral power; but in this they were personally wanting. Composed, for the most part, of disciples of Voltaire, infidels, or men of no particular belief, they knew not where to turn, or how to allay the perils whose prospect filled them with terror. It was at this juncture that the priests presented themselves. "You restored the Pope to Rome," exclaimed Mr. Montalembert, the lay-conductor of the French Jesuits, from the tribune of the Legislative Assembly; "it remains for you to save society by a Roman expedition *at home* (*à l'intérieur.*)" To begin this war of darkness, there was ready a vast army of fifty thousand priests scattered over France; the government surrendered themselves to the Jesuits; they threw themselves upon the influence of the clergy as their last hope of salvation. Soldiers and priests—soldiers to slay the body, in case of insurrection; priests to chain down and destroy the soul. These were the means to which our wise men trusted themselves. From that moment, everything was done to favor Popery. Millions from the national treasury were dealt out to them, in spite of popular distress; they were called upon to fill the highest places of honor in every public festival and ceremony; every conservative politician, every newspaper, however irreligious its tendency, made it a duty to laud them; and to crown all, a law was promulged, the especial design of which was to give into the hands of the priests the education of the entire rising generation.

But this was not enough. To satisfy the Popish clergy, it was not enough to load them with favors, they must now, as ever, persecute their adversaries; and so the government has turned persecutor. Whoever writes or speaks against Popery is vigorously prosecuted; under the pretext of preventing the circulation of bad books, all manner of obstacles are laid in the way of the Bible-colporteur; in various quarters the preaching of the Word of God is impeded. Thus my own congregation in Paris was on three several occasions dispersed, and at last the place of worship was shut up, under the plea of being a dangerous conventicle (*club;*) and still more recently, measures have been taken to prevent the circulation of religious tracts, by means of a stamp tax which will double their cost.

Such, my brethren, is the dark and gloomy side of our religious situation. If we look only upon it our hearts are sad and cast down, our hands weakened, our knees bowed down. But another aspect of that situation claims our examination, and offers the fairest and most encouraging symptoms. In France, at the present day, as everywhere and always, we may perceive, that in proportion as the enemies of the Gospel adopt external means and weapons for its destruction, God manifests the secret power of His word to overcome them. And this we say, not only through our faith in the ultimate triumph of the Gospel; we see the hand of God, if I may so

speak, at work in our country, more than at any previous period since the Reformation.

Anxious as I am to be brief in these remarks, I cannot but indicate in passing a few of the symptoms already referred to.

The most careless observer must perceive, that just so far as our government bring themselves into closer relations with the priests, our people are becoming estranged from them. Long indifferent to Popery, their indifference is now changing into disgust and hatred. In the eyes of the people, the triumph of civil freedom, and the destruction of Popery, are becoming synonymous terms, and must be simultaneous events.

Until of late, the people of France have always confounded Popery with Christianity; ascribing to the latter all the errors, superstitions and crimes of the former. At present they know them apart; and whilst we behold their hatred increasing towards the errors and the tyranny of Rome, we find their respect and sympathy likewise increasing towards the Gospel.

I wish it were possible, dear brethren, to have you present at one of those great popular assemblies to whom we preached the Gospel shortly after the Revolution of February, 1848. Mingling with the crowd, the missionary would remain silent so long as political questions only were treated. But whenever some orator would deny, distort, or attack in his speech any of the truths of Christianity, he would claim the floor in their defence. At first he was taken to be a partizan of the priests, and his first sentences were received with marks of disapproval; but when he avowed his desire for the destruction of Popery, when he laid before them Christianity in its divine simplicity, when confronting the Pope with CHRIST himself, he called on these multitudes to declare themselves for one or the other, no language can express their astonishment, their admiration, and even sometimes their enthusiasm. What hopes may we entertain for the future, when we consider that in Paris alone, and in every quarter of that vast city, the Gospel has been proclaimed to more than one hundred thousand hearers; the Bible has been held up to them as the revelation of sacred truth; and every where the same astonishment and sympathy have been displayed!

But it is not only the ephemeral pleasure of listening for a single time to these novelties that animates these crowds; for when I obtained and opened a place for regular preaching, I was enabled to draw together, in the most wretched quarter of the city, more than one thousand persons. Three times was that audience scattered by persecution; and every time that the meetings were resumed, I found them there again. I lost them, (for a season only, I trust,) but not until our chapel was arbitrarily closed by order of the government. But the Spirit of GOD had already commenced to act; souls had been converted, others were preparing for the kingdom of heaven and a seed which cannot be destroyed was sown.

But this attraction towards the Gospel, so extraordinary and so powerful, shows itself not only in Paris; the provinces feel it too. Wherever, almost, our colporteurs pass, and the Bible and religious tracts are distributed, we see a religious movement commence; the population call to us, and when we visit them, come together in crowds, and listen to us with pleasure. *Haute-Vienne*, *Yonne*, *Sarthe*, *Orne*, *Saintonge*, and other districts, are greatly open to our labors; and if our means were tenfold, the field would in a few days measure ten times its present extent.

Another indication, which perhaps I ought to have started with, is the extraordinary facility with which the Word of God is disseminated. Never before did our colporteurs meet with so easy an access to the people, as they have since the Revolution of February. Thus, for instance, from the 15th of April to the 15th of July last, generally the most unfavorable quarter of the year for the cause of colportage, one of our Bible societies alone sold nearly eighteen thousand copies of the Holy Scriptures among Roman Catholics. The Secretary, in acquainting me with this fact, adds: "On all sides our colporteurs are told, 'We want no more *black gowns*.'"* The millions of copies of the Word of God distributed in France within twenty years past; the innumerable tracts scattered abroad—a blessed seed; the multitude of missionaries preaching from place to place;—all these have acted upon the souls of men, and prepared them. And however wonderful, at first sight, seems the readiness of the people to hear the messengers of the Gospel, it is but the natural result of the protracted work of God among them, by the creating power of His Word. If the harvest is drawing near, if the fields are beginning to whiten, it is because the sun and the dew from heaven have fertilized them. Oh! may God raise up the laborers! May God grant us the means of sending them forth into His harvest!

I put the question to you, my brethren: Whilst the creation of free and spiritual churches, in considerable numbers, has been the fruit of a few years' evangelization—whilst the Word of God and religious tracts have been so abundantly disseminated—whilst the masses of the people are flocking in crowds to hear the Truth, and frequent conversions occur among them;—is it a time for us, for you, to grow discouraged? This would be more than faithlessness; it would be ingratitude. What to the almighty arm of our God are a few cold-hearted politicians, and a few thousands of priests? Our God is a strong tower; and protected by his shadow, we shall conquer. A small and feeble flock, scarcely perceptible in the midst of thirty-five millions of nominal Romanists, our hopes are, nevertheless, great; and in the future we look for great things in our country. Perhaps we shall attain the results anticipated, only after the most dreadful scenes;

* An allusion to the costume of the Roman Catholic clergy.

perhaps we may yet have to pass through the depths of anguish and deception, so far as outward things are concerned; but have we not nearly reached those depths at present? France will soon have tried everything but the Gospel. The masses of the people are in some measure impelled towards it by the breath of the Holy Spirit; but the civil powers and Popery, associated together, oppose themselves to it. Which will prevail?

For our own part, the answer is not doubtful; we shall triumph in the name of our GOD. "*Some trust in chariots, and some in horses: but we will remember the name of the* LORD *our* GOD; *they are brought down and fallen: but we are risen, and stand upright.*"*

In addition to the motives already pointed out, for believing and hoping, there is one dear to my heart, which you will doubtless appreciate. The blood of martyrs was shed in torrents on the soil of France, in the sixteenth and seventeenth centuries. No country on earth has numbered so many. They fell by hundreds of thousands: by the sword, by fire, in the galleys, in the prisons, and in exile. Every town, every village almost, retains the marks and the memory of those persecutions. And without any doubt it is by reason of them that France has been chastised with so many troubles, humiliations, and misfortunes. But if GOD has visited France because of the persecuted, will He not bless her on account of the persecuted? Will the blood and the ashes of the martyrs remain for ever without fruit? Will not the proverb of the ancients be realized with us—*sanguis martyrum, semen Christianorum?* We have faith in its being realized; and the number of the generations in whom GOD has promised to bless the children for the faithfulness of the parents, is not yet exhausted.

It is, beloved brethren in CHRIST, in these United States, with this confidence, and under the weight of the afflictions with which GOD has been pleased to temper his favors, that we come and ask you to help us, by uniting with us in the our efforts to evangelize France. In other days, our armies assisted the United States in the conquest of their independence. In a struggle still more glorious, we come to you. The country of Calvin, of Farel, of Bedza, needs to be evangelized by the help of the Protestant Christians of America. May your prayers obtain from GOD a fresh generation of Reformers for France. And may your prompt and liberal contributions enable us to maintain and extend the work, full of promise, which GOD has entrusted to our feeble hands.

We are but few—you are many; we are feeble, and you are strong; our revolutions, our civil troubles, have made us poor, whilst GOD has filled your beautiful country with abundance. Help us!

A sense of duty alone, which has urged us to pursue and even extend our work, to meet the manifest will of GOD and the wants of the times, has

* Psalm 20: 7, 8.

also emboldened us to address you in this appeal. And now, may GOD incline your hearts in favor of your brethren of France!

LEON PILATTE.

Sketches of the Religious Denominations in the United States.

No. VI.

The Church of the United Brethren.

In the preceding SKETCHES OF THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES, we have spoken of the five larger and older Churches, or Religious Bodies, in the order in which they commenced their existence in this country—the Episcopal, the Congregational, the Baptist, the Presbyterian, and the Methodist Episcopal. These five denominations are not only the oldest, but the most powerful branches of the one true Church of CHRIST among us. Each of them stands at the head of a Family of Churches—some of them more numerous in point of members, some of them more influential on other accounts, than others; but all forming a great "Household of Faith." To these smaller bodies, which atttach, as it were, by certain affinities of doctrine or ecclesiastical polity, to one or another of these five principal denominations, it is now our purpose to call the attention of our readers.

Minor Episcopal Churches.

Under this head we have to rank THE CHURCH OF THE UNITED BRETHREN, or MORAVIAN BRETHREN—or MORAVIANS, as they are more familiarly called. In fact this body is the only minor branch of what may be called the Family of Churches *par excellence* Episcopal. For although the great Methodist body claims to be Episcopal, it evidently does not make so much of Episcopal influence, or any special efficacy transmitted through the ordination performed by their bishops; and they attach no sort of importance to the doctrine of "Apostolic Succession."

The United Brethren, therefore, form the only one of the smaller evangelical denominations in the United States that is Episcopal, in the usual acceptation of the word. They claim descent, as is well known, from the ancient churches of Moravia and Bulgaria, founded by Methodius and Cyrillus, two Greek monks, who, as missionaries from Constantinople, carried Christianity in those portions of the Valley of the Danube, in the ninth century. Notwithstanding repeated and long-continued persecutions from the friends and emissaries of Rome after the GRAND SCHISM, (which occurred in the same century,) some remains of these churches existed in Bohemia and Moravia as late as 1722; when a party of them fled, for refuge from continued vexation in that land, to the estates of Nicholas Lewis,

Count of Zinzendorf, in Upper Lusatia, (or Silesia,) in Germany, and there they founded Herrnhut. Their protector, some years after that, became one of their bishops, and labored most zealously for more than twenty years in the cause of God, by forming societies of the "United Brethren."

While on a visit to North America, in 1741, Count Zinzendorf took part in founding a mission among the Indians, and greatly contributed to the establishment of several "settlements," in the form of villages, for those of the Brethren who might choose to emigrate thither. Such was the origin of the pleasant villages of Bethlehem, Nazareth, and Litiz, in Pennsylvania, and Salem, in North Carolina. Moravian families, meanwhile, settled, and formed societies, in Philadelphia, New-York, and several other places.

The peculiar economy of the United Brethren is too well known to require a special notice in this place. In doctrine they are followers rather of Luther than of Calvin. Their church-government is Episcopal. They pay great attention to the instruction of children. To some extent they live in companies or communities, in large houses erected for the various classes to which that mode of life is adapted—such as unmarried women and aged widows, as well as aged men, who have not homes as comfortable as those provided for them by the Church. This state of things exists only in their "settlements," or communities, composed of their own people.

These "settlements" in the United States are the same abodes of order, provident regard for the morals of the young, and for the comfort of the aged, of cheerful industry, and pleasant social life, enlivened by the sweet strains of music, and, withal, of that deep interest in missions, which characterize their settlements in the Old World. It may be said, perhaps, that too much worldly prosperity has been to them, as to many other Christians, a hindrance to vital piety.

They maintain flourishing boarding schools for girls, at Bethlehem, Litiz, and Salem; and one for boys, at Nazareth, where, also, their young men preparing for the ministry commonly pursue their studies.

The Moravian Missions among the Indians within the boundaries of the United States are mainly supported, as well as directed, by their congregations in this country.*

The number of the churches and congregations of this Body in the United States is twenty-five; of their ministers, twenty-seven; and of their communicants, about three thousand; and the entire population under their instruction is about twelve thousand souls.

The present bishop of this church, in the United States, is the excellent Right. Rev. Wm. H. Vanvlick, who resides at Bethlehem, in Pennsylvania.

* An interesting Historical Sketch of these Missions may be found in Mr. J. C. Latrobe's "Rambles in North America."

The earliest missionaries that ever went forth from the churches in our country to the Heathen, (chiefly to the Indians in the West) were of this little denomination. More than a century ago their missionaries were laboring away among these "Children of the Wood." Among these holy men of GOD, the names of Zeisberger nnd Heckewelder will long be held in remembrance by those who love to peruse the Annals of American Missions.*

Resolutions of the State Association in Iowa.

Resolved, That the Society called the *American and Foreign Christian Union* is, in our opinion, engaged in a great and good work, in laboring for the spread of evangelical truth in Romish countries, and for the conversion of Roman Catholics in our own land, and that we welcome it to the sympathy and coöperation of our churches.

We regret that the above resolution of our brethren in Iowa has not appeared in our columns at an earlier day. It was owing wholly to an accident.

We would commend our agent, Rev. E. Gillett, to the kind attention and Christian confidence of the pastors and churches in Iowa, Wisconsin, Michigan, and Northern Illinois, the field of his labors.

Christendom Abroad.

No. VI.

GERMANY.

We have given, in our preceding numbers of this volume, Sketches of the religious condition and prospects of the Scandinavian countries. We now come southward, into Germany, respecting which we shall, in the present number, make some remarks and statements of a general and introductory nature.

In a philosophical, or rather ethnographical sense, Germany should be defined as being that portion of Europe whose inhabitants belong to the GERMAN-LANGUAGE RACE. In this acceptation, Germany should include not only what usually bears that name, but also the Baltic Provinces of Courland, Livonia, and Esthonia in Russia; the Duchies of Lauenburg, Holstein, and a part of Schleswig, in Denmark; the Duchy of Luxemburg, belonging to the kingdom of Holland; the north-eastern part of France, bordering on the Rhine, and anciently called ALSACE; and nearly three-fourth parts of

* The above-given account of the Moravian Church, or Church of the United Brethren, in this country, is taken, with a few modifications, from the article on the same subject by the author, in his work entitled RELIGION IN AMERICA, page 250, *American edition*.

Switzerland. In this sense Germany would have a population much exceeding forty millions.*

But Germany, according to the geographers of that country and of France, is usually estimated to embrace only the thirty-eight States which were represented in the late German Diet.† These thirty-eight States included the Germanic or Western part of the Austrian empire; the whole of Prussia, excepting the Polish part of the kingdom; the four smaller kingdoms of Bavaria, Würtemberg, Saxony, and Hanover; twenty-eight Duchies, (of which Baden is the most important,) all of which lie on the western side of the country; and the four Free Cities—Hamburg, Lübec, Bremen, and Frankfort-on-the-Main. The entire population of Germany, in this acceptation of the word, may be stated to be not far from forty-one millions, of whom nearly 20,250,000 may be stated to be Roman Catholics, 20,250,000 Protestants, 350,000 Jews, and 5000 members of the Greek Church.

If we go a little into detail, we shall find the following results.

	Roman Catholics.	Protestants.	Greek Church.	Jews.
I. Austrian Germany,	11,113,642	944,691	3178	110,044
II. Prussian Germany,	3,290,123	9,443,294	1879	56,589
III. Bavaria,	3,061,547	1,187,912		59,293
IV. Würtemberg,	498,290	1,194,921		11,986
V. Saxony,	30,375	1,796,416	127	862
VI. Hanover,	219,682	1,524,772		11,127
VII. Twenty-eight Duchies and four Free Cities,	1,912,465	4,936,247		107,767
	20,056,224	20,188,083	5184	357,007

The above-given statement is derived from the best sources to which we have had access, and may be depended on as substantially accurate.

If we were to include the Polish part of Prussia in this estimate, then we should have 22,656,124 Roman Catholics, 20,288,083 Protestants, 5184 members of the Greek Church, and 506,907 Jews; making a total of 43,356,298. In this estimate we follow the very authentic statement, derived from official sources, of the Rev. Dr. Mariott, given in the second number (February, 1847) of the *Evangelical Christendom*. But there is no propriety in considering Prussian Poland as a part of Germany. If we did so, we might as well include Hungary, with her 15,000,000, and Gallicia with her 5,000,000 more; making in the entire almost 63,500,000. Indeed it is quite probable that the population of Germany proper, with the Prussian part of Poland, Hungary, and Austrian-Poland, (Gallicia,) is at this day not less than 65,000,000.

* If, in addition to those portions of the German race just named, that live outside of what is *geographically* called Germany, we include the Germans that live in Hungary, we shall find that the German race in Europe is at least 45,000,000.

† This Diet consisted of seventy members, and met at Frankfort-on-the-Main. In this body each of the thirty-eight States of Germany had at least one representative, and some (Prussia and Austria) four.

But we shall treat of the Prussian and Austrian portions of Poland when we come to speak of Poland. And we shall speak of Hungary, and the portions of the Austrian Empire connected with it, (Transylvania, Croatia, Slavonia, and Dalmatia,) by itself, in its proper place. For the present we shall treat of Germany, as it has been described above; in other words, the Germany that was represented in the late Diet, with its nearly forty-one millions of inhabitants, of whom, (deducting the Jews and members of the Greek Church,) nearly one-half are Roman Catholics, and a little more than one-half are Protestants.

It is remarkable to see how unequally the Protestants and Roman Catholics are distributed in Germany; the former being far more numerous in the northern part, and the latter in the southern. In the kingdoms of Prussia, (Germanic part,) Saxony, and Hanover, and in all the northern Duchies,* the number of Protestants is much greater than that of the Roman Catholics. In fact, the number of the latter in the kingdoms of Hanover, Saxony, and the Duchies of Holstein and Lauenburg, Oldenburg, Brunswick, the Mecklenburgs, several smaller ones, and the four Free Cities, is quite inconsiderable. Whilst, on the other hand, there are few Protestants in the Germanic part of Austria; and though vastly more numerous in Bavaria and the Grand Duchy of Baden, they are scarcely one-third part of the population in either. It is only in the kingdom of Würtemberg that they constitute the majority in any part of southern Germany.

It would seem from this statement that the nearer one approaches to Rome, coming from the north, the greater has been the influence of that Seat of Antichrist over the nations which have submitted to her spiritual sway; just as the influence of the sun is more powerful the nearer one approaches that great central orb of our system. The northern portions of the Teutonic race, as well as the Scandinavians in their hyperborean abode, were the most disposed to reject, *en masse*, the corrupt Christianity which the bishops of Rome had so long labored to systematize, establish, and propagate.

It is not very difficult, however, to account for the strong hold which Romanism has in southern Germany. In addition to the fact that it is adjacent to Italy, and therefore much nearer to Rome, and more likely to be influenced by the Holy See than northern Germany and the Scandinavian countries, it has for five centuries and a half felt the power of the House of Hapsburg, which furnished emperors to Germany from the accession of Rudolph I, (in 1273,) to the year 1806. That Imperial House has exerted an influence upon Germany and upon Europe entire, during this long period,

* There are but five out of the twenty-eight Duchies in Germany in which Romanism predominates, viz.—Baden and Luxemburg, and the insignificant ones of Hohenszollern-Hechingen, Siegmaringen, and Lichtenstein.

which is without a parallel in the history of modern times. Originally a Swiss family, but emigrating to the banks of the Danube, it became more and more powerful at Vienna, by means of its patrimonial wealth, until its male members became petty monarchs, under the names of Dukes of Austria, and made themselves sufficiently conspicuous to become successful candidates for the crown of the German (or *Roman*, as it was often called,) Empire, upon the extinction of the House of Hohenstaufen. From Rudolph I that crown descended in his line till 1806, as we have just stated, when Napoleon put an end to the German Empire. Then the Emperor Francis took the title of EMPEROR OF AUSTRIA. As the last Emperor of Germany, he is called in history Francis II; but as Emperor of Austria he is Francis I. He died in 1835. The year 1806 was the epoch of the death of the *Empire of Germany*, and of the birth of the *Empire of Austria*.

In the progress of our notices on Germany, Bohemia, Hungary, and Gallicia, it will be seen that the Princes of the House of Hapsburg, whether acting under the title of *Emperors of Germany*, (and, more recently, *Emperors of Austria*,) or *Kings of Hungary*, or *Kings of Bohemia*, have been the most strenuous upholders of the Papacy, and the most ready to do its bidding, (always expecting an equivalent, however,) that the world has ever seen in a royal or imperial family. The rulers of that House, in the days which preceded the Reformation, were the constant friends and firm supporters of the Popes; and after that grand event, they were ever ready to draw the sword, at the command of Rome, to exterminate the "Lutheran Heresy." What torrents of blood have been shed in Germany, and especially in Bohemia, Moravia, and Hungary, in the religious wars, and dreadful persecutions which this accursed House has waged in behalf of Rome, and against the Truth! Of all the royal or imperial families of Europe, that of Hapsburg certainly has the most dreadful doom to encounter, when the day of reckoning comes—as come it will. Nor do we think that it can be much longer adjourned. The House of Hapsburg has caused the death of more martyrs for the Truth, by far, than even the Bourbons in France; and it is not possible, as we conceive, that a retribution more fearful than that which has overtaken the latter will not befall them also.

But enough of this train of remark. We have been led into it by our desire to show how it has happened that whilst the Protestant Religion prevails in the northern portions of Germany, Romanism still predominates in the southern and south-eastern.

Having made these general remarks, by way of introduction, we shall in our next enter upon the history of Protestanism in Germany; a history that is full of interest, and teaches many lessons of vast importance. This historical sketch will naturally prepare the way for our notice of the present religious condition of Germany.

A Word to the Subscribers to our Magazine.

Our friends and patrons have now received ten numbers of the present volume of our Magazine. By this time they have had good opportunities for forming an opinion respecting it. We trust that they have been, in the main, satisfied with it. We are conscious, indeed, that it is not, in all respects, what we could wish it to be. The editor has had a great deal to do besides the conducting of this periodical. He has had often to write his editorial articles, which have been very numerous, amid the fatigues and the interruptions of the steamboat, or during a temporary sojourn in hotels and in the houses of friends. Withal, he has had to do this in the absence of good health, to a greater degree than he has known during any other ten months of his life, and of late under the pressure of severe domestic affliction. Still he entertains the hope that those who have taken the trouble to read this Magazine, have felt that they have received the worth of the dollar—the price of subscription for a year—and of the postage which it has cost them. Forty-eight pages per month (making 576 in a year) contain a large amount of matter for one dollar. In general we aim at filling our columns with matter of permanent value and interest.

We have humbly and faithfully endeavored to do our duty. We wish our subscribers to do theirs. We hope they will pardon us if we speak plainly. Our Magazine, if *all* our subscribers would pay punctually, and *in advance*, the dollar for which it is furnished to each, (exclusive of postage,) would support itself well. But if our subscribers neglect to pay us in advance, it embarrasses us much; for we are compelled in that case to resort to borrowed money to do what the subscription would accomplish with ease, if promptly paid. Our embarrassment becomes still greater when subscribers allow one, two, and three years to pass away, and then refuse to pay. On this point our Christian patience is often severely tried. We blame no man for not taking our Magazine. We can blame no man for giving it up at the end of the year, if he gives us due notice. But we do think that it is decidedly wrong for a man to allow a religious periodical, or any other, to be sent to him year after year, and then refuse to pay for it when a bill is presented, under the pretext that he had not ordered it for more than one year. Simple honesty would require that if he did not mean to pay for the work, he should duly request it to be discontinued.

The universal rule is to continue to send a periodical until notice be received to discontinue it. Any other course would be attended with many difficulties. Our agents obtain subscribers, and send us their names, with the subscription-price for a year. At the end of that time the Magazine will continue to be sent, unless we are advised not to do so. Except in a very few cases, we have no means of knowing whether the work is desired for a longer time. We must, therefore, continue to send, presuming upon

the justice of the recipients to inform us, in case they do not wish to have it. And this it is easy for them to do. A letter, by the mail, of one line will answer the purpose. The postmaster will write such a note for any one who will ask it. There is, therefore, no necessity for permitting us to forward the work for one, two, or more years, without knowing whether the receiver intends to pay for it or not. Some cases of this species of what we must think to be a moral delinquency, have occurred. A gentleman in a town in the State of New-York—which shall be nameless—declined to pay for the Magazine, because he said he had subscribed for only one year, (a fact of which we were wholly ignorant,) and yet he had allowed the Magazine, or its predecessor, *The American Protestant*, to be sent to him for three years! He had received it during that time, paid the postage, and read it, yet refused to pay for the work, because he had only subscribed for a year. Was this right? There can be but one answer. "*He that is faithful in that which is least, is faithful also in much; and he that is unjust in that which is least, is unjust also in much*," says our SAVIOUR; and universal experience attests the truth of this assertion.

The New Jersey Baptist Association.

The thirty-ninth annual meeting of this Association, consisting of a large number of clergymen and official laymen, was held in Vincentown on the 10th instant. The Rev. R. B. Westbrook, one of our agents, was introduced to the Association, and delivered an address upon the present position and prospects of Romanism, and gave a brief view of the plans and operations of our Society, when the following Resolutions were passed, and ordered upon the minutes:

Resolved 1. That recent indications of Divine Providence call upon American Christians for more vigorous and united effort to evangelize the Papal population of our own and of foreign countries.

Resolved 2. That we look with interest upon the principles and plans of the AMERICAN AND FOREIGN CHRISTIAN UNION, and respectfully commend the claims of this Society to the favorable regards of our churches.

Vincentown, New Jersey, September 11, 1850.

A Word respecting the Postage of this Magazine.

The late Postmaster-General, Mr. Collamer, made what we deem a just decision in regard to our Magazine, as well as several others; namely, that in consideration of the fact that its great object is to publish and disseminate *news* respecting the progress of its operations, and also that its pages

do not transcend nineteen hundred square inches, which the law allows to newspapers, it shall be placed in the same category with them, and be charged only newspaper postage. This decision of the late Postmaster-General, transmitted to us by the Second Assistant Postmaster-General, Mr. Fitz Warren, may be seen on the cover of the present number, where, in fact, it has been for the last two or three months. And yet in the face of this decision, and in utter disregard of it—we regret to be compelled to say it—we are frequently informed that there are postmasters in different parts of our country who insist upon our subscribers paying the old rates of postage, which are often the double, and sometimes the treble, of what they should be. This is all wrong; as they themselves, upon reflection, will perceive. The decision of the Postmaster-General, whether right or not, must be regarded, until it be authoritatively modified or repealed by a counter decision from the same high and controlling source.

We regret to be compelled to say a word on this subject. No officers of our government, as a class, are more deserving of consideration and respect than our Postmasters. None are, generally speaking, more kind and obliging. Certainly none are more poorly paid for the very important and very harassing service which they have to perform. And we are sorry to be compelled to make the exceptional remarks which we do on this occasion. But the evil is one which we cannot overlook. We recently received a letter from one of our agents, informing us that six subscribers in one village refused to take our Magazine longer, simply and solely because the postmaster of that village persevered in exacting the old exorbitant rates of postage. His conduct will be duly represented to the Postmaster-General. And we have, in conclusion, to request all of our subscribers who may in future be subjected to such gross injustice, *to inform us promptly*, giving us the name of the postmaster who does the wrong, as well as the name of the place where the post-office is to be found.

Our Own Operations.—Home Field.

Irish Missions.

One of our Irish Missionaries, who labors in the city of Boston, sends us some encouraging intelligence in his journal for the last month, from which we make the following extracts:

"Under the circumstances of my unsettled state, I trust I can say that I have been as diligent as possible, since my arrival in Boston, and missed no available opportunity of making known to my countrymen 'the way of salvation.' In feeling my way along, in this extensive and populous city, as I travel alone, I generally get into conversation with the Irish wherever I can, and

by speaking to them in a kind and friendly manner, as they are proverbially warm-hearted to their countrymen, particularly in a strange land, I have so far gained upon all I have as yet addressed, with a few exceptions, that I felt no difficulty in introducing the subject of religion, reading the Scripture and stating the Gospel, both in the public streets and in their dwellings, wherever I get access. Admittance to their dwellings is the most difficult part of my work; as they still retain much of their former manner and prejudice in the Old Country against the Bible and its messenger. Still I must say they are more free to converse with here. They feel free and emancipated from the spiritual bondage and tyranny of the priests, to which they had been abject slaves in Ireland. But, alas, they are still, notwithstanding the comfort and liberty of conscience they enjoy in this land of freedom, an 'untoward generation,' a sterile and stubborn people, who, from ignorance of the Scriptures, former prejudice, superstition and error, will require much time and labor bestowed on them to bring them into a good state of moral culture. They are very numerous in and about Boston, exceeding 20,000, if I am rightly informed; the greatest number occupy the southern part of the city, and almost every house is crowded with them, the major part being county Cork people, whom I generally find the most unsocial and untoward. As yet, I have only come in contact with four Irish Protestant families, who seem to hail my visits to them with kindness and warm affection; and with them I generally conclude my exhortation, with prayer. From this you can perceive that my labors have been, I may say, altogether directed to the Roman Catholic population, since my arrival, among whom I have, in faithfulness, 'sown the good seed of the Kingdom,' which *alone* is my work. The *increase* is with the LORD, who has promised that 'His Word shall not return to him void.'

"While engaged in seeking a place of abode, I met with different opportunities of conversing with my countrymen, and announcing to them 'the Gospel.' The first person I addressed frankly admitted the truth of the remarks I had made as to the cause of the recent judgment on Ireland, the sins of her rulers, temporal and *spiritual*, the rejection of the Word of the LORD, which led to idolatry and error. These remarks were made in reply to his own questions, and consequently opened the way to make known fully the mystery of the Gospel, to which he paid much attention, and, on parting, expressed a hope that he would meet me again.

"On Saturday, the 22d, I addressed 22 persons in different places in my walk, all Roman Catholics, and grossly ignorant; still they 'suffered the word of exhortation' which I delivered, and heard quietly. On Sunday I attended worship at ——— Church. In the afternoon, I taught a Scripture Class in a Sunday School, and in the evening visited an Irish family, in company with Mr. C., and exhorted and prayed: the man is a nominal Protestant, his wife a Roman Catholic. After prayer, she remarked how

much she was annoyed by her neighbors calling her 'turn-coat,' &c. &c. on account of Mr. C.'s visits. I offered some remarks both from the Scriptures, and on the unwarrantable methods resorted to by the priests in Ireland to deter the people from reading the Scriptures or exercising, 'as wise men,' their own judgment; that she had a right to thank God for the freedom and Christian liberty she enjoyed in this country; she could now hear, read and worship, without fear, as the priest could not now send her to do penance for disobeying his commands. She seemed much cheered and edified.

"On Monday, I visited South Boston, and entered into the residence of three familes, where I read portions of the Scriptures, making suitable remarks. Also, in three places, in front of their dwellings, I addressed a good many persons, and read the Scriptures. They heard patiently, but gave me no countenance to enter their apartments, though I expressed a wish to do so. I addressed five others on my way home, who also listened quietly to the way of salvation which I stated.

"25th.—I could only visit one or two families this day, in one apartment. I read the 8th of Romans, making plain and, I trust, useful comments. They seemed well disposed and willing to hear.

"26th.—I was enabled to state the Gospel to thirty persons on my walk this day, all Irish Romanists, who seemed to listen with attention to the message of mercy, which I trust was in faithfulness delivered unto them. My services to my countrymen, on this occasion, were performed in the streets and lanes of the city, as I had opportunity. At the gate of a timber yard, I addressed a good many, and, on opening my Bible and commencing to read, others approached to hear also. The owner of the yard came out of his office, and ordered me not to speak or read so near his office, and to withdraw to a distance. I did so; the men followed, and listened to the Word of Life. Further on, in the same street, I addressed two men, one of whom seemed rather intelligent and well disposed; he agreed and assented to the truths he heard. I read and commented on the 3d of the Epistle to the Romans. In another street, I addressed a man only three weeks in this country. I found this man quite unmanageable, having all his old habits of bigotry and prejudice about him. The next interview was with a poor man, who listened with tears and delight to the story of the Cross unfolded to him, and the salvation for sinners effected thereby. The rest of my hearers were rather more unsocial than the first, very ignorant and unenlightened.

"27th.—I addressed a few persons in the east of the city in the forenoon; they were from the North of Ireland. One woman, a fruit-seller, seemed well disposed, and expressed herself comforted and edified by the truths she heard. She reads the Bible, and is occasionally, she said, visited by one of the city missionaries. In the afternoon, I accompanied a Chris-

tian brother, who kindly introduced me to a few well disposed Irish families. I read and delivered a short exhortation in each place. All seemed seriously attentive.

"28th, (Saturday.)—In —— street, I had an opportunity of addressing, in different places, a number of persons, all Roman Catholics, who appeared grossly ignorant, 'sitting in darkness and in the region and shadow of death;' and, although I endeavored to lay the truth before them in a plain, affectionate and faithful manner, I could not, alas, arrest their attention nor 'awake' them. I asked one man, if he was not in the habit of smiting his breast when he went to mass in the Old Country, and saying: 'O, Lamb of GOD, that taketh away the sin of the world, have mercy upon me! Who,' said I, 'is that Lamb of GOD?' He replied: 'I don't know.' 'Don't you,' I again asked, 'say your prayers, and address the Virgin Mary? Who is she?' He replied: 'O, I know very well, she is the mother of GOD.'

"I sat in one place upwards of half an hour, on the steps of a hall door, with an aged man decently dressed, and spoke to him, as a dying man, on the subject of eternity, with much emphasis and plainness of speech, but to which he seemed 'dull of hearing.' I asked him: 'If he was not anxious in making preparations for his voyage to this country, inquiring all about America from others, and how he purposed to get along when he landed?' He admitted he did all that; but when I applied this mode of reasoning about salvation and preparation, by an interest in the REDEEMER'S Work, for eternity, he made no reply.

"On Monday, I visited a family, to whom I read the Scriptures, and entered into a long and serious conversation on the subject. They paid attention. In another street, I entered into a religious conversation with a Galway man, a Roman Catholic; he seemed much pleased with what he heard, gave me his address, and invited me to call at his house. I next addressed an Englishman, a wagoner, and, after a few words of introduction, according to my custom, I spoke on the subject of religion, from the words: 'Prepare to meet thy GOD.' He listened with great attention to the observations I made on that all-important portion of the Word of Life—namely, the way of a sinner's acceptance, pardon, justification and sanctification, through faith, all which were comprised in the words, 'Prepare to meet thy GOD;' to all which he gave his assent and consent, and cordially shook my hand on parting. I spoke to a poor Irish woman selling oranges; the poor creature shed tears, while I told her of GOD'S love to poor sinners, in the gift of his SON, who came into the world to save the lost who believe in Him. I next addressed two Irishmen, at a corner of another street, to whom I stated the Gospel also, and concluded my labors for the day by visiting a family, where I read the Scriptures.

"Tuesday.—I visited four Roman Catholic families at their residences

this day. I addressed four in one room, from John, 17: 4. In another, from: 'One thing is needful,' &c. Luke, 10: 42. To the truths suggested on these important portions of the Word of GOD, they listened with attention.

"Wednesday.—The forenoon of this day I was usefully engaged speaking to my countrymen 'of the things pertaining to the Kingdom of GOD;' but, in going from place to place, I incautiously exposed myself in the heavy rain, got wet in my clothes, by which I caught cold almost instantly, and had to return to my lodging at half-past two o'clock, very unwell, and continued ill four days, two of which I was confined to bed with fever.

"On Monday I felt a little better, and resumed my work by visiting four families, to whom I read the Scriptures and stated the Gospel. In delivering the message of mercy in one place, I had to mingle 'the wisdom of the serpent with the gentleness of the dove,' from the prejudice manifested. They were not only religiously but politically bigoted, frequently interrupting my conversation, and introducing the politics of Ireland, attributing the cause of her recent calamity, misery and woe, to the death of O'Connell. Having somewhat overcome their prejudice by gentleness, I concluded my discourse by assuring them that it was to be attributed to another cause, for God hates sin and punishes the people for their transgressions; that the rejection of the Word of the LORD both by clergy and laity in Ireland, that Word which testified of CHRIST, of the suitability, fulness, and all-sufficiency of His work and atonement to save to the uttermost, was a sufficient cause for the outpouring of the vial of His judgment and wrath upon our guilty and wretched country. To this statement they listened with solemn silence.

"I visited four families in South Boston, read and exhorted; they heard patiently. In the evening, a Protestant who heard of me, called at my residence and remained an hour, conversing on divine things, and invited me to his place whenever I could call.

"I addressed three Roman Catholics, at a building where they worked. I announced to them the Gospel, and showed that its rejection both by priest and people, was the real cause of Ireland's woe. They admitted what I said to be all true, and one of them replied: 'Would to GOD I could read the Bible and understand all you say.' I entered a provision store, kept by an Irishman, and had an opportunity of addressing four or five Romanists, and read the Scriptures.

"The next person I addressed was a Romanist, named ———, who I find is beginning to possess moral courage to judge for himself. I endeavored to edify, encourage and strengthen this interesting man.

"Monday.—I visited several streets, and read and delivered the Message of Salvation, in different rooms, with rather pleasing results. One person invited me to call at his residence, and gave me his address; ano-

ther, after hearing, replied: 'Sir, you are quite correct in all you said. God help us! the most of us, poor Irish, are foolish and sinful creatures, and in our conduct are not a bit better by coming to this country. We have, as you read, no fear of GOD before our eyes; we spend our Sabbaths very badly, drinking and playing cards and the like.' Another person asked: 'But, sir, cannot the blessed Virgin Mary, the Mother of GOD, do something for us when we pray to her?' From this disposition of theirs, I was enabled to lay the truth before them 'in simplicity and godly sincerity.'

"23d.—I visited three different streets this day. In one of them, I called at the room in the alley, where I had been called 'a false preacher' on Saturday, and was kindly welcomed. The master of the house, who was not present before, listened to my exhortation with much attention, and when I had done, replied: 'You are very welcome to call here whenever you please. I hear you are an Irish missionary, from our own poor country, and I am glad to see you; and, although we like the Americans very well—they are a very kind people—still we would prefer our countryman, as he knows our manner at home and abroad, and knows best how to speak to us for our good.' I spoke to some women at another part of the same alley, and visited two families in attic rooms; in one was an aged female, four score years old, on the verge of eternity, not knowing 'her right hand from her left:' I stated the way of salvation to her with much earnestness. I next addressed a Roman Catholic, from the North of Ireland, who had been in the American army, and lost an arm in the Mexican War; he appeared willing to hear. The next person I addressed was a county Kerry man; he was educated, and heard gladly. I next visited two rooms, and spent an hour in each, reading and expounding the Scriptures, and obtained a patient hearing."

Extract from the Report of an Irish Missionary in the Northern part of the State of New-York.

"On Thursday I returned to F——, and next day came to this city, took board, and entered on my work with considerable encouragement. Yesterday evening, I preached in a neighbor's house, in this city, to a crowded assembly, a considerable number of whom were Roman Catholics. The LORD was graciously present, and I felt it to be very pleasing to hear the people ask me to preach in their houses, so numerously, that the number of nights in the week was not sufficient to enable me to meet their demands in this way."

This excellent Missionary is much encouraged in his work. In fact, this is the case with all our Irish laborers.

The following letter, from the city of Philadelphia, gives some encouraging items:

"It is now nearly three months since I arrived in this city; and no doubt you feel desirous to know something relative to my new field of labor. I must say that the field is large, and ripe unto the harvest. When I look around me and see its extent, and I standing alone in the midst, I sometimes grow discouraged; but again I think I will do all that I can, in the strength of GOD's grace, not only to convince Roman Catholics of their apostacy from the faith once delivered to the saints, but also to convince American Christians of their duty, in aiding this glorious cause of extending the Gospel of CHRIST to those deceived, deluded people. And I hope and pray that you may soon be enabled to send another laborer into this large city.

"The encouragement in this city has exceeded all my expectations. I thought when I first came into Philadelphia, that it was a dangerous city, on account of its riots; but I have been kindly received among the Roman Catholics in Kensington and Moyamensing, and find them willing to listen and hear my objections to Catholicism, when I converse with them in the Irish language. In the churches where I lecture, I speak part of the time in Irish, and they come to hear their own native tongue. Last Sabbath evening I was at * * * Church, and made several remarks in the Irish language. The house was full, and several Roman Catholics were present.

"If I were to relate all the interesting particulars which have occurred since I came to this city, your Magazine would not contain them.

"Ministers of all Christian denominations have received me kindly, and are waking up an interest among the people, as to the necessity of assisting the Society in extending the glorious cause in which we are engaged. I have visited a number of families, conversed with them in Irish, and reasoned with them upon the necessity of repentance, and faith in the Lord JESUS CHRIST. I make no attacks upon Popery, but hold up the light of the Gospel to shine upon the errors of Popery; and they will see it for themselves. I have furnised several of them with the lamp of salvation, and they have received it with gladness. I gave a Testament to one family, and said to them that the priest would take it away from them; their answer was, that neither the priest nor the devil should take it from them.

"One circumstance more I wish to relate. A female who attended some of my lectures, went to confession, and the priest asked her such questions, that she left him and went home. The priest sent for her; she went, and he asked her if she would not go to her duty. She said no; for she did not believe they administered the sacrament right. He asked her if she had told that to any Protestants; and she replied in the affirmative. He then told her she must immediately go and retract it. She said she would not lie. He then pushed her from him. She went directly home, and took her prayer-books, and all the trumpery of Popery, and consigned them to the flames. When I went there, she told me the particulars. I then read a chapter of Scripture, and had prayer with the family; and it was manifest that the Spirit of GOD was working upon the soul of this person: she was bathed in tears during prayer. She now lives with a pious family; attends family worship with them, and goes with them to church regularly, where she hears the pure Gospel preached to her understanding; as she says it is much more satisfactory to her than the mummery of the Latin mass.

"This is only one among the many who have their eyes not only half open, but see clearly the errors and abomination of the confessional."

II. Our Mission in the Valley of the Rio Grande.

Brownsville, Texas, August 20th, 1853.

Rev. Robert Baird, D. D.

Dear Sir,—We had the pleasure of welcoming to our infant city Mr. Ramon Monsalvatge and his excellent lady, on the morning of the 14th instant. And this was no ordinary pleasure. He has obtained a house on moderate terms, and is now living next door to me. We have been seeking and praying for such a missionary to labor among us, on the plan proposed in your interesting letter, and we cannot but see the hand of an all-wise and over-ruling Providence in directing the steps of this excellent Spaniard to this point in the great field of Christian enterprise. A few weeks since, I wrote an article for the Presbyterian, which I sent to Dr. Engles, in Philadelphia, with the hope that some man of truly apostolic spirit might be induced to undertake this mission. I do not know whether that letter reached its destination, or whether it has been deemed worthy of publication. It contains some facts and views important to the interests of your Society, and to the mission in which our beloved brother Monsalvatge is engaged. Brownsville is a point from which a large field may be reached to great advantage. In the county of Cameron, of which Brownsville is the seat of justice, there are about 6000 Mexicans, most of whom, as I am informed, can read. In the valley of the Rio Grande, and this side of El Passo, are at least 17,000 on our side of the river. The Catholics are laboring among them. But their influence is not as strong over them as in some other places. Some of our Protestant brethren reside in Matamoras, and attend church with us. A large district of country on the Mexican side of the river may be reached by Colportage, and many citizens of Mexico may be seen and conversed with here, without crossing the river. Brownsville, with a population of 4000, is carrying on a brisk trade with our neighbors, and we are in daily intercourse with them. We therefore indulge very animated hopes in regard to this mission, and are greatly thankful that it has been commenced. You are well aware, as we all are, of the very great difficulties which encompass it, and of the long and unwearied efforts which may be put in requisition to overcome the darkness and stubbornness of the Mexican mind. But God can do great things for us, and for his servant, whom he has in a wonderful manner prepared for this work, as I am led to believe from a hasty perusal of his Life. He has been kindly received by our esteemed friend Major Chapman, whom we regard as a man of rare worth and generosity. And many of our citizens have hailed his arrival with joy. There is no better mode of remitting *funds* than the one which you propose. Exchange on New-York is

worth *two per cent.* We have the confidence of the officers of the bank, and of several merchants from New-York, and no difficulty is apprehended.

I shall be particularly pleased at any time, to be advised of any manner in which I may be permitted to further the designs and interests of your noble and philanthropic Society. I am personally acquainted with your Treasurer, having met with him in his office in 1845. I am not so much of a stranger to yourself as you might suppose, having had the honor of an introduction in Philadelphia, and having met you in the General Assembly at different times. Please excuse this desultory and hasty letter, and write to me freely as you may have occasion.

Very respectfully and very sincerely yours, &c. H. CHAMBERLAIN.

III. German Missions.

BUFFALO.

The Rev. Mr. Koeleer, our excellent missionary at Buffalo, has reached that city, with his family, and entered upon his work with encouraging prospects.

PHILADELPHIA.

The Rev. Dr. Giustiniani, has resumed his labors in Philadelphia, where he will remain for the present.

ROCHESTER, NEW-YORK.

Our Missionary at Rochester, the Rev. Mr. Wier, writes that since his last report, his congregation has been increased by the addition of fourteen members, and that three Romanists are nearly prepared to join his Church. He states that notwithstanding the opposition of the Roman Catholics to the Scriptures, he has distributed 14 Bibles and 19 New Testaments, besides tracts and copies of the Free German Catholic. His congregation has purchased an organ, which adds considerable interest, in the estimation of his hearers, to the public service. There are two Sunday-schools connected with this church; in one of which the instruction is given in the English language, by an excellent superintendent, and a number of teachers from the different churches. This School is attended by many Germans, adults as well as children. In the other School, the instruction is given in German, and is directed by the Missionary himself.

NEWARK, NEW JERSEY.

In his last Quarterly Report, our Missionary at Newark, the Rev. Mr. Pfister, gives the following interesting information:

"In the errands of my mission, I have discovered a district of this town

comprising at least 300 families, most of whom are Roman Catholics. All these live at a distance of two miles and more from the nearest churches.

"Owing to this great distance, it is to some well nigh impossible to go to church; and to others, who might go, religion has become a matter of so little concern, that in general they do not visit the house of the LORD oftener than once a year. As regards the children of these people, they are even in a worse condition than their parents; growing up without religious instruction of any sort, their circumstances resemble those of the Heathen, and through such neglect they are in great danger of endless perdition. Some pious persons, several of whom are members of our Church, have taken the deplorable condition of these people into consideration, and have imparted to me their views, and made the offer, (in case a church edifice can be erected at the said place,) to do their utmost to promote the enterprize. I have investigated the matter, and made choice of a piece of ground, which seems to me to be very advantageously situated, since there is a German colony rising in the neighborhood.

"According to a hasty estimate, the cost of ground and building might amount to $1,500. With the best will the few friends who take a heartfelt interest in the good cause, would not be able to bear the whole amount of this expense. The question arises: *what can be done?* We look for the help of the LORD.

"Trusting that GOD will, by some means, give us His mighty aid, I venture humbly to solicit *The American and Foreign Christian Union*, to authorize me to collect money for this object among our Fellow-Christians, both German and American. In this way I, together with several Deacons, propose to collect funds, which we would submit to your Society, that our proceedings may be properly judged of and approved. To facilitate the matter, a member of our congregation has offered immediately to furnish to the Society, as a loan for the promotion of this object, the sum of $700, under proper guarantees.

"I wish, too, to bring to the knowledge of the Union that, as I have learned, the building in which we now hold our public worship will after a few months be demolished. In that case, having no suitable locality for our Worship, our progress would be much hindered.

"It is very desirable that the proposal which I have stated above be carried into effect, considering the many immortal souls who are either as yet involved in the darkness of Romanism, or in a state where the feeble rays of an indifferent Protestantism will soon be entirely extinguished, but who might with proper efforts be brought into the fold of our LORD JESUS CHRIST. There is the fairest prospect that in time a flourishing congregation, principally of Roman Catholics, might spring up in this now benighted district.

"The rest we leave to the LORD. May He who can give beyond all understanding, direct the hearts of men according to his holy will."

WISCONSIN.

The Rev. Mr. Zipp is prosecuting with zeal and success his work in Wis-

consin—preaching in several places, some of which are quite distant from the others. The truth is, German settlements are springing up in all directions in our Western States, and many laborers are demanded to make known the Word to them. In the meanwhile both German and Irish immigrants are crowding our large cities, both east and west, a great proportion, in most cases an overwhelming majority, of whom are Romanists. How shall they be looked after?

Foreign Field.

The following letter from an American gentleman, now visiting Italy, will interest our readers, and must for this month suffice for the foreign field.

Rome, August 13, 1850.

Robert Baird, D. D

Dear Brother: I have not forgotten my promise to communicate to you the results of my observations of the religious condition of Italy, although I have suffered considerable time to elapse without writing to you. One reason of my delay contains in itself the whole story: a man who intends to write the truth about Roman affairs, must hold himself ready to be sent out of the country. Now, as I have been anxious to pursue my inquiries without coming into collision with the police or military, civil or religious, all of which are in tremendous force throughout the country, just now, I have thought it prudent to avoid writing you freely, until I should be ready to march. Now I will say on; and if my letter be intercepted here at Rome, or be reported back by the Roman spies in New-York, of whom there are plenty, they may trouble me if they can. I will not weary you with any descriptions of churches or church ceremonies, which have been the themes of the letters of tourists for some centuries. I have busied myself in my peregrinations to discover rather the condition of the worshippers and the legitimate effects of the Romish religion. After all that took place in Rome during the Republic, and consequent upon the forcible reëstablishment of the Papal authority, I expected to find the churches nearly deserted. This, however, is not the case, and as I now know for a very good reason. The Government resorts to every possible manœuvre to compel attendance upon mass, and especially upon the few occasions of preaching. Every employé of the government is obliged to sign a promise of regular attendance at church, and every man who does not wish to embroil himself with the police, have his house searched, and be arrested upon suspicions secretly lodged against him, must make some show of fidelity to the established religion. The terror of the priesthood hangs over the families of the city like some portentious cloud issuing from the crater of a muttering volcano. I have been astonished to discover the extent of the confessed duplicity of the more respectable families, in their observance of the services and fetes of the Church. How often have I heard them say, with the characteristic Italian shrug and sigh,

"We are obliged to go, you know." That there is a good deal of secret Protestant conviction in Rome I do not doubt; but I have learned not to trust much to mere complaints of spiritual despotism in evidence of this. The prevailing prejudice against Protestantism is exceedingly strong with those who are greatly offended at the despotism of the priests. The proof that I have been able to obtain of any serious conviction among professed Romanists here, that there is a purer form of Christianity in the Protestant communion, has been obtained slowly, and under great restrictions of inquiry. The best public demonstration of the existence and decided progress of such conviction is the violent denunciations of it by the clergy.

I have taken some pains in my goings about here, to discover how the monks live, what they do, what they are, and what spirit they are of. I had considerable respect once for monastic life, as I conceived it to be in reality. My investigations, however, have satisfied me that the monasteries about Rome are the strongholds of the most disgusting bigotry and animalism. There is zeal for all kinds of stupid impositions upon common sense; but a horror of plain simple truth. The very little reading done in these establishments is confined to the Lives of the Saints. The Bible is about as much used as the Koran is among us. There is a vast deal of assumption of sanctity, such as holy whispering about "*Where do you come from?*" "*Is there any news from France?*" a most reverend manner of taking snuff, and a godly panting over a dish of soup; but a burning malignity toward simple Bible piety, that rejects the merits of human works. They abound in little tricks of humility, such as eating their meals upon the floor, lying flat upon their faces in the passage way, and letting the brethren walk over them. As long as they think one a mere idle rover, utterly indifferent to religion, they allow him to board with them for 30 cents a day; but the moment they suspect him to be seriously a Protestant, they cannot endure his presence; he is a child of the devil to them, and he must be off immediately. I have certainly found among these ignorant fanatics instances of naturally kind dispositions; but I have seen a great deal of low cunning, prevailing insensibility to the disgrace of lying, and blind hatred of every thing not sanctioned by the Church of Rome. My charitable hopes in regard to this class of men have all been disappointed upon closer acquaintance with their life. The curse upon poor Italy in these monasteries is immense. Yet the influence of the common priests is worse, because more powerful, and more artfully exerted to extinguish the light of mind and trample out the sparks of evangelical piety.

I find the country towns completely under the dominion of the priests, and the people imbruted far beyond my anticipations. Sure I am that travellers who simply visit Florence, Rome and Naples, though they may see something on the routes between these cities, know very little of the deep degradation of this land. I thought, at one time, of taking with me some religious books and papers for distribution; but fortunately I listened to better counsel. It

would have been very difficult, in the first place, to have found a reader for them not thoroughly under the training of the priests, and impossible to have escaped a prison upon the discovery of them by the *sbirri*, who searched me, and treated me with great spite, according to the instructions given them by the Government, whose aim it is to prevent entirely the journeying of strangers through the provinces. A recent tour into the country has satisfied me of the folly of attempting any Protestant propaganda there at present. Rome must first be revolutionized, and I think, too, by some power mightier than man. I cannot discover that the late revolution accomplished anything for religious liberty in the provinces. The republican assembly voted down, by an immense majority, a proposition for freedom of worship; and I doubt if, out of Rome, there is any desire for it. The difficulty is, there is nothing to be found in the country but fanaticism or infidelity. Without the Bible, without instructive books and papers, and only about one person in fifty able to read, how should there be any desire for evangelical truth and freedom.

You may think my picture of this part of Italy too dark, but I judge from what I have seen myself, and I think my letter exceedingly mild. Could you pass a month here at Rome, where every family is mourning for some member in prison or exile, and witness the terrors of Popery, backed up by French tyranny, and see how the priests lord it over the land, your heart would bleed for the poor Italians, and you would find all language too feeble to express your detestation of the baptized Paganism which here crushes men's souls to the earth.

P. S.—What can we do to prevent the extension of this false religion in America? This inquiry weighs like lead upon my heart. The preaching of the Gospel is the great means, but I think faithful representations of what Popery is, out here, should not be neglected, and therefore I write you thus plainly. Ever yours, C. S.

Movements of Rome.

In our last number we spoke of the wonderful revival, in some portions of the Roman Catholic Church, of that *lying spirit* which is characteristic of Rome, in the sudden increase of delusion under the form of *false miracles*, and gave some account of that of the portrait of the Virgin Mary at Rimini, in Italy. We have now to record that a species of *mania* for this sort of absurdity in religious worship, if we may degrade the word worship by such an abuse of it, is beginning to rage in that country. No less than three other places can boast of possessing miraculous portraits of the Virgin! A sort of holy, or rather we fear, very unholy war is springing up between these rival places. The contest will be to establish the claims of the best authenticated and most wonderful miracle! The priests understand this game. They will pursue it as

long as they make anything for themselves out of it. That is the most important miracle-working painting, or statue, which can bring the most money to their coffers. Well, the more of all this the better. We shall not be sorry to see Rome plunge back into all the absurd and base errors and practices which she displayed in the MIDDLE AGES. It will only open the eyes of her down-trodden people the sooner and the more effectually.

From France we learn that Rome is making a desperate effort—an effort with which that country has seen nothing comparable for a long period—to reconquer what she has lost. Every resource is to be employed, and every species of instrumentality to be laid under contribution, to secure a revival of Romanism in that country. The schools are to be taken possession of, the colleges are to be invaded, the Press is to be worked with vigor, the army even is to be made a missionary field, (rather a hard one for Rome,) as well as the navy. Vain attempt! Success, if success be reached, must be but momentary. The French will never submit, as a nation to the Jesuits. They have had enough of these *holy Fathers*.

But the most remarkable movements of Rome are developing themselves in the kingdom of Sardinia. In that country, which we verily thought to be the most priest-ridden and hopeless of all the parts of Italy, there has commenced a most important struggle between the civil government and Papal Hierarchy. The kingdom of Sardinia, we may remark in passing, is the only country in Italy which retains a Constitutional Government, the glorious fruit of the Revolution of 1848. The ministers of the king, and the two Chambers, or the Legislative Body, have thrown down the gauntlet effectually to Rome. It remains to be seen which party in this war is likely to triumph. We are sanguine enough to believe that the government will be firm, and come out victorious. Let us state the nature and prospects of this contest.

Early in the present year a bill was introduced into the Sardinian Legislature to abolish the ecclesiastical courts in civil affairs; to abrogate the immunities of the clergy, (Roman Catholic;) to do away with the right of asylum in churches and monasteries; and to diminish and regulate, for the future, the number of church festivals, on the ground of their interfering with the ordinary business of life. This law, from being adopted by Count Siccardi, the minister of the king, whose department it concerned, has been called the *Siccardi Law*, and is destined to serve as the entering wedge which will one day sever the Roman Catholic Church in Sardinia from the State. The Archbishop of Turin made great opposition to this law, and issued a circular letter to his clergy, virtually recommending disobedience to its requirements. This act of his Grace gave great offence to the government, and his Eminence was tried for the offence, condemned, and imprisoned in his palace for a month. All the bishops, priests, and monks of the kingdom sympathized with the

Archbishop. So that the government came at once into a violent conflict with the entire Hierarchy of Rome within the limits of the Kingdom. This was a dreadful state of things. The Pope was appealed to by the Archbishop; but neither the persuasions nor the threatenings of His Holiness were successful, for the Legislature and the Ministry of Sardinia were immoveable.

To this cause of collision another has been recently added. One of the ministers of the King of Sardinia, by name Santa Rosa, lately died. As he had been a warm and avowed republican when at Rome, during the late revolution in that city, the Archbishop of Turin forbade the priest of his parish, and all other ecclesiastics, to administer the last rites of the Roman Catholic Church to the dying man, although he professed to be a faithful son of that Church. This produced great exasperation. Nor did matters go better at the funeral, where whatever of priestly service was performed, had to be extorted, as it were, by force; soldiers, in fact, having to take upon themselves the task of doing what appertained to the servants of the Church, in the way of lighting the lamps, etc. etc. It was altogether a shocking illustration of priestly arrogance and vindictiveness—one which was not lost upon the people.

In the meanwhile, the Pope and Cardinals have been somewhat at a loss to know what to do. At the last dates, it would seem that they had well nigh come to the conclusion to resort to what was so terrible a punishment in the middle ages to entire nations—namely: the putting the kingdom under an act of excommunication! But if His Holiness has a particle of good sense left in his head, he will certainly draw back from such a step.

It is also said that treasonable designs have been entertained by the Archbishop of Turin, now imprisoned for the second time, and the Court of Rome, the object of which was to invite Austria to interfere and overturn the Government of Sardinia! This will never do, however, for France and England would have a word to say to that. It is clear that the relations between the Pope and the Government of Sardinia have gotten into an awful state. In the meanwhile, the interests of the Roman Catholic Church are suffering, to a most alarming degree, in the kingdom of Sardinia, and especially at Turin and the other chief cities. The more intelligent classes of the people are fast losing their attachment to Romanism. What a field is opening in that kingdom for the spread of the Truth! How wonderful this is! And how is it to be accounted for that the very portion of Italy where the Bishops of Rome had for ages such influence that they could excite the Dukes of Savoy, the ancestors of the present King of Sardinia, to make thirty-four distinct and dreadful wars upon the poor Waldenses, in their mountain valleys, and shed torrents of innocent blood, should be the first in our day to throw off the yoke of Rome's cruel domination? Is it not because of the prayers and the sufferings of that Heaven-preserved people, that all this is occurring? And what a glorious triumph of the blessed Gospel may we not expect to see in that part of Italy? And who can tell its ultimate influence upon the rest of Italy, and upon the Papal world?

Miscellaneous.

PLAIN PROMISES OF THE GOSPEL.—When the venerable Dr. Watts was very feeble and near his end, he said to his attendant: "I remember an aged minister used to say that the most learned and knowing Christians, when they come to die, have only the same plain promises of the Gospel for their support as the common and unlearned; and so I find it. They are the plain promises of the Gospel which are my support; and I bless God they are plain promises, which do not require much labor or pains to understand them."

JENNY LIND.—The arrival of this distinguished Swedish singer has created a great sensation, not only in this city, but throughout the country; nor do we greatly wonder at the fact. In addition to the possession of a voice which is naturally exquisite, and which has by long years of careful practice been thoroughly trained, she has a most engaging manner, which interests and pleases all who become acquainted with her, or that have even seen her on the platform. In stature she is perhaps a little taller than the ordinary height of American ladies; her complexion is fair, her eyes blue, and her hair blond—in a word, she is truly Scandinavian in her person and appearance. Though not what would be called beautiful, there is a charm in her simple, unaffected, affectionate manners, which delights all who approach her. The first female singer of this age, without controversy, she is withal a sincere Protestant, a member of the Lutheran Church, and takes a heartfelt interest in every thing which concerns religion. Of the benevolence of her heart she gave a splendid proof at her first concert in this city, the avails of which, stated to be $10,000, she gave to various charities, and it is her intention to devote the net proceeds of her professional visit to this country, to the promotion of the education of poor children and youth in her beloved Sweden. This is truly noble. She ought not therefore to be expected to give to many objects in this land, where, indeed, we have ample means within ourselves to do all that needs to be done, without importuning a noble-hearted foreigner who comes among us, to gratify us with the sweet charms of her voice. Those who choose to hear her will receive the worth of their money and far more.

We make these remarks because we are mortified to learn that she is troubled every day by letters from all parts in great numbers, asking for her aid in behalf of all sorts of enterprizes. This is not worthy of us as Americans, and we sincerely hope that this annoyance will cease. We do not suppose that there ever lived a lady in similar circumstances that has been equally generous. Having made what she considers an ample provision for her poor, but honored parents, as well as for herself, she has bestowed large sums upon charitable objects in every country which she has visited. And although she does not wish

to reserve all that she may make in this country for the favorite and noble object, which she has so much at heart, yet she ought not to be importuned, (as she is at present,) but allowed to do what she may think proper to attempt. We trust that she will share much in the sympathy and prayers of our Christian people during her sojourn among us.

Der Freie Deutsche Katholik.—The Board have decided that our German paper, *Der Freie Deutsche Katholik*, (The Free German Catholic,) shall be published once a month, instead of twice. The price will be *fifty Cents* per annum instead of *one Dollar*. This change goes into effect with the commencement of the new volume, the first number of which is now in press. We hope that this change will exert a beneficial influence upon the circulation of this excellent paper. The contents of the forthcoming number are various, appropriate, and edifying.

Rev. Mr. Pilatte's Appeal.—We hope that the appeal in behalf of France, from this excellent brother, which we have given in another part of this number, will call forth a generous response. We shall be happy to receive at our office, (150 Nassau-street, New-York,) or through our District Secretaries, Rev. Dr. Dickinson, No. 10 State-street, Boston; and the Rev. Dr. Fairchild, No. 22 South Fourth-street, Philadelphia, any donations which may be made to this good work, and hand them over to Mr. Pilatte.

Notices of Books.

The Prelude, Wordsworth's posthumous poem, is re-published in elegant style by D. Appleton & Co. We have not read the "Excursion" of that great poet, to which this work was designed to serve as an introduction; but if it be in any degree equal to the "Prelude," we do not wonder at the exalted place it occupies in the estimation of his admirers. This work is a species of auto-biography; tracing the "growth of the poet's mind" in the earlier portion of its history.

George Castriot, King of Albania, is an historical work by Dr. Moore, from the same publishers. It is written with remarkable beauty of style; and from the nature of the subject will be read with deep attention. The period of Grecian history of which it treats, is but little known; but furnishes sufficient material for a work of permanent value and interest.

Graham's Magazine, for September, exhibits much improvement in its literary and artistic execution; of this periodical, which is and deserves to be one of the most popular of its class we have often spoken.

Pictorial Field Book of the Revolution.—Of all the illustrated publications of the day this is certainly the most pleasing in design and complete in its execution. The fifth and sixth numbers, just issued, rival in interest the earlier portions. Published by Harper & Brs.

Harper's Magazine, for September, contains besides the able résumé of literary and political intelligence, and the usual variety of sparkling trifles, a number of valuable sketches, of Miss Porter, Neander, Lédru Rollin, and others. The general tone of this publication is certainly unexceptionable; it is conducted with marked talent and good taste.

THE LIFE AND CORRESPONDENCE OF ROBERT SOUTHEY, is one of those invaluable legacies which the present generation is receiving from the "race of giants" just passing away. The free conversational manner of Southey's letters, and the regularity of their succession, give to the collection the value and interest of an auto-biography. This work is to be completed in six parts, of which four have appeared.

MEMOIRS OF DR. CHALMERS.—Another publication of great interest, the first volume of which has just been re-published by Harper and Brothers. The history of such a mind, in its growth and development, is not less precious to the scholar than to the Christian. No one can read it without a deep conviction of the fervent, unaffected piety, which was the brightest distinction of this great man.

GIBBON'S DECLINE AND FALL.—The fourth volume of this wonderfully cheap edition reaches to the forty-eighth chapter. Gibbon's Rome for $2 40!

LADY POWERSCOURT'S LETTERS, edited by the Bishop of Cashel, have been published by Mr. Carter. They breathe a rare spirit of devotion and charity. Like Dr. Hamilton's *Life* of Lady Colquhoun, this book recommends itself most strongly to the careful study of Christian women.

NORTH BRITISH REVIEW.—The August Number of this best of English Reviews is one of surpassing interest, containing several articles of great value. The first one, on the "Scottish Universities" is itself worth the cost of the number, twice told. Those on "Wordsworth," Tennyson's new poem, ("In Memoriam,") "Pendennis," "Tubular Bridges," "Webster's Trial," are all excellent.

THE ILLUSTRATED DOMESTIC BIBLE, edited by the Rev. Ingram Cobbin. Mr. Huestos has just issued the sixth number, or *livraison*, of this excellent work, of which we have already spoken. This will be one of the handsomest Family Bibles which the American Press has ever produced. It is admirably printed. It is to make 24 parts, at 25 Cents each; cheap enough.

THE LIGHT OF THE WEEK, published by Edward H. Fletcher, 141 Nassau-st. N.-York. This excellent little volume, written by John Younger, a shoemaker in England, received the Second Prize, £15, awarded for Essays on "The Temporal Advantages of the Sabbath to the Laboring Classes, and the consequent importance of preserving its rest from the encroachments of unnecessary labor." This Essay, with two others, obtained the three prizes offered by a gentleman in Great Britain, in the autumn of 1847, for essays on this momentous subject, to be written by men of the working Classes. In less than three months 1045 such Essays were received. Through the munificence of Prince Albert ten additional essays received each a prize of £5, and the British public have made the same award to seventy more. The circulation of such essays will do much good, coming as they do from those whom the Sabbath was emphatically designed to bless.

THE GALLERY OF ILLUSTRIOUS AMERICANS.—We have received the ninth number of this magnificent work. It contains the Portrait and Life of General Scott. The Engraving and the Memoir are worthy of the Hero of many battles, the greatest of American Generals.

View of Public Affairs.

Since the publication of our last number, Congress has made great progress in its appropriate work. After nine months of anxious, excited, and

sometimes very menacing discussion of the questions, growing out of the admission of California as a State, and the disposal of the Territories of Utah and New Mexico, (including the boundary line which is to define the Western limits of Texas,) both Houses have acted on all the subjects under debate. With the exception of the boundary line which is to separate Texas and New Mexico, the terms on which all these questions relating to the territory obtained from Mexico by the last war, have been decided, coincide almost entirely with the measures proposed in what was called the "Omnibus" or "Compromise Bill", of the Senate's "Committee of Thirteen." The law respecting the arrest of fugitive slaves, which has passed both houses, is much more stringent, and probably much less practicable, than that proposed by the "Committee of Thirteen." The bill in relation to the slave-trade in the District of Columbia is, we believe, after all the attempts to modify it, identical, or very nearly so, with that of the Senate's Committee.

That the mode in which these questions have been adjusted will give satisfaction to all, both north and south of Dixon's Line, is not to be expected. It is probable, nevertheless, that all things considered, the adjustment is as fortunate a one as men of any party, north or south, had any good reason to expect. How could men of what are called extreme opinions, on either side expect, when they regarded carefully the circumstances, to see their views and their wishes alone triumphant?

We cannot but hope that the storm which seemed to be gathering in our horizon, and which for a time wore so dark and so threatening an aspect, will now rapidly and for ever pass away; and that the sun of our prosperity will shine forth with renewed effulgence. Many prayers have been addressed to the throne of GOD's grace and mercy, during the months of this long agitation and agony, by thousands and tens of thousands of His dear children. Are we not to believe that He has heard and answered those prayers? And shall we not give Him thanks? And if all has not been gained that any one had wished, must he remain ungrateful for what has been done? Let us hope that better days are coming; and let us enter upon the work of spreading the Gospel—the only effectual *panacea* for the political as well as social diseases and ills of our Republic—in all parts of our land, north and south, east and west, among all classes of our people, native and foreign, bond and free.

President Fillmore has experienced no little difficulty in finding men to fill all the great departments of the executive government. He has at length succeeded, the Hon. Mr. Stuart, of Virginia, having accepted the Secretaryship of the Interior, to which Mr. McKennan's health proved unequal. The Cabinet as it now stands, is one of great strength, and very generally commands the confidence of the Country, and the respect of the World.

We feel it to be our duty to revert to the fact that health has so *generally*, we might almost say *universally*—prevailed throughout our country

during the present season. We have not heard that the Yellow Fever, which has so often been the scourge of some of our southern cities, has visited any part of our coast this year. For these great blessings let our thanksgivings ascend daily to our Heavenly Father, the Author of all our mercies.

In the Old World tranquillity almost everywhere prevails. There is hope that the war between the Danes and Holsteiners will before long be terminated. At all events, it would seem that the Great Powers have come to such an understanding on the subject, that if that deplorable war must continue, it will involve none but the parties now engaged in it. In this respect, the danger that a general conflict might grow out of this unhappy state of things, has passed away. Let GOD be praised.

The President of France has been making tours in the east and the west of the Republic; evidently for the purpose of gaining popularity, and taking steps to prolong his power. It appears, however, that he has learned enough during these rapid tours, to satisfy him that it would not be wise in him to seek to become Emperor of the French. An humbler and safer course (in our opinion) must be pursued. He now desires to have the Constitution altered, so as to allow of his immediate reëlection at the close of his present term, which will expire May 1st, 1852. Should he succeed in this, the world may see him elected President for ten years—possibly for life. We have doubts of his success; but, as the French themselves proverbially say, so we say: *Nous verrons.** In the meanwhile the government of France is administered with great vigor and rigor. It makes greater opposition to the progress of the Gospel than did the government of Louis Philippe. This will cause its overthrow, and that before long.

The last news from Italy shows that things are far from being well settled at Rome. The civil and ecclesiastical tyranny which prevails in the City on the Seven Hills is terrible, and such as none but Italians have the elasticity to bear. Nor can this last. We have alluded elsewhere in this number to the difficulty between the Holy See and the government of Sardinia, and the firmness and liberality of the latter. This is a remarkably encouraging fact. Not all the thunders of the Vatican have been able to move that independent government, which was once, we may remark in passing so completely and even recently under the domination of the Jesuits.

We record with gratitude that with the exception of the partial, and we fear quite extensive destruction of the potato crop, there promises to be an abundance of all that constitutes the food of the two hundred and fifty millions of people in Europe. At all events, with what we can spare, there is not likely to be a want in any country in it of the necessaries of life. May the day soon come when there will be everywhere a supply, equally abundant, of the "bread of life."

* We shall see.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th September, 1850.

MAINE.

Portland, Wm. Ornard,	$10 00
Bangor, Col'n in 1st Parish Chh. $40; Thos. A. White, to make himself L. M. $30; 2d Parish, $17,	87 00

NEW HAMPSHIRE.

Lime, Rev. E. Tenney's Chh.	18 00
Keene, 1st Cong. Chh. (of which $10 from Dr. Daniel Adams,) in part to constitute Rev. Darwin Adams, of Dunstable, L. M.	29 00
Rindge, Estate of Dea. Eben'r Brown, in part,	100 00
Amherst, Benevolent Association,	21 00
Nashua, Pearl-st. Cong. Chh.	25 00
New Boston, in part to make Miss Augusta Lawrence L. M.	4 00
Portsmouth, Col'n in Cong. Chh. $29; Miss Rogers, $8; Mrs. Clark, $1,	38 00

VERMONT.

St. Albans, Mrs. C. Palmer,	1 00
St. Johnsbury, Rev. Mr. Bond's Chh. Jos. P. Fairbanks, to constitute himself L. M.	30 00
Rev. Wm. B. Bond, L. M.	45 50
Vergennes, Collection in Cong. Chh.	32 14
Middlebury, Collection in Cong. Chh.	35 00
Benson, Collection in Cong. Chh $24 00; $4 of which to complete Betsy Kent L. M; $30 to constitute Dea. Jas. Noble L. M. in part	24 00
Pittsfield, Cong. Chh. by Rev. Dr. Walker,	12 00
East Rutland, Cong. Chh. and Soc'y,	23 05
West Poultney, M. E. Chh. and Soc'y, in part, to constitute Rev. H. S. Smith L. M.	11 94
East Bennington,	16 00
Middlebury, Cong. Chh.	12 75

MASSACHUSETTS.

Northborough, Mrs. L. Fay,	2 00
Hopkinton, 1st Cong. Chh. for France,	26 00
South Boston, Phillips Chh. to constitute Dea. Jos. Vinton and Warren Partridge L. M's,	60 62
Easton, Rev L. Sheldon's Chh.	8 33
Hadley, Russell Chh and Soc'y, to constitute Mrs. Mary Ann Woodbridge L. M.	36 00
South Hadley, 1st Cong. Chh.	30 00
Holliston, Rev. F. T. Tucker's Chh.	53 00
Sherburne,	18 41
Ashland, Miss'y Association, to constitute Rev. Wm. M. Thayer L. M.	42 00
Williamstown, Cong. Ch. and Soc'y, from a friend, to constitute Mr. E. V. B. Conklin L. M.	30 00
Ditto, Individuals,	28 00
Amherst, College Faculty and Students,	6 75
Ditto, Ladies of, to make their pastor, Rev. Aaron M. Colton, L. M.	30 00
Groton, A. G. F & C.	3 00
Amherst, Col'n in Rev. Mr. Colton's Chh. $28 00; Mr. Luke Sweetzer, to complete his Life Membership, $15,	43 00
Pittsfield, 1st Cong. Chh. $9 77; Ladies, to make Dr. Todd L. M. $30; Josiah Pomeroy, deceased, $5,	94 77
Lenox, Col'n in Cong. Chh.	15 25

CONNECTICUT.

Middlebury, Anuual Col'n Cong. Chh.	23 10
Colchester, Cong. Chh.	24 18
Ditto, Mrs. Joshua Clark,	1 00
Ditto, Mr. Philo Gillette,	5 00
Ditto, Mr. Henry Burr, (for circulating the Scriptures in Chili,)	60 00
Colchester Sewing Soc'y in Cong. Chh.	20 00
Berlin, Ruth H. Norton, (one-half for Italy, one-half home,)	10 00
Suffield in addition,	13 38
Manchester Centre, A. J. Hinchley,	1 50
Fair Haven, Cong. Chh. and Soc'y,	56 00
Plymouth Hollow, Cong. Chh. by A. B. Hall,	22 00
East Haven, Chas Woodworth,	10 00
New Preston, Col'n in Cong. Chh. $18; A Lady, to make the Pastor, Rev. Hollis Read, L. M. $30,	48 00
New Milford, Col'n in Cong. Chh.	29 25

NEW-YORK.

New-York City, from an Inmate of the "Old Ladies' Asylum," for the Waldenses,	1 00
Ditto, I. Howard & Son	125 00
Ditto, French Chh. per Rev. Mr. Astie,	100 00
Adams Centre, from "A Pious Sister,"	1 00
Saratoga, Col'n in Presb. Chh.	78 03
Ditto. M. E. Chh.	4 50
Glens Falls, 1st. Presb. Chh.	8 75
Ditto, Friends,	1 00
Fredonia, Presb. Chh.	17 92
Dunkirk, P. Chh. in part,	15 49
Youngstown, P. Chh. a balance,	1 00
Alabama, B. Chh. in part,	3 00
Oakfield, P. Chh. in full of L. M. of Rev. B. Fancher,	10 61
Vienna, P. Chh. Rev. Mr. Stocton,	13 00
Ditto P. Chh. Rev. Mr. Hawley,	16 45
Hopewell, Mrs. Hannah Pratt, L. M. in full,	10 00
Gorham, P. Chh.	10 00
Rushville, P. Chh. in part,	14 08
Prattsburg, P. Chh. addition,	19 25
Northville, Rev. N. D. Graves, L. M. in full,	6 00
E. Bloomfield, Benjamin Gauss, L. M.	30 00
Rochester, Judge Gardner, $25; A Champion $100,	125 00
Utica, 1st Presb. Chh. additional,	10 00
New-York City, A. D. G.	4 00
Ditto, R. Watrous, Annual Member.	3 00
Ditto, Jas. W. Dominick,	10 00
Griffin's Mills, Cong. Chh.	4 00
Coventry, 1st Cong Chh.	11 50
Buffalo, Mrs Abigail Henry,	5 00
New-York City. Alfred and Wife,	25 00
Sagharbor, L. I., Presb. Chh. $50 53; Col'n in M. E. Chh. $4 50,	55 03
Rev. Mr. Loomis, (Sec'y of the Am. Sea. Soc'y,) for Italy, $10; Rev. Hiram Bingham, $3,	13 00

NEW JERSEY.

New Germantown, Evang. Luth. Chh. to constitute their Pastor, Rev. George S. Collins, L. M	56 75
Mendham, Presb. Ch. bal of Col'n.	19 50
Wantage, 1st Presb. Chh. in part to constitute their Pastor, Rev. S. Cook, L. M.	20 50
Ditto, 1st Bapt. Chh. in part to constitute their pastor, Rev. Thos. Davis, L. M.	3 50
Trenton, Green-st. M. E. Chh. to make Rev. Dr. Pitman L. M.	30 00
New Brunswick, M E. Chh. to make Rev. J. D. Blair L. M. in part,	21 00
Nyack and Rockland Lake, M. E. Chhs.	15 00
Deckertown, Mrs. B.	5 00
Glassborough, Meth. Epis. Chh.	12 30
Long Branch, Meth. Epis. Ch. to make Rev. B Weed L M in part,	36 00
Mount Holly, Meth Epis. Chh. to make Jos. W. Atkinson L. M	30 00
Middletown Point, M. E. Chh. in part,	8 00
Ditto, Presb. Chh.	8 70
Keyport, M. E. Chh. in part,	18 00
Rockaway. Presb. Chh.	14 05
Plainfield, 2d Presb. Chh. to constitute Rev. Wm. Whittaker L. M.	39 86
Mount Bethel, Baptist Chh. to constitute Rev. E. C. Ambler L. M.	30 00

Plainfield, Mrs. Ann Hill,	2 00
Wantage, 1st Presb. Chh. bal. of Col'n, to constitute Rev. S. Cook L. M.	33 00
New Germantown, Evang. Luth. Chh. bal. of col'n, to make Mr. A. B. Noll L. M.	4 00
Newark, 2d Presb. Chh.	62 34

PENNSYLVANIA.

Philadelphia, 1st Ref'd Dutch Chh. (as far as coll'd,)	50 50
Ditto, A Member of 10th Bapt. Chh.	50
East Smithfield, Col'n of Cong. Soc'y,	6 00
Ditto, Rev. Dr. Parker, for Italy,	10 00
Greencastle, Presb. Chh. to constitute their Pastor L. M.	39 88
Ditto, Others,	4 50
Ditto, St. Thomas' Luth. Chh. David Wilson to constitute himself L. M.	30 00
Ditto. Cash.	75
McConnelsburgh, Presb. Chh. to constitute their Pastor, Rev. N. Grier White L. M.	31 00
Ditto, Ref'd Chh.	20 45
Ditto, M. E. Chh. Thos. Greathead,	1 00
Harrisonville, Jas. Austin, Esq., to constitute himself L. M. $30; others, $5 50.	35 50
Bedford, Luth. Chh.	2 00
Ditto, Meth. Epis. Chh.	2 50
Shell-burgh, Luth. Chh.	2 25
Bedford and Shellsburgh, Presb. Chh's. in part to constitute Rev. Thos. K. Davis L. M.	24 44
Alexandria, Presb. Chh. to constitute their Pastor, Rev. George Elliott, L. M.	30 00
Meth. Epis. Chh. various persons,	2 75
Luth. and German Ref'd Chh's. various persons,	1 50
Manor Hill, Presb. Chh. to constitute their Pastor, Rev. Richard Carran, L. M.	34 62
Ditto, Ref'd Chh.	2 25
Ditto, Meth. Epis. Chh.	3 50
Philadelphia, Dr. Lord's Chh. Miss Ann W. Patton, to make Mr. Benj. Eesler L. M.	30 00
Reading, Wm. Eckert, Esq.	2 00
Philadelphia, Mrs H. Cowell, $3; Miss M. Ewing, $1; Mrs. Harvey, $1,	5 00

VIRGINIA.

Harrisonburgh and Cook's Creek, Presb. Chh's. to make Rev. Henry Brown and Rev. Thos. D. Bell, L. M's.	6 00

MARYLAND.

Baltimore, C. W. Ridgley,	5 00

OHIO.

Centreville, Cong. Chh. in part,	2 46
Unionville, Cong. Chh. in part,	6 00
Cleveland, Wesleyan M. Chh.	66
Geneva, Presb. Chh. in part to make Rev. S. D. Taylor L. M.	7 03
Ditto, Baptist Chh.	4 20
Ditto, from a Friend,	56
Willoughby, Female Seminary,	5 06
Newburgh, Presb. Chh.	4 17
Ditto, Rev. Jas. Shaw,	1 00
Richfield, Cong. Chh. in part,	5 30
Ditto, Baptist. Chh.	94
Ditto, Interest money on Capt. Oviat's Note,	13 00
Chardon, Baptist Chh.	3 12
Ditto, M. E. Chh.	3 07
Ashland, Presb. Chh.	2 00

DISTRICT COLUMBIA.

Washington City, Rev. O. B. Brown,	1 00

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.

New-York, September 10, 1850.

Donations for Portuguese.

Fredonia, N. Y. B. Chh. Union Meeting,	$11 53
Oakfield, do. M. E. Chh. Ditto,	7 94
Vienna, do. Baptist Chh.	6 26
Rushville, do. M. E. Church,	10 44
Ditto, from P. Hammond, Esq.	1 00
Castleton, Vt.	1 50
Morristown, N. J. by A. M. Samson,	13 65

1 Bundle Clothing, Ladies, Binghampton, N. Y.

ERRATUM.—Should have been acknowledged in February No. Ab'm Spear, Jeddo, N. Y. $2 00.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. I. NOVEMBER, 1850. No. 11.

An Important Movement: French Protestant Church in New Orleans.

We invite the attention of our readers, and of Christians in the North generally, to the subjoined document. It will be seen that it is proposed to erect an edifice for a French Church in New Orleans; a city which now contains a populatian not much less than 120,000 souls, of whom one-third part—perhaps nearly one-half—are French, and almost wholly Roman Catholic, so far as they pretend to have any form of religion; for it is well known that whilst the women have a strong attachment to the Romish doctrines and practices, the men that are of French origin and speak the French language are, for the most part, very indifferent to all forms of religion, and are in a sense infidels.

There can be no question respecting the importance of New Orleans, whether we regard the vast amount of foreign commerce and interior trade which there meet, or the great population which it is destined to have, or the extent of the influence which it must exert upon the immense basin or Valley of the Mississippi. In this respect it can be surpassed by but one city in our country by the end of this century.

And yet how little has hitherto been done by the people of the North—many of whose sons find there a premature death—to promote religion in New Orleans; a city destined to have a far greater population, incomparably more wealth, and almost infinitely more influence for good or for evil, than many an entire State of our Union. It is really distressing to see the want of discrimination which we display in our efforts to do good even in our own country. Important centres of influence are neglected, or nearly so, whilst large sums of money are laid out to build up the institutions of religion amid new and sparsely settled districts, which cannot for a long time, if ever, exert much influence upon our country, and which would be to a considerable degree reached and supplied in a regular way by the expanding efforts of denominational economies. All fields should, however, be cultivated; but some are more important than others. Alas! we have not begun yet to act with the judgment in such matters which the case demands. Had this been so, the condition of New Orleans would be very different this day, so far as the means of grace are concerned.

But let us not continue to commit the error to which we have alluded; let us, rather, endeavor with vigor to repair it. It is under this view that we beg all who read the following Address to the Churches, to ponder it well, and to ask themselves: "What ought I to do in reference to this important movement?" The French brethren of New Orleans—the little band which the Rev. Philip Wolff has gathered, and who have undertaken this enterprize—have subscribed a thousand dollars. They are not people of wealth; but they have hearts to do what they can. They need the help of Christians in the North, and *they will receive it*, if we are not greatly mistaken. But let us hear the Appeal.

"*Appeal to American Christians for the Erection of a French Reformed Church in New Orleans.*

"DEAR BRETHREN:

"The time has come when we may expect to see an evangelical worship permanently established amongst the French population of New Orleans. There are in this city probably not less than fifty thousand people whose native tongue is the French language. They form not, as in all other parts of the United States, a scattered and transcient population, which constantly amalgamates, and at the second generation becomes fully Americanized; but they are the old and first occupants of the soil, they adhere to their nationality and language—and it is likely they will continue to do so for a great many years to come. The same thing might be said not only of the city, but also of the greater part of the State of Louisiana.

"Until very recently, nothing has been done to extend the privilege of an evangelical worship to this the only native French population in the United States. About two years ago, in the spring of 1848, the Rev. Philippe Wolff, in connection then with the Foreign Evangelical Society of New-York, came from Canada, and made a visit, which had for a result to show the necessity and the probability of getting up a French Protestant congregation. Last year the visit was repeated, and preaching resumed with increased success, notwithstanding many untoward circumstances.

"This season the work has assumed a more decided aspect. Great good has already been effected; and Mr. Wolff, giving way to the solicitations of his friends and of the small congregation which he has gathered, has consented to make this place his residence, and the field of his ministerial duties.

"In the meantime we have constituted ourselves into a French Protestant Society. Our object is, first to establish and maintain an Evangelical worship for ourselves, and for the people closely allied to us by the common ties of blood, language, and education. Next, to extend, in the course of time, and with the help of GOD, the same blessings around us in other parts of the city, and even of the country. Finally, our earnest desire is to

circulate the Scriptures, and to spread the knowledge of our LORD JESUS CHRIST, by all possible and lawful means, amongst that class of people to which we belong, and which hitherto has been but too much neglected.

"With such a great and important object in view, we feel our incapacity and the comparative weakness of our efforts. But we trust to GOD, who can bring about immense results from small means; and after GOD, we look for help to the American Churches, so numerous and so long established, while we are only beginning now, and are starting but few, for a work of faith, which is great and most important from its ultimate future consequences.

"Our greatest difficulty lies at present in the erection of a church building. We cannot find any very suitable place of worship to rent in the French part of the city; and that we have a place that we might call our own, is for us of the utmost importance in every respect. As long as we have not a church, there will be connected with our public worship a feeling of unsettledness, which cannot fail to have a disastrous effect, especially in the midst of a population nominally Catholic, in reality indifferent to their religion, but unwilling to commit themselves to attend our religious services, until they see a church erected, and have then a guarantee that the effort will be a permanent one.

"Another urgent motive for using no delay in the erection of a church arises from our Sabbath school. Not more than three months have elapsed since we started it, and it has succeeded beyond our most sanguine hopes. We have now at each Sabbath an average attendance of over eighty children, with ten teachers.

"The number is still increasing, and, with the blessing of GOD, has been most visible on this effort; the ultimate results of which, in a city like this, are incalculable. A new generation will be raised in the fear of GOD and in the knowledge of Christian truth. Through the children, religious books are circulated, and numerous families visited. But we are at present turned from our location, the Old State House, and feel sadly the want of a settled place of worship. And the fatal prospect of our Sabbath School breaking up, or being interrupted, or being even cramped and reduced for want of sufficient room-accommodation, is to us a powerful incentive to immediate action towards securing a place of our own. As in all incipient missionary efforts, the congregation is small in number, and not wealthy. Our means are inadequate to raise the sum necessary to our purpose. What we could at present do amongst ourselves for that object, we have done, having just raised the sum of seven hundred dollars. For the rest, we turn ourselves to American Christians, and we ask you to help us. It is not property for ourselves that we collect, and that we beg your assistance, but for the success of a cause to which we have first devoted ourselves, and *given also* our interest and time. We ask only the cooperation

of those who wish, with us, to see finally established in this city a French Huguenot Church; to have JESUS CHRIST, and Him crucified, preached in the midst of their fellow-citizens, and who would have vast numbers of children in this city rescued from vice or ignorance, or superstition, to be instructed in the saving truths of the Gospel.

"It may be proper, in conclusion, to state that, in case of failure of complete success, or in the case of a suspension of public worship, or of a dissolution of the French Protestant Society—things which we trust will never happen—we are bound by an article of our constitution to entrust all our property or funds to the Presbyterian Churches of New Orleans for safe keeping, and ultimate appropriation to their intended object.*

"With Christian regards,

"J. DURAND.
"A. WAPLER-FILS, *Secretary.*
"PHILIPPE WOLFF, *Pastor.*
"A. BARBEY.
"MARC ROUX.
"C. SCHWARTZ.
"LEON L. DARIER.
"W. ROBELLAZ."

I feel myself happy to concur fully in the foregoing statements, and do most earnestly recommend this cause to the friends of our blessed SAVIOUR throughout the United States. W. A. SCOTT,

Oct. 1, 1850, New Orleans. Pastor of First Presbyterian Church.

An Address to the Dispersed Italians.

The following Address to the exiled sons of Italy was written by one of their number, now in this city, and appeared in a late number of the ESULE ITALIANO. It is well worthy of perusal.

"*To the Italians who are in Greece and Turkey; exiles for the most sacred cause of their country and the human race—salvation and fortitude.*

"It is not without reason, brethren, that Providence has so ordained it that the best of Italians, the warmest friends of Christian and brotherly love, should leave their country for a time, and, in the bitterness of exile, prepare to return whenever sufficiently instructed in the school of misfortune.

"A desire for the honor and happiness of the nation, the love of virtue

* Donations for the promotion of this important object will be cheerfully received by the Rev. Edward N. Kirk, of Boston, and by the Rev. Dr. Baird, of New-York, and forwarded to the Committee in New Orleans who have charge of this enterprize.

and truth, which you saw most shamefully misrepresented, prompted you to rise, like one man, and take arms to defend your rights against their unjust and brutal aggressions; and, oh! a thousand blessings on you, that you did not hesitate for a moment to prefer the evils and dangers of revolution, the labors and terrible effects of war, the privations and distresses of exile, to the dishonor and slavery, to the misery and ignorance of your dear fellow-citizens. Yea, blessed are ye indeed, that in the holiness of your resolutions, you have left home, fathers and mothers, brothers and friends, and condemned yourselves to live far from all that you hold most dear in this world, rather than submit to the tyrants of our most unhappy country. May the consolations of heaven descend upon you abundantly, and reward you for the great sacrifices you have made for the most just and holy of causes!

"Permit me, however, to show you, that with all these lofty virtues and excellent inclinations, you, at the beginning, greatly erred, by putting your confidence in man. We believed that we were beginning the regeneration of our country in the name of the Omnipotent Jehovah; but in fact we did it in the name of him who proved himself less than man, by calling himself the vicar of JESUS CHRIST, and the ambassador of GOD. And this is the reason why we find ourselves for a time left of GOD, why wisdom failed in our councils, and strength to our arms.

"By humbling us in so severe and terrible a manner, our heavenly Father designs to teach us, for the future, never again to entrust the destiny of our country to men. Let us adore His judgments, severe as they are, and let us study every means to profit by them. The cause for which we have been fighting is by no means lost. The work to which we have set our hands, although it has suffered from our misfortunes, is now almost perfected. If we show ourselves resolute, if we divest ourselves of ancient prejudices, if we prepare for the future with patience and perseverance, if we return to Him who can do all things, trusting only in His promises, we shall see our youth renewed like the eagles, and all the obstacles falling before us which at the first appeared so formidable. One look to heaven, one thought of our country, one hand and one heart; and must we not believe there is hope for us?

"Read the Gospel. Confront JESUS CHRIST with the bishops of Rome, who call themselves his vicars; the Apostles with their chief ministers, who call themselves their successors; and the primitive ministers of the Church with the great body of the priests and monks, who profess to follow in their footsteps. Confront not only their conduct, but the way in which they trifle with the happiness and salvation of the people entrusted to them, as also the doctrines they inculcate. I am sure that, if you do this, you will not only understand the enormous difference there is between the reli-

gion of the Popes and of JESUS CHRIST, but will be persuaded that you cannot follow the one without being the enemy of the other. You will be convinced that most tremendous enemy you have to combat is the Papacy; and while it exists you will be able to obtain neither independence, nor liberty, nor any good thing whatever. You will be persuaded that all the forces of Christian nations ought to combine to destroy this two-headed monster—the foe alike of the prosperity of the human family, on whose blood it feeds, and the Holy of Holies, whose honors and rights it usurps. You will be convinced, in short, that the only means of conquering it, the only sword for its destruction, the only power by which its memory can be stamped with everlasting infamy, is that beneficent religion which is founded in mutual love, in the equal rights of all the sons of men, in the love and cultivation of truth, excellence, and goodness. Whatever other way you may take, whatever other means to obtain your just and inalienable rights, all will surely fail, and your situation will be only worse.

"The reason is, that you have confounded the religion of JESUS CHRIST with the inventions of Papal avarice and pride. Do not be ashamed to acknowledge your mistake, and faithfully to return to the love and faith of Him who voluntarily offered himself a sacrifice for our redemption. Where can we find consolation in our exile, if we do not seek it in GOD, who alone can give it?"

Resolution of the Synod of Michigan.

Rev. E. J. GILLETT was heard, as agent of the American and Foreign Christian Union; after which the following resolution was adopted:

"*Resolved*, That this Synod deeply sympathize with the American and Foreign Christian Union, in its great and good work, and cordially recommend it to the favorable regard of the pastors and churches under our care."

[Extract from the minutes of the Synod of Michigan, at the city of Monroe, May 14, 1850.]

O. P. HOYT, *Permanent Clerk.*

Letters to the Rev. Dr. Candlish, of Edinburg, by one of the Corresponding Secretaries of the Society.

No. VII.

My dear Dr. Candlish:

In the last letter which I had the honor to address to you, in order to show the importance of diffusing the true Gospel in nations nominally Christian—in other words, of regenerating Christendom entire—I took the

liberty of calling your attention to the remarkable fact that Christendom, which includes almost all Europe and America, and extends but little beyond them, possesses one-third part of the human race, and all the high civilization, together with almost all the commerce, the wealth, the military strength, the science, the art, the literature of this world of ours. In this respect it is scarcely possible to institute a comparison between CHRISTENDOM, which now embraces so many powerful nations—Great Britain, France, Russia, Austria, Prussia and the United States of North America—and Heathen and Mohammedan nations.

And what a demonstration does the present state of the world furnish of the superiority of Christianity, even in its influence upon the affairs of this life, upon the economy of social and national existence, upon all that elevates and ennobles the human species, upon all that confers happiness upon our race, as its successive generations pass over this earthly stage! What wonders has it not wrought in two of the five great continents of our globe; and that notwithstanding the many corruptions which were early introduced into it, and which have sadly marred its simplicity and purity, and weakened its energies and its heavenly influence! What glorious victories it has achieved over ignorance and superstition, over degradation and cruelty, over poverty and suffering, in all those parts of our world where it has had a fair chance, if I may so speak! What a contrast between this world as it was during the four thousand years which preceded the introduction of Christianity, and the eighteen centuries and a half which have succeeded! And who will venture to predict what will be its triumphs when Christianity shall go forth in renewed and primitive purity and vigor to conquer the world? When in her train the blessings of civilization and good government shall follow at no distant interval, or rather shall march by her side.

We have seen that the Christian nations are incomparably superior to those which are not Christian. It is not less remarkable that among the nominally Christian nations, those which enjoy the Gospel in its greatest purity—such as Great Britain and the United States—have become, or are destined to become, the most powerful in their influence upon the rest of the world. The Protestant world, with its seventy-five or eighty millions of inhabitants, has more elements of real strength and influence than the Papal world with its two hundred millions. It is probable that the Protestant world possesses more wealth, commerce, and literature, and it certainly has more of good government and material prosperity, than all the portions of Christendom in which the Papal and Oriental Churches prevail.

Is not this view highly encouraging? Does it not bring before us the hope of brighter and better days for the kingdom of GOD and for the world? And what a stimulus it ought to minister to our efforts to diffuse throughout all Christendom a pure Christianity. Oh if there were only

much true religion in all parts of Christendom as there is in some parts of it—as there is in England, Scotland, and these United States—what an amazing influence it would soon exert upon all the rest of the world! What means and facilities it would furnish for the rapid extension of the Truth in all directions! There would be scarcely a want of men or money to carry the Gospel to all the abodes of men. Nor could a century pass away before the work would, in the main, be done, and the glad tidings reach the heavenly world, that "the kingdoms of this world have become the kingdoms of our GOD and of His CHRIST." This would be a conquest of the world worth speaking of. It is in this way alone that this world is to become what Prophecy has informed us that GOD intends to make it. It is by the peaceful proclamation of the Gospel, rendered effectual by the influence of the Holy Spirit, that this glorious consummation is to be effected.

Widely different from this mode of conquering the world for CHRIST is that which men sometimes have entertained. The writer was once spending an evening among a company of *Carlists*, in the *Latin Quarter* of Paris. At that *soiree* he met, for the first time, the celebrated Count Montalambert, who was then a member of the House of Peers, and has since rendered himself so distinguished as a champion of despotism and Romanism. On that occasion he met also the scarcely less noted Abbé Genoude, then editor of the *Gazette de France*. The latter of these men had all his lifetime greatly at heart the project of uniting all Christians under one banner.

In the course of the evening he said to me: "I learn that you are about to return to America." I assured him that this was true. "I hope," said he, "that when you reach your native land, you will do all you can to unite the several sects of Christians into one body. Oh," said he, "if we were all united—Protestants, Roman Catholics, and members of the Oriental Churches—what a grand phalanx we should present to the Mohammedan and Pagan worlds! Why, it would be an affair of not more than one campaign to conquer the former, and a few years would suffice to subjugate the latter!" I said to him: "That sounds magnificently; but I think there is a better way to bring this world under the dominion of CHRIST. But suppose I undertake the mission you propose. How shall the Protestants and Roman Catholics be made to unite? On what *basis* shall the union be attempted? Be so good as to enlighten me, my dear Mr. Genoude; for our Americans are a *shrewd people*, and must be satisfied on all points. What is to be the *basis* of this union?" "Well," said he, "we must have a Head." "Certainly," said I; "but we Protestants believe that CHRIST is the Head of the Church, and we desire no other." "That is true," said Mr. G. "but you know it will be well to have a Head on earth, as a symbol and centre of union." "Very well; who shall be that Head?" "Well," said he, with much oracularity of manner, "I think that we cannot do better, all things considered, than to take the Bishop of Rome!"

"That will do, Mr. Genoude," I replied; "you need not go any farther. The Protestants will never agree to recognize the Pope as the Vice-Gerent of Him who is King in Zion—never." The Abbé was sorry; but I tried to make him understand that there is a better way to subdue this world to CHRIST—that of diffusing abroad, every where, the glorious Gospel, and praying day and night that it may win and conquer by its sweet, its heavenly, its appropriate influence—through the mighty power of the Holy Spirit—the whole human race.

In my next I shall speak of topics of a less general nature, and which coincide more directly with the subjects on which you desired me to address you. Yours very truly, R. BAIRD.

ST. PATRICK.

We have recently received from Dublin an interesting Pamphlet, which has for its title: LIFE AND LABORS OF ST. PATRICK, WITH AN APPENDIX ON THE ANCIENT CHRISTIANITY OF IRELAND. This little work is of such a nature that we think it worth while to give it, in successive portions, in our Magazine. In a fly-sheet which accompanies it, we find the following address:

"*To the Most Rev. Dr. Cullen, R. C. Primate and Legate of Pope Pius IX, and to the Prelates and Clergy in Sacred Synod assembled at Thurles.*

"The following pages are, with all due deference, presented, as containing a brief but accurate statement of the FAITH OF ST. PATRICK, AND OF THE ANCIENT CHRISTIANITY OF IRELAND.

"It is humbly submitted to this imposing and august assembly, that the subject herein treated is one of deep and practical importance.

"In order to promote the best interests of our prostrate country, an attempt should now be made to revive the ancient faith.

"The sad effects of modern innovation and imposture can be effectually removed only by a triumphant demonstration of the Truth and Divine authority of inspired Catholic Christianity; and the honest inquirer after apostolic doctrine may derive important aid from a concise and authentic record of the faith and practice of the illustrious saints and devoted missionaries of our own land.

"Upon many persons, who cannot be edified by the splendid ceremonial of the Synod, a great benefit may be conferred, by sending forth this little book under the auspices of the assembled Clergy; and the compiler will rejoice if more effectual means be adopted for promoting the happiness of Ireland, and the earnest faith of TRUE CATHOLIC CHRISTIANITY."

We trust that care was taken to supply in an adequate manner the members of the "Sacred Synod" with copies of this little work. A careful perusal of it could do them no harm. We give the first part in our present number.

LIFE AND LABORS OF ST. PATRICK.

INTRODUCTORY REMARKS.

The name of this great man is held in high veneration in Ireland, and by many in other lands; but very vague and inaccurate impressions are associated with his memory.

The most silly and absurd notions have prevailed concerning him; and so ridiculous and contradictory are some of the accounts that have been published, in catch-penny fables, called "Lives of the Saints," and other works, that some respectable writers have been led to question his existence altogether.

A careful investigation, however, of the concurrent testimony of many writers, Irish and foreign, affords abundant evidence of the principal facts of his life and mission.

We shall epitomise the history of St. Patrick in these pages; and here offer some introductory and general remarks.

Although St. Patrick was an early and successful preacher of the Christian faith in Ireland, it was not by him the Gospel was first introduced. It would appear that Christian converts were found there at a very early date after the apostolic age; and some suppose there is ground for the opinion, that soon after the Apostle Paul visited Spain, as mentioned in his own writings, the Christian doctrine was propagated from that country to Ireland.

Be that as it may, it is certain that long before St. Patrick's time, not only the doctrines of Christ, but organised societies of his disciples were found there.

Dr. Lanigan, Mr. Moore, the Abbe M'Geoghegan, Dr. Carew, Dr. O'Connor, and other writers, quoting St. Patrick's own words, remark that they "plainly imply, that long before his time Christianity had been preached and practised."

In Lawless' History of Ireland it is shown, that "the Irish were prepared by their learned men to receive the divine and benevolent doctrines of Christ, and that they transcribed, with the greatest facility, the Scriptures, and other writings given them by THE IRISH APOSTLE."

This is confirmed by O'Halloran and others, who deduce adequate and varied evidence to show that "the heathen Irish had been the polishers and instructors of the adjacent nations;" that "Christian seminaries were established long before the days of St. Patrick;" and that the "Christian missionaries early opened schools in opposition to the Druids, as they could hope for scholars and proselytes only by their superior attention to letters." Lawless further shows, that "after St. Patrick, a succession of pious and learned men arose, who gave celebrity to their country for the four following centuries, when polite and solid literature languished in almost every part of Europe."

These are interesting and inspiring notices of our country's Christian antiquity. They show how Ireland obtained the title of "Island of Saints;" and that the profession of the Gospel resulted not from political intrigue, or foreign conquest, or impositions of human authority, but from the power of Divine truth on the hearts of men, and from the holy zeal and effective instructions of those who preached it.

As to our APOSTLE, he was one of the most devoted, faithful, and simple-minded of Christian teachers. He assumed no pompous titles or airs of office. He claimed no abject submission to his authority. Like the Apostle Paul, though "abundant in

labors," for the enlightenment and salvation of men, he yet sought not to "have dominion over their faith, but to be a helper of their joy." He and his fellow-laborers acted in the spirit, and after the example of the first Christian teachers, who could truly say—"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

He commences his own account of his conversion and mission with the following humble and unsophisticated statement: "I, Patrick, a sinner, the rudest and the least of the faithful, and despicable among many, had for my father, Calpurnius, a deacon, the son of Potitus, formerly a Presbyter," &c. The spirit of this passage pervades all his teaching and public life. In his travels, in his preaching, in his prayers, he had in view the one great object—the salvation of men and the glory of God the Saviour. He gave his followers the plainest account of his own personal religion, and taught them to seek peace with God, and the joys of Divine love, by the same faith and hope that had brought pardon and consolation to his own soul. "I was as a stone which lies in the deep mud, but He who is Almighty came, and lifted me up, and raised me on high, and placed me on His own side; therefore I ought to shout aloud in rendering thanks to the Lord, both here and for ever, for his so great benefits." . . . "and to make known the gift of God, and the everlasting consolation, and fearlessly and faithfully to spread abroad everywhere the name of God."

These feelings animated the mind of our Irish Apostle, and fired his zeal in unwearied and long-continued missionary labors, to preach the Gospel to "many thousands of people," chiefly "in the rudest and most inaccessible parts of the country."

As it is written of another Evangelist in the book of the Acts of the Apostles, (11:24,) "He was a good man, full of the Holy Ghost and of faith; and many people were converted to the Lord."

LIFE AND MISSION.

St. Patrick was taken prisoner on the coast of Gaul in his sixteenth year, by a marauding expedition under Niall of the nine hostages, and kept in bondage in Ireland as a herd's-boy for seven years.

After his return home he devoted himself to the Christian ministry, and chose the land of his former captivity as his field of missionary labor.

He entered on his mission early in the fifth century. Some writers say in the year 432; but others fix on an earlier date.

After a long, a useful, and an honored life, he died at Saul, in the county Down, on the 17th of March, A. D. 465; and this day has been entered in the calendars as his spiritual or heavenly birth-day, because the Christians of those times believed that on that day he entered into glory.—"Blessed are the dead who die in the Lord."

"The Irish Apostle" had an arduous and honorable duty to fulfil; and God fitted him for it, by peculiar trials. Like "the Captain of our salvation," who was made "perfect through sufferings," his character was formed under the influence of severe affliction. He was prepared for the patient, persevering, and affectionate preaching of the Gospel, by the rich experience of Divine mercy, amid the anxiety and sorrows of his early life; and the remarkable zeal and courage which he displayed, in seeking the conversion and salvation of men, proved the power of the Gospel on his own heart, and the sincerity of his gratitude to God for his unmerited mercy. The love of Christ constrained him. He had received the word, in much affliction, with joy in

the Holy Ghost; and, therefore, he labored in the Gospel to promote the Saviour's glory, and to be the instrument of salvation to many.

We have already intimated that great perplexity arises in investigating the history of our apostle, from the enormous amount of absurd and contradictory legend that has been heaped together in connexion with his name.

Most of the histories from which the popular errors about St. Patrick have been received were written several hundred years after his death, and should be regarded as monkish inventions, or ecclesiastical novels, rather than histories.

A large collection of them was made in the twelfth century, by Joceline, a superstitious Welchman, who came over with Decourcy, the English invader of Ulster, and did not care what ridiculous stories were told about an Irish saint. He accordingly heaped together a mass of rubbish, in the shape of legends of miracles performed by St. Patrick, some of which are said to have occurred while he was a child; and all of which are utterly unworthy of belief.

Another collection was published in Louvain, in the middle of the seventeenth century, by the learned friar, father Colgan.

Colgan labored hard to sift the truth out of the mass of fiction which came into his hands, and he succeeded on several points. But the seven different lives of St. Patrick, which he has preserved, are full of the most incredible stories of miracles and prodigies, so as to lead some persons to reject them as altogether fabulous.

Not only Archbishop Usher, Sir J. Ware, Dr. Phelan, and other learned Protestant writers, but Dr. Lanigan, Dr. O'Connor, and all other respectable Catholic antiquarians of the Irish school, reject these stories as "ridiculous and absurd fables, evidently patched up in a later age to support certain pretensions derogatory to the character of our saint."*

The correctness of this conclusion will appear from a single extract from a high authority:

"Cardinal Valerio tells us it was customary with the monks to exercise their scholars in composition, by proposing the usual topics to them—*the lives and martyrdom of saints.* Popular songs, and more commonly the suggestions of their own fancy, were the groundwork of their amplifications. The best of these were laid by, and after some years produced as genuine works.

"There is a curious anecdote in Mr. Wharton, that bears on this point. 'About the year 1380 flourished Gilbert de Stone, a learned ecclesiastic, and good Latin writer. The monks of Holywell, in Flintshire, applied to him to write the life of their patron saint. Stone asked for materials; he was answered there were none: upon which he said he could execute the work without materials, and would write them a most excellent legend, after the manner of the legend of Thomas à Becket. By such juvenile monkish exercises lives of St. Patrick multiplied amazingly. When Joceline sat down to compose his life, he found sixty-four biographers had preceded him in his work. All, with the exception of four, were destroyed by the Norwegian invasion. From these, he tells us, he selected such facts as deserved belief. The following are some of the miracles which our author thinks credible:—St. Patrick, while an infant, brought a new river from the earth, which cured the blind; he produced fire from ice; he raised his nurse from the dead; he expelled a devil from a heifer; and changed water into honey. These were but the infant sports of this wonder-working saint.'"

It is surely time that these absurd and impious fables were repudiated by every

* Lanigan.

pious and intelligent Irishman; and it cannot but be interesting to all such to have a truthful account of St. Patrick presented to the world.

Although the time and place of his birth are still questions of curious inquiry and critical disquisition with many, it seems probable, from the laborious investigations of Dr. Lanigan and others, that St. Patrick was born in Aremoric-Brittany, in Gaul, near the site of the modern Bolougne, about the year 387.

In his sixteenth year he was carried captive into Ireland; and after his release, and study for the ministry, he entered on his mission about the year 432.

His first attempt to convert the fire-worshipping pagans was made on the coast of Wicklow.

Here he met with violent opposition, which obliged him to sail northward, and attempt to prosecute his mission near the scene of his former bondage, in the county of Antrim, where Dichu and several of his subjects soon embraced the Christian doctrine, and were baptized.

St. Patrick having travelled about, preaching, during the latter end of the year 432 and part of 433, until the approach of Easter, determined on celebrating that festival near Tarah, in the county Meath. Here he had an opportunity of preaching the Gospel before the king and the states-general of the kingdom; and as this is one of the most remarkable passages in his life, and connected with different interesting particulars, and as it is, besides, a fact on which all authorities concur, we shall be more particular in narrating the circumstances; we shall give the account in Dr. Lanigan's words:—

"On the following day, which was Easter-eve, or Holy Saturday, St. Patrick continued his journey, and arrived in the evening at a place called *Ferta-fer-feic*, now Slane. Having got a tent pitched there, he made preparations for celebrating the festival of Easter, and accordingly lighted the paschal fire about night-fall. It happened that at this very time the king, Leogaire, and the assembled princes, were celebrating a religious festival, of which fire-worship formed a part. There was a standing law, that at the time of this festival no fire should be kindled for a considerable distance all around, until after a great fire should be lighted in the royal palace of Temoria or Tarah. St. Patrick's paschal fire was, however, lighted before that of the palace, and being seen from the heights of Tarah, excited great astonishment. On the king's inquiring what could be the cause of it, and who could have thus dared to infringe the law, the Magi told him that it was necessary to have that fire extinguished immediately; whereas, if allowed to remain, it would get the better of their fires, and bring about the downfall of his kingdom. Leogaire, enraged and troubled on getting this information, set out for Slane with a considerable number of followers, and one or two of the principal Magi, for the purpose of exterminating those violators of the law. When arrived within some distance from where the tent was, they sat down, and St Patrick was sent for, with an order to appear before the king, and give an account of his conduct. It was arranged that no one should show him any mark of respect, or rise up to receive him. But on his presenting himself, Herc, the son of Dego, disobeyed the injunction, and standing up, saluted him, and receiving the Saint's blessing, became a believer. He was afterwards Bishop of Slane, and celebrated for his sanctity. Passing over certain contests between St. Patrick and the Magi, and some partly prodigious and partly ridiculous fables, we find St. Patrick the next day (Easter Sunday) in the palace of Tarah, preaching before the king and the states-general, and disconcerting the Magi. The only person that, on his appearing there, rose up to pay his respects to him was Dubtach, an eminent poet and instructor of Fiech, son of Erc, who afterwards became Bishop of Sletty. Dubtach was the first convert of the day, and that Saint became greatly attached to him. Thenceforth he

dedicated his poetical talents to Christian subjects; and some works of his are still extant."
—*Eccl. Hist. Vol. I. pp.* 223–5.

For the leading facts here mentioned there is sufficient authority in the agreement of all the lives of St. Patrick, published up to Dr. Lanigan's time; and they are still further corroborated by those which have been since published from the "Book of Armagh." There is, indeed, connected with them the usual admixture of legendary fable and miracles so characteristic of the Lives of Irish Saints; but there is nothing in them which should impeach the truth of the leading incidents which they record.

At the royal palace (as we have seen) St. Patrick had a fine opportunity of preaching the Gospel, and discomfiting the Magi. There is a variety of evidence that his labors were not in vain. The sequel of his history shows that his adversaries were foiled, and their evil designs against him frustrated; for he appears to have enjoyed unrestricted liberty to preach and teach among the people, and very soon to have obtained great influence and general respect.

There is an important fragment showing what were formerly believed to be St. Patrick's sentiments, and intimating satisfactorily enough the general character of his teaching; and as this is intimately connected with his preaching at Tarah, we give it here.

It will be remembered, that most of the records of our Apostles' labors are tinctured with fanciful and extravagant feelings, and show that the writers were very fond of making everything connected with the history of the Saint appear prodigious. But allowing for the admixture of the superstitious and the marvellous, there is very interesting evidence of what St. Patrick *did not teach*, as also a brief notice of his principal doctrines.

We possess an original translation of "The Hymn," but prefer giving the whole account in the words of a recent popular writer. The following is from "The Saintly Triad," taken from the Irish records published by the learned Father Colgan and other eminent men.

OF THE HYMN OF ST. PATRICK.

Connected with the important event of St. Patrick's preaching at Tarah, there is still preserved an ancient document of most singular interest, which has never yet been printed in any form that could afford the public generally an opportunity of becoming acquainted with it. It has only appeared in the learned Essay of Mr. Petrie, from which we are about to take it. What makes it worthy to be so particularly noticed is the circumstance that it is, to all appearance, in its original form, the very oldest undoubted monument of the Irish language remaining; and it is also a most remarkable record in evidence of the religious doctrine which St. Patrick inculcated. The document of which we speak is an Irish hymn, which the Saint is stated to have composed and sung with his followers, when approaching Tarah, surrounded by his Pagan enemies.

The circumstances which led to the composing of this hymn are thus detailed in the Tripartite Life of St. Patrick, a work compiled in the ninth or tenth century, but as Colgan (who has published a Latin translation of it from the original Irish) supposes, first written by St. Evin in the sixth century, though afterwards corrupted with spurious additions. We translate from Father Colgan's Latin version:—

"When the obstinate king saw that he could not effect the destruction of the holy man in the way that he first thought of, he thought of another method. He invites him to Temoria, (i e. *Temur* or *Tarah*,) promising that he would there make a public profession of the Christian faith before the nobles of his kingdom, and believe on Christ in the presence of the whole realm. This was the profession made by the mouth of this wicked tyrant, but the intention of his heart was of a very different sort; for along the road by which the holy bishop was to pass, he arranged various schemes for destroying him before he should get to Tarah. But though the faithful servant of Christ was well aware of these doings by Divine revelation, yet, casting his cares upon the Lord, he resolved to go to Temoria, and leave the impending danger to be disposed of by the providence of God. He promises, therefore, that he would go after the king; and accordingly follows him with eight clergymen, and the youth Benin, whom he secured against all the plots and dangers that were set in their way, by his own holy benediction and prayer. And so it was that they passed along through the bands of the assassins that were waylaying them: whose eyes were holden, that they should not discover them. For there appeared to their eyes only eight stags, with one hind, on whose back there seemed to be some parcel carried along. In this way, therefore, this wonderful man and his comrades, with the blessed youth Benin, who carried on his shoulders a copy of the Holy Bible, came safe and sound through the midst of their enemies, all the way to Temoria, protected by the salutary effects of the prayer of the man of God, as by some sacred shield. Then it was the holy man composed that Hymn in the vernacular tongue, which is commonly called *Feth fiadha*, and by others, *St. Patrick's Breastplate;* and it is ever since held in the greatest repute by the Irish, because it is believed, and proved by abundant experience, that it preserves those who devoutly utter it from the dangers threatened to either soul or body."—*Trias Thaumaturga.*

We shall now give to our readers a copy of this ancient Hymn, together with the ancient preface prefixed to it; as translated by Mr. Petrie from the original Irish manuscript, which is preserved in the Library of Trinity College, Dublin. This Manuscript is called the "*Lyber Hymnorum*," or "*Book of Hymns;*" and Archbishop Usher considered it to be in his time a thousand years old. According to this, it would have been written about the year 625. It is in that ancient dialect of the Irish called Bearla Feine, in which the Brehon laws and oldest tracts in the language are written.

"Patrick composed this hymn. In the time of Leogaire, the son of Niall, it was composed. The cause of its composition was to protect himself with his monks against the enemies, unto death, who were in ambush against the clergy. And this is a religious armour to protect the body and soul against demons, and men, and vices. Every person who sings it every day with all his attention on God, shall not have demons appearing to his face. It will be a protection to him against every poison and envy. It will be a safeguard to him against sudden death. It will be an armour to his soul after his death. Patrick sang this at the time that the snares were set for him by Leogaire, and that he might not come to propagate the faith at Temur; so that it appeared to them lying in ambush, that they were wild deer, with a fawn after them, that is Benin. And *Fed fiadha* is its name.

THE HYMN.

"At Temur to-day I invoke the mighty power of the Trinity. I believe in the Trinity under the unity of the God of the Elements.

"At Temur to-day I place the virtue of the Birth of Christ with his Baptism, the virtue of his Crucifixion with his Burial, the virtue of his Resurrection with his Ascension, the virtue of the coming to the Eternal Judgment.

"At Temur to-day I place the virtue of the love of the Seraphim; the virtue which

exists in the obedience of angels, in the hope of the Resurrection to Eternal Reward, in the prayers of the noble fathers, in the predictions of the prophets, in the preaching of the apostles, in the faith of the confessors, in the purity of the holy virgins, in the deeds of just men."

"At Temur to-day I place the strength of heaven, the light of the sun, the whiteness of snow, the force of fire, the rapidity of lightning, the swiftness of the wind, the depth of the sea, the stability of the earth, the hardness of rocks, between me and the power of Paganism and demons.

"At Temur to-day may the strength of God pilot me, may the power of God preserve me, may the wisdom of God instruct me, may the eye of God view me, may the ear of God hear me, may the word of God render me eloquent, may the hand of God protect me, may the way of God direct me, may the shield of God defend me, may the host of God guard me against the snares of demons, the temptations of vices, the inclinations of the mind; against every man who meditates evil to me, far or near, alone or in company.

"I place all these powers between me and every evil unmerciful power directed against my soul and body, as a protection against the incantations of false prophets, against the black laws of Gentilism, against the false laws of heresy, against the treachery of idolatry, against the spells of women, smiths, and Druids; against every knowledge which blinds the soul of man. May Christ to-day protect me against poison, against burning, against drowning, against wounding, until I deserve much reward.

"Christ be with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me, Christ at my right, Christ at my left, Christ at this side, Christ at that side, Christ at my back.

"Christ be in the heart of each person whom I speak to, Christ in the mouth of each person who speaks to me, Christ in each eye which sees me, Christ in each ear which hears me.

"At Temur I invoke to-day the mighty power of the Trinity. I believe in the Trinity under the unity of the God of the Elements.

"Salvation is the Lord's, Salvation is the Lord's, Salvation is Christ's. May thy Salvation, O Lord, be always with us."

We have given this hymn in full, as many persons might be anxious to have the whole of so curious and scarce a document, otherwise we should rather have contented ourselves with extracts from it, as parts of it will be, no doubt, very obscure to a large number of our readers.

We are informed by Mr. Petrie, that the belief in the magical powers attributed in the above hymn to "women, smiths, and Druids," continued not only in the succeeding ages, but also in the popular belief of the people in several parts of Ireland to the present time. The "King of the Elements" is a name used throughout Ireland to this day, to signify God. We learn also from Mr. Petrie, the remarkable fact, that the *Luiveach Phadruig* is still remembered popularly in many parts of Ireland, and a portion of it is to this day repeated by the people, usually at bed-time, with the same confidence in its protecting power as, according to St. Evin, was placed in it previously to his time.

And supposing that some of our readers may be devoutly disposed to profit by their example, and use for themselves a part of St. Patrick's prayer, we add here a short form taken simply from it, which, if used reverently and earnestly, will, we have no doubt, bring down signal blessings from on high to those who so use it:—

A PRAYER FOR A DEVOUT CHRISTIAN,

Taken from St. Patrick's Hymn.

"Almighty God, for Christ's sake, teach me to pray. May thy power, O God, pre-

serve me, may thy wisdom instruct me, may thine eye watch over me, may thine ear hear me, may thy word, O God, render me eloquent, may thy guidance direct me, may thy gracious help secure me against the snares of the devil, the temptations of vices, the lusts of the flesh, and all dangers that may threaten my soul or body.

"Christ be with me, to save me; Christ before me, to lead me; Christ after me, to bring me back from sin and error; Christ in me, the hope of glory; Christ under me as my support and foundation; Christ over me, to shield and cover me; Christ my only hope, my all in all.

"Salvation is of the Lord: salvation is by Christ: may thy salvation, O Lord, be always with us, for Christ's sake. Amen."

We heartily agree with the writer in the "Saintly Triad," and recommend all pious Irishmen to pray as St. Patrick prayed. We could earnestly desire that all the religious teachers of the people taught as he taught; though of course he was not equal to the inspired Apostles.

After the events at Tarah, St. Patrick proceeded to Tailtan, and again proclaimed the doctrines of salvation to the assembled nobles, and to many people who were congregated at the celebration of games and festivals, connected with their Pagan rites. From this he set out on a tour through Meath, Westmeath, and the adjacent counties, preaching the Gospel to many thousands of the people, baptising and instructing the converts, and forming Christian churches to maintain the institutions of the Gospel, and extend the knowledge of salvation. After many labors and successes in the central district, he proceeded to Leitrim, and to the principal scene of Druidism, at Moysleght, where he succeeded in destroying the great idol Cromcruach, and establishing a Christian church.

Our Apostle next visited Connaught, where his first converts were some noble ladies of the family of the prince, whose baptism was soon followed by the accession of a large number of Christian disciples.

After about seven years continued and successful missionary labor in the west, St. Patrick proceeded by Donegal and Sligo to Derry, and thence by a series of short journeys through various parts of Ulster, returned to the Regal district of Meath. Here he occupied a considerable time (after the example of the inspired Apostles) in confirming the faith of the converts, regulating the order and discipline of the churches, and preaching the way of salvation to multitudes of people.

Having thus established the ordinances of Christianity in Meath, St. Patrick advanced to Naas, then the residence of the King of Leinster, where some of the royal family, and many others, embraced the Gospel. Wicklow, Carlow, and the remainder of Western Leinster, next received the visits of our Apostle, and many of the inhabitants of this district were by his untiring labors brought to a saving knowledge of Christ. On these missionary tours, the faith and patience of the Christian Evangelist were often severely tried by the prejudice and violence of the heathen, whom he endeavored to enlighten by the Word of God. Often he was assailed by fierce adversaries, and sometimes even his life was in danger. But out of all these evils God delivered his servant; and amidst all his afflictions, his rejoicing was, that the Word of God had free course, and was glorified; and that the preaching of Christ crucified was made the power of God unto salvation.

Many of the places in which St. Patrick first preached the Gospel, as we have above noticed, have retained an unbroken historical connection with his name to the present day; and although various errors have become, in course of time, mixed up

with the true history, yet these local names, and popular traditions, show how great must have been the work performed by our Apostle, and how much he was venerated by the ancient Christians of Ireland.

It was not until the year 445 that St. Patrick made a tour to Munster. One reason of this delay was, that in the southern and south-eastern parts of the island Christianity had already made much greater progress than in the other districts, and our zealous Apostle preferred doing the hardest work, and going first where his labors were most required.

Several very interesting facts are connected with this view of the state of the south of Ireland at this time, showing how early was the dawn of the Gospel on our island, and that several churches had been formed in it before the time of St. Patrick.

Cashel was then the residence of the Kings of Munster, and to it our Saint repaired, as his custom was first to attempt the conversion of persons of influence, that he might have their permission and countenance in preaching to the people. Angus, the son of the King of Munster, became a devoted follower of St. Patrick, and afterwards labored hard to propagate the doctrine of Christ throughout the entire province. St. Patrick is said to have converted other persons of rank in Cashel; and after this prosperous commencement, he set out for other parts of Munster, and spent seven entire years preaching the Gospel, baptising new converts, reviving the faith of those who were already Christians, forming churches, and appointing pastors and teachers among the people.

After this he passed through the midland parts, (where he narrowly escaped certain wicked plots against his life,) and returned to Ulster. The remaining years of the life of our Saint were spent principally between Armagh and Saul, in the county Down, where he departed this life on the 17th of March, A. D. 465. This day has ever since been celebrated as his natal day, because it was the faith of the ancient Saints of Ireland, that the day of a true Christian's death on earth is the day of his birth in heaven, according as the Apostle Paul says, 2 Cor. 5 : 8, "absent from the body and present with the Lord."

The news of St. Patrick's death caused great sorrow among all the Christians in Ireland. Many regarded him as their spiritual father; and all who knew him admired the fervent zeal and active piety with which he labored for the glory of God, and for the salvation of souls. Although Christianity had been introduced into this country long before his time, and several other Christian teachers arrived in Ireland from different places during the progress of his mission, yet from the great extent of his labors to convert the Heathen population, and from the wonderful success with which God honored his efforts to spread the knowledge of salvation, and to gather Christian Churches into the fellowship of the Gospel, he is justly celebrated as "THE APOSTLE OF IRELAND."

To be continued.

ANOTHER "LYING WONDER."—While the Papists in France burn the Bible wherever they can lay hands upon it, they bring forward from time to time marvellous miracles in its stead. They pretend to have lately discovered the healing virtues of a spring in Fecamp Abbey, the water of which has restored sight to a sub-deacon of the diocese of Rouen, and is, besides, working astounding wonders in the cure of all diseases. The delusion is said to be finding its dupes even in infidel France.

Christendom Abroad. No. VII.

GERMANY.—CONTINUED.

In the last number of our Magazine we commenced our proposed notice of the present state of religion in Germany, and made some general remarks which have a bearing on the subject. By referring to that article the reader will find that we estimate the population of Germany—embracing twenty-eight duchies; four free cities; the four kingdoms of Hanover, Saxony, Würtemberg and Bavaria, and the Germanic parts of the Kingdom of Prussia, and of the Empire of Austria,—to be about forty-one millions, of which a little more than one half (after deducting the members of the Greek Church and the Jews) is Protestant, and a little less than one half Roman Catholic. He will also find it stated that the Protestants are most numerous in the northern parts of Germany, and the Roman Catholics in the southern, and he will learn some of the reasons for this unequal distribution of the members of these two grand divisions, which between them embrace the entire population, with the exception of a few thousand members of the Greek Church, and some 360,000 Jews.

We now proceed to speak more particularly of the state of Protestantism in that country; and first, of its *statistics*.

From the best information which we have been able to gather, we are inclined to reckon the number of Protestant ministers, including Professors and teachers, at not less than 16,000. In doing this we must depend upon data given us in certain parts of that country when we were there, three or four years ago. At no very distant day we hope to be able to give the exact number, derived from sources altogether reliable. To accomplish this we have had to take measures for procuring the statistics of Protestantism in each of the thirty-eight political divisions. This could only be done by applying to some well informed Protestant pastor or Professor on the ground. This work has demanded time and patience. Of all the things which most astonished us during several visits to Germany, the most remarkable was the fact that, we never met with one man, either Pastor, Professor, or of any other vocation, that could tell us the number of Protestant ministers and churches in that country. The minister for Ecclesiastical Affairs (Mr. Eichhorn) in Prussia, whom we met in 1840, could not tell us the number of either in that kingdom, nor was he willing to attempt to make an approximative statement; saying, however, that he would be most happy to direct some one in his *bureau* to make it out for us.

If we should estimate the number of Protestant ministers in Germany to be sixteen thousand, we must put the churches at not more than ten or eleven thousand, if so many. This may seem strange to an American who knows nothing of the effects of a union of the Church with the State, which exists in

all parts of Germany. We were much struck with the difference in the number of ministers and churches in all the Protestant countries on the Continent, in all of which the Church is still united to the State, and in many of them, that union has been so intimate and exclusive, that there has been no toleration for those who dissent from the established Church. In all such countries the government is sure to oppose the multiplication of churches, in order to avoid expense. It is no uncommon thing to see four or five pastors and lecturers attached to one church. It is for this reason, that one sees not more than six or seven churches, mostly large, it is true, but altogether insufficient, for the fifth part of the population, in the city of Copenhagen, with its 140,000 inhabitants. The same thing is true of Hamburg, of Berlin, and of every other city which we have visited on the Continent. This fact, we say in passing, reveals one of the great evils of this unhallowed alliance.

But if we suppose that there are sixteen thousand Protestant ministers in Germany, an important question arises: What proportion of them hold the doctrines of the Reformers, and preach—when they preach at all—"Christ crucified," or in other words, *the faith which saves?* This is a great question, to which no one, we apprehend, can give a very definite and satisfactory answer. On this subject we have heard estimates widely differing, and yet made by excellent men in Germany, who ought to be well acquainted with the religious state of the country. Some have supposed that the number of orthodox, pious and faithful ministers, pastors and professors, does not exceed one thousand; whilst others have put it as high as two thousand. We think that it might not be very greatly out of the way to suppose that there are at least fifteen or sixteen hundred faithful preachers of the Gospel, who may be considered as *essentially* orthodox in doctrine, and evangelical in their spirit.

This is a small number, and yet it is probably ten times as great as it was at the commencement of this century. This is encouraging. It is also a very cheering fact, that there are many more sound and faithful Professors, of Theology, in particular, than there were even twenty-five years ago. This is especially true of the Universities of Prussia, Würtemberg, and Bavaria, in which kingdoms the Protestant churches have a greater amount of piety, and a greater number of pious teachers than is to be found in other parts of Germany. In the kingdom of Prussia there are six Universities—those of Bonn, Halle, Berlin, Breslau, Königsberg, and Greifswalde,—in all of which the number of evangelical Professors has been much increased within the last ten or fifteen years. The present King, Frederick William IV, whatever may be said against him by his enemies, is, notwithstanding, a man who seems to comprehend the difference between evangelical and unevangelical doctrines. He has a great abhorrence of *rationalism*, as we have had occasion to know from the best of sources. And he has appointed excellent men to professorships in his Universities, whenever he has had an opportunity.

We once had a conversation with the excellent Dr. Tholuck, of the University of Halle, who told us that when the late King appointed him Professor of Theology in that University, he was for some time entirely *alone* in teaching the doctrines of the great Reformation. But now there are several pious Professors in the University, and several excellent pastors in the churches in that city, to stand up with him in behalf of the truth.

That true religion is decidedly advancing among the Protestants in all parts of Germany, is very certain. We were much struck with the evidence which of presented itself to our minds in favor of this position, during the several visits which we made to that country from 1836 to 1846. It was the testimony of every good man with whom we conversed, that the truth is gaining ground in that land. It is undeniable that the state of things is still very deplorable. The Sabbath is greatly profaned by Protestants as well as Romanists. Even the truly pious do not possess as correct ideas of the nature, duties, and obligations of the Lord's Day, as they ought; and yet they are making some progress in this respect. But what is still more to be lamented, is the fact, that so overwhelming a majority of the pastors and Professors are not evangelical in their doctrines and lives. Many are *Neologists*, or *Rationalists*, and all these reject the Divinity of the Saviour and the inspiration of the Scriptures. Some are even *Pantheists*—not very many, it is to hoped, for the more enlightened of the old heathen philosophers rejected the doctrine that denies a personal God, and makes all nature to be God, and every thing we see, part and parcel of the infinite First Cause. But when men depart from the Word of God, the only sufficient source of divine knowledge, and turn their backs upon the revelation which it contains, there is no predicting how far they may be permitted to go in the downward road of error.

That there is a great amount of infidelity, and of very bitter hatred of the Gospel in Germany, is, alas, most undeniable. Nor has the evil reached its acmé, we fear. We have no doubt that Truth is advancing, and will advance; but error also will advance, and their divergence and mutual antipathy will continue for a time to augment. In the end the true doctrines of the Gospel will triumph over all opposition. But a great battle will first have to be fought in the land of Luther. A second Reformation must be there achieved, and we believe that the time for its taking place is not far distant. The field is ready, and the great Captain of our Salvation is beginning to marshal his hosts; nor is the Prince of Darkness idle. The skirmishing of the advance-posts is begun; the battle itself will not be long delayed.

In our next number we will conclude our remarks respecting Germany.

Burial of the Dead.

The following communication appeared originally in the Apalachicola Advertiser, more than a year and a half ago. It was written by the Rev. Mr. Bermingham, an Irish Roman Catholic priest, who was on a visit to that place. It will be read with some interest by our friends, and perhaps give some of them a new idea or two respecting the opinions of Rome in regard to funeral services. It gives us all a little specimen of priestly arrogance. The "Catholic permission," of which Mr. B. speaks of, the Protestants are not likely to be in a hurry to ask.

The gentleman who was so good as to send us an extract from the "Muscogee Democrat," containing this "communication," (for which he will please accept our thanks,) gives us a notice of the character and appearance of Mr. Bermingham; but we doubt whether our readers would be edified by it. We agree fully with him in all that he says about the "permission" of the infinite GOD, by which the enormous and cruel inventions of Rome were allowed to gain a footing in the hearts of so many millions, and to endure so long. But the end of this greatest of impostures is drawing nearer and nearer every day.

"MR. EDITOR,—Looking over the last number of your paper, I read an article headed 'Burial of the Dead,' and signed with a *star*. Had the star twinkled brightly, obscurity would not cloud *above it*, nor compel me to throw a passing ray of light upon it.

"The star says: 'It is only for the benefit of the living that a burial service is ever used,' and when 'said over a dead man, does him no good whatever.' The word EVER makes the expression general, and consequently includes the 'burial service' of the Catholic church. The star has no right to *say* so, without Catholic permission; and Catholics could not permit *it* to say what is untrue.

"Catholic 'burial service' is, in reality performed for the 'dead man,'—who is 'not dead, but sleepeth,'—or rather for his departed soul, and not *specially* for the benefit of the living, except only as an effect from a cause, *secondarily*.

"We Catholics believe in a *middle state*, and therefore follow our departed members with our 'charity which never faileth'—with our great Eucharistic sacrifice, our alms, our prayers—*all which* are the result of our faith working by wholesome and salutary charity—the most permanent virtue—and are offered for the dead, and *not for* 'the benefit of the living.' We hold that our 'burial service' does the departed *great* '*good*,' and firmly believe that 'it is a holy and a wholesome thought to pray for the dead, that they be loosed from their sins.'

"The solemn and melting requiem—the Psalm 'De profundis,' or Lord's

Prayer—chanted in our 'burial service,' are said in *Latin*, a language which our *separated star* does not laud as being profitable for the instruction, and therefore of little 'benefit,' in his estimation, to the 'living.' Why, then, does the *dissenting star say* 'it is only for the benefit of the living that a burial service *is ever used?*' *Its* acquaintance with the sunlight of the Mother Church, on this point, is darkly visible. Were there none but the priest and the 'dead man' present, the priest would perform the 'burial service' over him; and consequently the 'living' would not be '*benefitted.*'

"Hear Eusebius of Cæsarea, writing of a Catholic 'burial service' in the *fourth* century: 'In this manner did Constatius perform the last duties in honor of his father. But when he had departed with his guards, the ministers of GOD, surrounded by the multitude of the faithful, advanced into the middle space, and with prayers performed the ceremonies of Divine worship. The blessed Prince, reposing in his coffin, was extolled with many praises; when the people, in concert with the priests, not without sighs and tears, offered prayers to heaven for his soul.'—Vita Constant. Lib. IV. c. 56, p. 667.

"This 'burial service,' in the fourth century, was not *then new.* It is *still* continued. If the *star* has so far wandered as to lose sight of the primitive and ever-during Mother Church, and is endeavoring to include her among the separated denominations, in her 'burial service,' we Catholics make charitable allowance for its knowledge of Catholicity, and pardon while we correct its mistake. T. BIRMINGHAM.

"Apalachicola, Feb. 18, 1849."

Sketches of the Religious Denominations in the United States.

No. VII.

Minor Baptist Churches.

As there are no minor congregational bodies in this land which are separate from, and independent of all communion with the main stock, we proceed to speak of the smaller branches of the Baptists, who were, as we have remarked elsewhere,* the third religious denomination which appeared in these United States. Of these there are several.

1. THE SEVENTH DAY BAPTISTS.—These differ from the other Orthodox Baptists only in regard to the day of the week which should be observed as the Sabbath, maintaining, with the Jews, that Saturday, or the seventh day, ought still to be held to be the true Sabbath. They are quite evangelical in the doctrines that relate to the way of salvation, and are in good repute for their piety and zeal. Their churches are to be found chiefly in the States of New-York, Rhode Island, Ohio, New Jersey, and Virginia. The number of their

* American and Foreign Christian Union for the month of May, 1850.

churches, five or six years ago, was forty-nine; of their ministers forty-six, and twenty-three licentiates; and of their members more than six thousand. The population under their instruction and influence is not far from forty thousand Their increase is not rapid. They have Sunday Schools, a Missionary Society, a Society for the Conversion of the Jews, and a religious periodical. They have four associations and a General Conference—all meet annually. Several of the States have made provision for the protection of the consciences of these people; and where this is not the case, the respect and kindness of their neighbors defend them from molestation in their violation of the common Sabbath.

2. THE FREE-WILL BAPTISTS.—This body dates in America from 1780, when its first church was formed in New Hampshire. They hold a general atonement, and reject the doctrine of election and the other peculiarites of the Calvinistic system. On the subject of the Trinity, justification by faith alone, regeneration, and sanctification, they are, with some exceptions, sound.

At the outset of their existence as a religious body, they attempted to dispense with written creeds, covenants, rules of discipline, and articles of organization, and resolved to make the BIBLE serve for all these. But they were soon exposed to the greatest evils from the creeping in of Arians and Socinians among them. But of late years they have separated in a good degree from these, and are endeavoring to regain an Orthodox position. Some of them now see that *creeds, definitely expressed in writing*, are indispensable, and have introduced them.

This body is numerous in New England, and their congregations are to be found in most of the other States, especially in the North. They have societies for Foreign and Home Missions, for the printing and disseminating of religious tracts, and for the education of young men for the ministry. For the promotion of the last-named object they have six academies. They have 1,154 churches, 823 ordained ministers, 145 licentiates, and 49,215 communicants.

3. THE DISCIPLES OF CHRIST, or REFORMERS, as they style themselves, or CAMPBELLITES, as they are most commonly called by others. The founder of this sect is the Rev. Alexander Campbell, a Scotchman, who, with his father, left the Presbyterian Church in the year 1812, and became a Baptist. Soon after this change he began to broach his peculiar doctrines, which are far, however, from being new. The most remarkable peculiarity of Mr. Campbell's system is a very decided opposition to all creeds, formularies, liturgies, and books of discipline, affirming that "all sects and parties of the Christian world have departed, in greater or less degrees, from the simplicity of the faith and manners of the first Christians." Another prominent peculiarity in his creed is that "Every one who believes what the Apostles and Evangelists have testified concerning JESUS of Nazareth, and who is willing to obey them,

is a proper subject for immersion." All will depend, therefore, upon the meaning which may be attached to the words *faith* and *obedience*.

On the fundamental doctrines of the Gospel—such as the Trinity, Salvation by the merits of CHRIST, and the necessity of the regenerating and sanctifying influences of the Holy Spirit—the creed of Mr. Campbell is sound. At first, and for a long time, the other churches were disposed to stand aloof from Mr. Campbell, and watch the effects of his doctrine. It was apprehended that what appeared to be a mere cold, philosophical, and speculative faith, would soon be found to be incapable of producing the fruits of holy living. And it is probable that there was not a large amount of deep piety among his followers. But of later years it is believed that there has been rather a return, or the promise of one, to safer ground.

We are not able to state with much accuracy the statistics of this body; but are inclined to say that, according to the best information we have received, there may be 1600 churches, 1000 ministers, and 127,000 members. It is steadily increasing in some parts, especially in the Western States, where it is far more numerous than in the other portions of our country.

4. GERMAN BAPTISTS, OR TUNKERS. These people appeared in America in the year 1719, when about twenty families arrived at Philadelphia, from Germany, where the sect arose. As to doctrine, the Tunkers are Arminians. They dress somewhat as do the Quakers, observing great simplicity. The men allow their beards to grow long. They are opposed to judicial oaths, and all sorts of war. They practice the washing of the feet as a religious rite, and the giving of the kiss of charity. They anoint the sick with oil, and in bap tism require the candidate to kneel in the water, and then to be plunged or dipped three times, with his face downward. After being immersed in this way, he must remain on his knees in the water till a prayer has been offered, and the imposition of hands has taken place. They have a few ministers, who travel around among their churches, and whom they call bishops. Each church has a teacher, and often several, and also deacons and deaconesses, to look after the poor. They have a general Annual Meeting, composed of bishops, elders, and teachers, with such members of their congregations as may be appointed to attend. This denomination is found only in those portions of our country where a German population exists. Their number is not great. It is not possible, however, to say with exactitude, what it is, as they publish no complete statistics. The number of their members has been estimated at 8,000 or 10,000 and the number of their preachers at 250.

5. SEVENTH DAY GERMAN BAPTISTS. These are a very small body, in doctrine, resembling the sect just named, but having great attachment to a life of celibacy, as well as to the seclusion of monastic institutions. In this respect they have what may be termed an element of Romanism. In some respects they resemble the Friends, or Quakers. They are remarkable for

simplicity, frugality, and hospitality. Their ministers are poor. These people practice immersion in the same way that the Tunkers do.

The number of these people is very small—not exceeding a few hundreds, it is believed—whilst the number of their ministers is supposed not to be more than ten or twelve.

SUMMARY.

The following tabular view of the great Baptist Family of Churches may be considered as accurate as the circumstances of the case will permit:

	Associations.	Churches.	Ordained Ministers.	Licentiates.	Members.
(1) Regular Baptists,	378	10,441	6,049	1,415	754,658
(2) Free-Will Baptists,	25	1,154	823	145	49,225
(3) Disciples of Christ (or Campbellites)	—	1,600	1,000	—	127,000
(4) Seventh Day Baptists,	4	60	46	—	(about) 7,000
(5) German Baptists, or Tunkers,	—	—	(about) 250	—	(do) 9,000
(6) Seventh Day German Baptists	—	—	12	—	500
Total,	607	13,255	8,180	1,560	947,367

It will be seen that the Baptist Family of Churches ranks next to the Methodist, in the United States, in point of numbers.

Recommendations of the Society.

Letter from the Rev. Dr. Fairchild, one of the District Secretaries of the Society.

Office of the M. D. of the American and Foreign Christian Union,
Philadelphia, South Fourth-street, No. 22.—October 9, 1850.

Rev. Dr. Baird:

Dear Brother,—I embrace the earliest opportunity for transmitting to you the following Resolutions in favor of our Society, which were adopted by the following-named ecclesiastical bodies, at meetings recently held, viz.

Resolutions adopted by the Evangelical Lutheran Synod of East Pennsylvania, at its sessions in Easton, Pennsylvania, September 30, 1850:

"*Resolved*, 1. That in the judgment of this Synod, the providence of God in opening doors of access for Evangelical Missionaries to the population of various Papal countries of Europe and America, calls loudly on the churches of this land for increased and persevering efforts for their evangelization.

"*Resolved*, 2. That approving the design and operations of the American and Foreign Christian Union, and believing it to be admirably adapted to the work of diffusing the Gospel in its purity among the Roman Catholics, both at home and abroad, this Synod commends it to the confidence and patronage of the churches under their care, and of the Christian community in general."

Preamble and Resolutions adopted by the Presbytery of Rockaway, at *its* sessions in Dover, New Jersey, October 2, 1850:

"Whereas in various Papal countries of Europe and America there are now many openings for the introduction and diffusion of a pure Christianity, and the principles of religious liberty, which, until recently, did not exist; and whereas, the design of the American and Foreign Christian Union is to labor for the enlightenment and spiritual benefit of those countries in which the Papal system of religion obtains: therefore,

"*Resolved*, 1. That the providence as well as the Word of GOD, in the judgment of this Presbytery, calls loudly on the churches of this land for very vigorous and persevering efforts to publish the Gospel in those portions of the Papal world to which now they may have access.

"*Resolved*, 2. That the Presbytery, highly approving the object and operations of the American and Foreign Christian Union, do cordially commend it to the confidence and patronage of the churches under their care, and of the Christian community.

"*Resolved*, 3. That the Presbytery respectfully recommends to the pastors and ministers in charge, to preach, or cause to be preached, in their pulpits respectively, sometime during the period of each year, a sermon on the subject of Romanism, and to take a contribution from their people for the use of the American and Foreign Christian Union."

Permit me now to say that the Passaic Classis of the Reformed Dutch Church, at its sessions in Montville, New Jersey, adopted the same paper unanimously the day preceding. I visited the Classis and addressed them, and with great cordiality they adopted the paper on Tuesday forenoon, October 1, 1850. I then rode to Dover, New Jersey, where the Rockaway Presbytery were in session, and preached before the Presbytery on the subject of our Society; whereupon they, the day following, adopted the paper.

E. R. FAIRCHILD.

Portuguese Exiles.

We beg leave to call the attention of our readers to the following SPECIAL APPEAL of the Society, in behalf of the Portuguese Exiles who still remain in New-York. *Prompt aid* will be aid indeed.

"It will be remembered, that in October, 1849, about four hundred and fifty Portuguese exiles from Madeira, whom the relentless persecutions of the Romish priesthood compelled, on account of their attachment to the Bible, to flee their country destitute, and seek an asylum on our shores, were sent out (all who were able to go) by the Society to Illinois, and settled in the towns of Jacksonville, Springfield, and Waverly, where they were hospitably received and provided for by the Christian public. Nearly fifty of them, however, were compelled, from various causes, to remain behind in

this city. They have been supported, in part by aid from the Society, to the present time.

"Very gratifying intelligence has recently been received of the prosperity and welfare of the company in Illinois, and assurances have been given that those remaining here will also be welcomed if they are sent. Thirty-six persons are desirous to go. The few who remain will provide in future for themselves. It will cost $650 to transport them, and the Society propose to do this with the least possible delay, provided the above sum can be raised for the purpose.

"The ready response of the Christian public to former appeals in behalf of this most interesting people, encourages the Society to present this final application for the means requisite to complete the work.

"ROBERT BAIRD,
"HERMAN NORTON, } *Corresponding Secretaries.*"

Donations sent to the Office of the Society, 150 Nassau-street, Tract Society's Building; or to the Treasurer, Mortimer de Mott, Esq. 192 Broadway, (second story,) will be thankfully acknowledged.

Kirwan's Letters in French,

For the French population of Canada, the United States, and the West Indies.

A gentleman in Montreal writes to recommend the publication of the admirable LETTERS OF KIRWAN TO BISHOP HUGHES, in the French language; expressing the opinion that they would do great good among the French population in Canada, and in the northern portions of the United States, to which the Canadian French are emigrating in great numbers. The suggestion is an important one. We take the liberty, however, to say that the work is needed for the thousands of French Romanists in New-York, and in other Atlantic cities, and for the tens of thousands in Louisiana and the West Indies. The work has already been translated into French at Paris, and published there, we believe. But it will be a matter of economy to have the work also published in New-York; and the American and Foreign Christian Union stands ready to undertake the work. *Who will furnish the means?* Our engagements are now extended as far as it is at all consistent with prudence. Who will give us the means? We ask with *earnestness*, and in *hope*.

ARCH*bishop* HUGHES.—The *Evening Post* states, that by a brief of His Holiness, Pope PIUS IX, dated the 19th of July, the See of New-York has been erected, at the request of the late Provincial Council of Baltimore, into an Archiepiscopal See, with the Sees of Boston, Hartford, Albany, and Buffalo, as Suffragan Sees. By this the Right Rev. Bishop Hughes is, of course, elevated to the dignity of Archbishop.

Our Own Operations.—Home Field.

Report from an Irish Missionary in one of the cities of New England.

SEPTEMBER 26, 1850.

During the past month my labors, and those of my fellow-missionary, amongst the Roman Catholic population in this city, have not, we trust, been in vain. Some are reading the Scriptures, not in the spiritless, dry, unprofitable manner in which the priest would wish they should receive the Douay version, with its corrupt notes, but with eagerness to know whether the things we tell them be true or not; and when once a Roman Catholic applies the touchstone of Scripture to the legends and traditions of his Church, he begins to make his way to the light. Our work cannot be perceived by the number of converts openly renouncing their errors, and joining our Church—as this they will not do, until convinced beyond the shadow of a doubt, that their Church is false; but could the reader follow us to those places where we have held controversies repeatedly, in the presence of crowds of Irish Papists, he would behold many an anxious listener, with a countenance on which he might read a firm resolution "to prove all things, and hold fast that which is good." To enter into a detail of the visits and interviews (all of a religious nature) we have had with Irish Roman Catholics since we came here, would be a long and tedious task. In many instances we met with abuse and contempt, and would not escape as we do, with sound heads and whole bones, if our enemies could escape with impunity.

This morning I was arguing with a crowd of Roman Catholics in D*** street, in a carpenter's shop. The master is a Protestant, named McD***. A worthy son of the Church threatened to strike me. He was an ignorant, but devoted Roman Catholic blacksmith, who worked in the other end of the house, and happened to come to listen to the argument. My antagonist, although most provoking himself in his language, rebuked the smith for his rashness; which, instead of bringing him to a sense of his error, only enraged him more furiously, and elicited from him the most horrible imprecations and denunciations of vengeance on my head. However, I had a fair opportunity of exposing to them their errors, their abominations, the motives that influenced the men who palmed their vile doctrines on a credulous, ignorant people, who never read the Bible; and GOD'S displeasure against such a people, (lay and clerical,) and against such doctrine. Some listened with attention. I did not display any symptoms of anger or ill-will, which, I believe, was not without its effect.

At an Irish newspaper office, or a place where newspapers are sold, I often fall in with crowds of Roman Catholics, of some intelligence, who dispute with me; but not in a spirit of malice or anger, although they are sure

to use opprobrious language, in no measured extent, against the Reformers, ancient and modern, and all Protestants who stand up as faithful soldiers of CHRIST, and witnesses of the truth as it is in CHRIST. I held a controversy in North Main-street with an Irish Roman Catholic, in the Irish tongue, and he and his comrade, another Romanist, seemed greatly interested, and begged of me to return again to the *good old faith*. I meet with some Roman Catholics who are only nominally such, and disbelieve every form of religion, because they have never studied the Word of GOD. Those who are firm adherents of the system, and those who are not, are equally foes to the Gospel of CHRIST and its faithful followers; but there are, thank GOD, some who seem anxious to possess a correct knowledge of the position in which thay stand with regard to their Church, and see that they be not deceived. Of the latter class, a few have already acknowledged the corruptions of the Romish Church; although I cannot say that, with the exception of one young man, they are enlightened enough upon the subject. I spoke of this young man in my last report. In the Prison and Asylum there are others who believe not in the doctrines of Rome, and attribute their wretched fate to the teaching they have received, and who have determined to become better men for the future. In visiting private families we seldom meet with the men, as they are engaged at their labors, and the women have no desire to hear us.

The Priests in this city are silent, insinuating Jesuits, who watch every opportunity of poisoning the minds of those with whom they come in contact, but will not boldly come forward to oppose the enemies of their Church, knowing that the results of such a proceeding would be anything but advantageous to themselves. It is the surest way Popery can spread. It behoves the Christian to watch. We have established a meeting on Friday nights at Brother C——'s house; and though some Roman Catholics promised to attend, we have had none except one young man, a blacksmith. Their promises cannot be relied on; but we hope by degrees to gain upon their minds, (GOD helping us,) so as to make them fulfil their promises. My comrade had received notice, that on Friday night last he was expected to be prepared to answer the charges which were to be brought against his Church, by an individual named D——, from Federal Hill, and also that he should prove the Church of Rome to be the apostacy foretold in Revelation. We expected to have a good meeting this night; but it happened that on the same day they accidentally met (my comrade and his opponent) in the same shop, which I have mentioned in a preceding part of my report as belonging to a Protestant Irish carpenter, where they argued the subject so thoroughly, that it was considered superfluous to meet again at night. This is the very same man with whom I have argued since, and for which I was threatened to be struck by the blacksmith next door.

Our controversies with Roman Catholics are generally upon Infallibility, Antiquity, Apostacy, Idolatry, &c.; and considering the heavy blows dealt against these old strongholds, so dear to our adversaries, we have no great reason to blame them for their language and threats. We generally go out to the work of the LORD at nine o'clock, and continue until evening late, except the intervention of dinner-hour, engaged for the most part of the time with one or more Roman Catholics on the important concerns of salvation. That GOD will bless our work, as He deems expedient to his own Divine purpose and will, we have no doubt; and cheered by the gracious influence of His Divine SPIRIT, though all the world despise us, we go forth rejoicing, to the field of labor. I believe the more comfortable, independent portion of the Irish, who possess some money, are the most prejudiced against the Truth, as they are the most visited by the crafty priest. Sometimes we commence an argument on some Popish doctrines, I taking the Romish side of the question, and my comrade opposing me, in order to bring our hearers to see their errors. We do not proceed far when a fair opportunity occurs of declaring the whole truth. This plan we have recourse to when we do not find them inclined to enter upon religious topics, and we often find it effectual. How far our labors may be blest, GOD only knows; but He calls upon us to work, and we know His calling and His promises are sure, and that in His own good time they will come to pass, and that they shall not be ashamed that wait upon the LORD. M. F. F.

A Colporteur among the Irish population in one of our Eastern cities writes as follows:

Our laborers for the last month amongst the Roman Catholics are likely to be blest with fruit in due season, as they seem for the most part to display a spirit of inquiry which had so long slumbered in the lap of Popery, but seems now awakening to the light of truth. I could give several examples in confirmation of this fact, but one strikes me as particularly illustrative of it.

I gave a brief account in my last report of a controversy I had in the public street with a crowd of Romanists who flocked around me, but as I could not attend to all their questions, one man in particular, who was the most intelligent of the gang, withstood me to the face, and the rest became mute. He vehemently denounced all apostates, by which he meant converts from Popery, and represented them in a very unbecoming light. I looked upon this man as a desperate bigot, and despaired of ever seeing him in any other character. However, I was mistaken, for that man is now a kind friend of mine, and I have spent some pleasant seasons with him "contending for the faith once delivered to the saints," and I never knew a man more agreeable and mild in his behaviour, or more willing to hear both sides of the question investigated. He

has also admitted that he might be in error, and I hope he may be led on further in his admissions until, he confesses himself not only in error, but in the direst bondage under which a mortal could suffer, the slavery of the soul.

I have also visited a young Irish printer, who worked for Mr. B——, whose Christian charity and benevolence left a very salutary effect on his mind, and led him to look to the source from which such good actions originate even to the religion of JESUS CHRIST. Brother —— and I showed him from the Holy Bible the soul-destroying tendency of the doctrines in which he had been brought up, and the life-giving power of the "truth as it is in JESUS." We visited him three or four times; but the last time his mind was at ease, and he had resolved to be no longer as the blind following the blind, but take the Holy Bible to be a lamp unto his feet, and a light unto his path through this dark, deceitful wilderness: brother C—— gave him a Bible, for which he seemed very thankful. He has since, as I am informed, returned to his native country for the benefit of his health.

Several of my Roman Catholic friends think that I will return again to Popery. They are anxious to know my reasons for becoming a Protestant. Whenever I come in contact with those who are aware of the fact, I give them the reasons which led me to adopt such a course with meekness, beseeching them in the language of St. Peter, "to lay aside all malice, and all guile, and hypocricies, and envies, and all evil speakings; as new-born babes desiring the sincere milk of the Word, that they may grow in grace thereby." Although they do not pretend to be in any wise shaken by my arguments, yet I am aware that they reflect on them, and some of them are led to doubt the infallibility of their church. I meet with others, who are so extremely bigoted that they will not admit any thing of a religious nature coming from a Protestant's lips to be true. However I feel happy to state that these are comparatively few, and preposterously superstitious. Indeed those amongst them, who possess much intelligence, are ashamed to exhibit in this country those absurdities which characterize the true devotee in Ireland. They are at a great loss in this country for holy wells and relics, and "abbeys of *ruin gray*" to perform their rounds.

Brother C—— and I have one night in the week (Friday night) appointed for holding meetings; not altogether prayer-meetings, but also for the purpose of explaining the mode of salvation which the Gospel holds forth, as compared with the doctrines taught by the Romish Church. Some have promised to attend this meeting, which I hope will be productive of gracious results. In some instances we have been represented as proselyting; and those persons whom we visit under such circumstances grow cold and inhospitable in their manner. An instance of this kind occurred on Saturday last: the woman of the house had the moral courage to tell us to keep away, as we could not agree with them, for I happened to be at that moment engaged in contro-

versy with a man living in the next room. Her husband desired her to be silent, as she knew nothing about the subject. She said we did not believe in the Virgin Mary, and that of course was too much to know of the danger attending our faith. We reasoned with the woman on the nature of our belief in the Virgin Mary, and with the men on the leading errors of their Church. One of them confessed he would not remain two hours in communion with the Church of Rome if he believed her false, and the other said I knew the two ways as well as any body. The woman of the house said she had been provoked to use the foregoing language, on account of the misrepresentations of her neighbors, but appeared to be sorry, and invited us to call whenever we found it convenient, as did the men.

I was in the habit also of visiting a poor sick man, but the priest, or some other wolf in sheep's clothing, poisoned the truths which were beginning to dawn even at the eleventh hour on this poor old man's benighted mind, and represented me as a dangerous apostate. From some remarks which fell from him, I could learn that the assistance which he received from Protestants by way of charity, was represented to him as the price of his soul. When I asked his wife why the priests did not assist her. "Wisha avourneen," she whines out, "the poor craythurs hav'nt it." This poor old woman is a true specimen of Popish ignorance. Her husband, is on the point of death, and I can hardly get a word out of him, but he is constantly crying out, "JESUS have mercy upon me! have mercy upon me!" I hope his cry of mercy may be heard. There is another old man next door who reads the Bible, yet nothing is too hard or impossible for him to believe if it emanates from the hot-bed of Popery. He has been taught that Melchizedeck offered up the sacrifice of the mass every day for a year, for the mother of Constantine the Great; and he became furious when I laughed at the subject. I hold many a long controversy with a young man in this street, who is reading a Testament which brother C—— lent him after coming here. I believe he was the first Roman Catholic I spoke to after arriving in this place.

An evangelist who is laboring among the Irish in the city of Boston, communicates the following intelligence:

"In laying before you this concise view of my christian labors for the month just ended, I feel pleasure in being able to say, that I am gaining access to my countrymen, and have had much work to do, and I thank the LORD that I am in some little degree encouraged in my work. 'A hearing ear' is generally offered me, and even more than that; many appear to hear 'the word of life gladly.'—I have a welcome among them, and generally an invitation to call again, which cheers me very much. And if I come across any to whom I have read and stated the Gospel, as I go along, they seem glad to see me, shake hands, stand, and freely converse

with me in the street, while I embrace every such opportunity of making known to them 'the way of salvation.'

"I shall now subjoin extracts from my notes of my every day's work in similar shape as before, which will show the manner of my proceeding, and that I have been as diligent as possible in seeking in all points the well being of my fellow men, and the advancement of the SAVIOUR'S kingdom. After finishing the transcribing of my last month's report on the 6th August, I visited three families, (Irish,) to whom I read and stated the Gospel with rather pleasing results; they seemed not only willing but glad to hear the words of eternal life; may the LORD bless his own Word, and give 'the understanding heart,' and his servants shall not run in vain, nor labor in vain.' I had ten hearers, one Protestant and nine Roman Catholics.

"On the next day I visited several families, all Roman Catholics, they 'suffered the word of exhortation,' and listened with the greatest attention to the reading of the Scriptures, and the remarks I had made in pointing out to them the refuge for the guilty, in the all-sufficiency of the SAVIOUR'S work. One person appeared inquiring, and asked further explanation of some things I had stated, which he did not, he said, clearly understand. I went over the subject a second time, (it was on the offices of Christ,) and explained it in a plain, and, I trust, faithful manner, and which seemed to make a momentary impression, as they clearly perceived that 'I set at nought' the Romish priesthood and unbloody sacrifice of the mass. My remarks seemed to give the man great satisfaction, and on my going away he shook me warmly by the hand and said, 'I heard you once before in Purchase-street, and am now right glad to know you more distinctly, and where you live.'

"On the 8th I delivered the message of salvation in six different places, but the result did not appear cheering, only two persons seemed willing to hear; all the others, though they offered no opposition, heard with sullen silence, apathy and indifference, notwithstanding that I used my best endeavors, and referred to many interesting subjects, hoping by some means to arrest their attention. One of the persons above alluded to, seemed to give credit to the statements of the Gospel which I made, and replied, 'Sir, I believe what you say to be true, for I have read the same things myself; I have a Protestant Bible and a Catholic Testament, and I see no great difference between them, for both state that we are to be saved by faith in CHRIST, who died on the cross to save sinners.' This man, who is a Roman Catholic, invited me to call again; the other, who was a Protestant, expressed himself much comforted and edified by the truths he heard.

"9th. My labors this day were attended with rather pleasing results; I visited six families; four were Roman Catholics, and two Protestants. I read the Scriptures and lectured in each place; all heard with respectful attention; and in most of the places I was invited to call again, and the Protestants were urgent in the request that I should call frequently. I prayed with them.

"Monday 12th. I addressed in two places in Kingston-st. Finding one man much pleased with what he heard, I proposed to call at his lodging, but to which he seemed disinclined, saying, 'I will always be glad to see you, but sure I'll meet you in the street.' While addressing another I was interrupted by an American gentleman, who came out of his house and listened a few moments to my conversation, and then remarked, 'Sir, the man has no time to listen to you;' to which I replied, 'The man is getting along with his work, my conversation is not preventing him. 'But,' said he,

'sir, the man cannot mix mortar and listen to you at the same time.' I then walked away; the poor Irishman looked confused and grieved at the interruption.

"The next I addressed was a cab-driver, corner of Water-street. I addressed this man twice before, and my present interview with him was a pleasing one, and lengthened, as he was wholly unemployed. My subject of conversation was from Phil. 4:11; he seemed much delighted, and asked if I had any place for public preaching, and said he would come to hear me.

"The next persons I addressed were from the north of Ireland, and Romanists, they heard patiently, and one of them, an aged female, gave me an invitation to her house, which I accepted and promised to call in a few days. My labors this day were in the open air, in 'the streets and lanes of the city.'

"Tuesday 13th. I labored this day in South Boston. The first person I addressed was an aged Roman Catholic from Waterford; I stated the Gospel, to which he listened for a time very patiently, but on opening and referring to the Scriptures in proof of what I had been advancing, his former prejudice became stirred in him, and he at once advanced, with a spirit of controversy, the particular dogmas of his church, and concluded by saying, that 'His was the true, holy Roman Catholic Church, out of which there was no Salvation.' I treated him very gently, in order to calm down his prejudice, I told him I would read for him the doctrine which the Apostle taught to the Church *at* Rome in his day, and what Saint Peter taught, and compared it with what he advanced; by this mode I got him to listen, read several passages, and then in a plain and faithful manner contrasted them with the way of salvation taught by the priests, and concluded by a solemn appeal to his conscience, as in the sight of GOD whether he would believe in man's way or GOD's, in the priest's or the holy apostle's; this mode of reasoning, which I could not avoid, stopped the mouth of this gainsayer, he felt convicted, as it cut to the heart, and he remained a considerable time where he stood after I walked away, in a pondering mood.

"I next called upon a Roman Catholic family whom I had visited before, here I had rather a pleasing opportunity of delivering the message; I was kindly welcomed by the woman of the room, who said, she 'Was thinking about me, and was glad I was come.' She told me that a lady called there and gave her two tracts, and said she would get her a Bible, but her husband did not wish her to take them as they were Catholics; but I told him that I would ask your advice, as you were Irish, the first time I would see you. The poor woman did not at this time understand my mission, nor the cause of my visit; I said I would first read the tracts for her. She and a few others sat down and heard patiently while I read to them; the contents they seemed to like very much, and I then read the 3rd of John, with remarks, and concluded with my advice to accept the Bible and the tracts from the lady, as they were of inestimable value above all the lady could bestow; and that if she benevolently made her a gift of an article of dress for herself and children, I asked her, would she refuse it, though she knew the lady to be a Protestant. I read the Scriptures and stated the Gospel to these Roman Catholics. In another place they heard quietly. I next visited a Protestant family, to whom I also read.

"Wednesday 14th. I visited in different parts of the city this day, and in each place got a patient hearing.

"In ——— street I had a pleasing opportunity of stating the Gospel to a good many Roman Catholics. I brought Paul's answer to the inquiring jailor to bear in

my usual manner upon them, and asked them to give a reason of the hope that was in them; but, poor men, their hopes were placed, as they cordially acknowledged, not in the blood of JESUS, but in the rites of the church and their own deservings, by their leading an honest and correct life, would do for them, as GOD was merciful they said. An American Protestant was present, to whose conscience I made an appeal also, and he, alas, could assign no better ground of hope than the poor misguided Papists. Alas, what is a man in his unconverted state, whether Jew or Gentile! An American lady overhearing my conversation from her window, and seeing the length of time I was engaged, asked me kindly to walk in. I did so, and remained nearly an hour conversing with her upon divine things. She told me she was a member of an Orthodox church and felt much pleased with all she heard. On leaving I met with a well-meaning Roman Catholic, who not only listened attentively to the statements of the Gospel which I made, and to which he gave his assent and consent, but frankly acknowledged the great ignorance and superstition in which they had been brought up in the old country, and which now led many on to the committal of crime and the doing of many sinful and disgraceful acts in this country, to their own ruin and the shame of their own countrymen. On Lord's day I was engaged, as usual, in the Sunday-school. In the evening I visited an Irish family in Albany-street, a convert from Popery, named McCarthy; I lectured and prayed to a Roman Catholic present and the members of the family. After prayer several others came in. I remained an hour reasoning with them out of the Scriptures, and on going away one of the persons who came in, a Roman Catholic, gave me an invitation to call at his residence."

Another colporteur, who is laboring in connection with the missionary who reports as above, writes:

"At the close of another month I wish to state how the good work goes on in this cause, as also how I have been engaged since my last communication.

"In looking over my diary, I meet with many things that would be interesting to you, but would only trouble you with a view of the work generally. My Sabbaths are mostly occupied in holding public services at the States Prison, the Asylum, and churches in the vicinity, as also in the city. I generally preach twice each LORD'S day, and attend several meetings through the week, in most of which reference is made to our mission in this place: I also have commenced a prayer-meeting on Tuesday evenings, at my house. Some Romanists have said they will attend. My time is spent as much as possible in accordance with the decision of the Society. I go to visit at about eight in the morning; return at noon, go out again at two, and return about six in the evening—sometimes not till after seven. The whole of this time is devoted to visiting, and making such calls as require my attention. It often so happens that in my way to certain families I meet with individuals with whom we have had conversation on former occasions; and so most of one part of the day will go in this way. Thus we are found 'in the market-place,' as also 'teaching publicly, and from house to house,' both to nominal Protestants and Romanists, but chiefly the latter; preaching penitence towards GOD, and faith in our LORD JESUS CHRIST; censuring the lukewarmness of the one class, and exposing the errors, the unrighteousness of the others. Oh! the gross darkness which is found in the minds of some

of the Pope's disciples! Surely it is no wonder that St. Paul could exclaim, 'Who is sufficient for these things!'

"We are not without fruit from our labors in this good cause. One young man of promise has fully embraced the truth as it is in JESUS, having renounced Romanism. Our visits have been much blessed to an old man, a Romanist, who is on his death-bed. He rests wholly and solely in the LORD our Redeemer, and finds peace and comfort, and salvation in Him. Two of the families where we visited have left the city; besides these, there are fifteen families who receive us very kindly, and desire to have us call upon them. There are others who do not receive us with the same cordiality; and some that we call to see, prohibit our calling again. Among the former number we see indications of good. There are also many detached individuals, whom we see in the prosecution of our labors, who are reading the Scriptures; some of whom I have supplied with the Word of Life. We hope and pray that, ultimately, a great and good work will be accomplished. To GOD will be ascribed the praise."

Foreign Field.

Mission in Hayti.

The following letter from our Missionary in Hayti will be read with interest, we are sure. What a picture it gives of the state of morals in that country! Verily, Rome has done but little good in that important island, in which they had undisputed dominion, so far as Religion is concerned, for three centuries and a half. We very much doubt where there is another population of equal extent in any part of *Christendom* that is so debased and immoral as that of Hayti. They have, indeed, had but little opportunity of knowing the Gospel, and it is not wonderful that they are bad.

ST. MARKS, HAYTI, August 15th, 1850.

Rev and Dear Sir:

I have received your interesting letter of April 26th; but as I do not know whether you have received that in which I gave you, under the date of the 9th of April last, some details upon the manners and the state of religion in Hayti, I shall take the liberty of presenting to you anew some details on that subject.

Dear brother in Christ, nothing is more deplorable than the manners and the state of religion in this island! Adultery, fornication, polygamy, reign there almost generally; and these crimes are regarded as virtues by the ignorant, and with indifference by those who have some education! An old negro woman, employed by the judge, our neighbor, fell sick, and came, as by instinct, for she had no intelligence, to take refuge with us. We took care of her for seven or eight days, for she possessed nothing in the world. Nevertheless the society of the *devoted*, they call them thus at St. Mark's, fearing lest that this woman should die with the *Methodists*, came to seek her. This

unfortunate woman had been, twelve years ago, maltreated by a man. She had since languished, and the blows she had received hastened her death. When she died, the men at St. Mark's refused to carry her to the grave, because she had not prostituted herself in her youth. They pretend that women who have no children are cannibals, and eat other children! Falsehood and theft are principles in which parents rear their children.

The mass, processions, benedictions, and a host of other coarse superstitions are the essential parts of religion in Hayti. God is almost unknown there. It is to the Virgin and the saints that people address their adoration. They have recourse to these sorts of divinities in all circumstances. Do they lose anything? It is to St. Anthony they betake themselves. Are they sick? They begin by washing three times with holy water. About five months since, the Child Jesus, Mary and Joseph descended on a palm-tree, not far from Port-au-Prince. This miracle made much noise in the island, and the prodigy is so much the more surprising that the Child Jesus, Mary and Joseph are of a black color. Moreover, Mary holds a crown which she places on the head of a man. *Qui habet aures audiendi audiat.*

Then come the blessings; they bless everything, and it is in that that consists the principal resource of the priest. When the curate is absent, his housekeeper, or rather concubine, gives the blessing and takes the money.

All the children wear on their breasts a leaden, pewter, or silver cross, according to the means of their parents. Gold crosses are especially held in great veneration! These unfortunate people believe that if any one has a cross of gold in his house, all is safe. I have been assured that many persons have committed theft to procure a gold cross. The church of Gonaïves was robbed a few years ago, and the robber having been discovered, said that he had committed this theft only in order to get a golden cross. Nevertheless he was shot. The masses said for the dead are in great vogue in Hayti. Sometimes a hundred candles are burning during the mass. When the service is over, the parents take to music, go off to eat and drink, and then dance all the rest of the day.

*Neuvaines.** When some one dies, the soul of the deceased is accustomed to come during the night, and spill or trouble the water which is in the vessels of the house. Then they make a *neuvaine*. A woman who has no other employment, begins on the invitation of the relatives of the deceased, by making a cake, which she places on the threshold of the door. Then they furnish her with four bottles of oil and four candles, and she makes prayers during nine nights; the ninth night the relatives and friends of the deceased assemble, and eat, drink, dance, and amuse themselves, and all is finished. The woman who officiates takes four dollars for her prayers. I forgot to say that to crown the work, it is necessary that a mass should be performed.

* A nine-days festival in the Roman Catholic Church.

Nevertheless, the persons who have some education are less prone to these superstitions. The captain of the port told me the other day, that he had been obliged to have a service performed; but that it was much against his inclinations.

Free Masons. All the Haytiens who belong, as they say, to good society, are *free masons.* On St. John's day they betake themselves with pomp to the church, where they erect a funeral pile, and the curate celebrates a mass in their honor. If the priests of Hayti have not a dispensation, they violate the decrees of their master at Rome; for in 1738 the Pope Clement XII, and Benedict XIV in 1751, fulminated bulls of excommunication against the free masons. Pius VII in 1804 renewed them, as did Pope Leo XII, last of all. It is possible that the free masons of Hayti are no more disposed to obey these anathemas, than the Americans are to obey those of Alexander VI, on the division of America; for Alexander excommunicated whoever should oppose this division.

Finally, dear brother, it is not necessary that I should tell you how much we need the blessings of our heavenly Father to dissipate the darkness which covers this unhappy country. Yet half the educated people at St. Mark's recognize the abuses of the religion of the Pope, and attend mass only on the national festivals. It is only polygamy and some political reasons which drive them from the Gospel. If in the government there was the least change favorable to the Gospel, they would at once quit the church of Rome; I am speaking of the educated class; but they would not leave polygamy so easily; for this vice is common.

I should like to be able to tell you that there were hundreds of persons at St. Mark's converted to the LORD; but I must say that there are but six who are so really. There are a few others who say or think that they are, but who are not so yet. Your devoted brother in Christ,

P. NIEL.

P. S. You would oblige me very much, dear brother, if you would send me your last Report; for I learn no more news from Europe or the United States, than if I were in the centre of China.

It is warm at present in our island. Twice since the beginning of May we have had the sun in the zenith. The rains began on the 19th of June; nevertheless it rains in the plain but once or twice a week, and when it rains the nights are very cool. The heat would be excessive if the sun remained above the horizon as long as at Paris. We have it now only twelve hours, and the twilight is of only a quarter of an hour. It rains oftener on the hills than on the plain; so that the plain produces nothing but trees, if it is not watered by some stream. The country is poor at present. The population is said to be about seven hundred thousand souls; and fifty thousand are under arms! There are no men to cultivate the ground. And then the indolence of the people\

Our health is pretty good, notwithstanding an almost continual perspiration during the day. I can teach school but once a day, from seven in the morning until eleven. P. N.

Letter from our Missionary in Stockholm, Sweden.

Our readers will be pleased with the letter of our Mr. Rosenius, which follows, though written in his own English, as well as with that from the Rev. George Scott, so favorably and so widely known among us, which came with it. Who will agree to give $50 to support Ahnfelt?

"LONDON, June 28, 1850.

"*My dear Brother Baird:*

"The enclosed arrived while I was out on a Missionary tour to the Norman Isles, which has delayed its being forwarded a few days. The news from Sweden is really most heart-cheering, and greatly do I rejoice that I was permitted to labor and suffer there, while I see such fruit every where springing from the seed sown in tears. With all my heart and mind do I support Rosenius' plea for help to Ahnfelt. It is said that Peter Waldo derived much religious advantage from the efforts of a pious troubadour, and such a wandering religious troubadour as Oscar Ahnfelt would, by God's blessing, be of extensive benefit to Sweden. I know the man well, have often listened to his charming strains, and witnessed the effect upon a large company, of his singing a spiritual song accompanied by the guitar, and as the Swedes are a musical people, he would gain access to many a heart through the proper use of the talent God has given him. Assuredly such a use of the musical talent would be pleasing to God and be owned of him. Ahnfelt is besides a man of education, extended reading, accurate theology, and uncommon power in setting forth the truth he knows for the edification of others; he has also a precious gift in prayer. Rosenius, amid the cares and expenses of an increasing family, nobly sacrificed about the half of what you gave him last year, to make an experiment in setting Ahnfelt free for a tour; and the result says loudly —'onward, onward.'

"Blessed be God, we are, as a family, well, and amid the strifes of unreasonable or wicked men, have been kept in a measure of peace. The Methodist storm is subsiding, and ere long we shall have to praise God for peace and prosperity.

"The British organization of the Evangelical Alliance has forwarded a memorial to the King of Sweden, in favor of Nilson, at Gottenburg; who, because he has become a Baptist, is sentenced to banishment from his land. You will see particulars in recent numbers of Evangelical Christendom. Thank you for the 'Union;' the numbers came by post. I have already got that of June. With much love to you and family and many not forgotten friends,

"Yours, GEO. SCOTT."

Movements of Rome.

In our last number we had occasion to speak of the difficulties in Sardinia between the Government and the Papal hierarchy. In our present we add some items of intelligence, recently received, which will interest our readers.

We have before us several Italian newspapers, printed at Turin, in Piedmont, and of recent dates. The freedom and intelligence with which various political and religious questions of the day are treated in these publications, afford us an encouraging indication of the progress of true liberty in that portion of Italy. Witness, on the subject of the late Romish miracle, the following extract from a daily paper intitled *l'Opinione*:—

"We live in blessed times! Miracles, so long unheard of, are multiplying in the four corners of the earth; and the priests, no longer knowing how to edify the people with holy instructions and example, seek to supply the lack of them by the invention of miracles. At Rimini, the missionaries are causing the eyes of a small picture to move; at Fossombrone, a right reverend personage is gratifying his lady-friend with another picture which plays the same game; the friars at Einsidlen too, open their shop, and offer to restore the limbs of cripples, and distort the judgement of the sound-minded; in Piedmont we have Don Grignaschi, who displays a new incarnation of Jesus; in Bohemia, two young girls have daily visions and interviews with the Madonna. Finally even Vienna, the sensual metropolis of a materialist government, has become the scene of supernatural prodigies. To speak more correctly, the last mentioned occurrences are not in Vienna itself, but in a neighboring village; since it is absolutely necessary that certain miracles should not operate in the sight of too numerous a multitude, among whom there might chance to be found some who would be sceptical. Such miracles are not intended to convert the unbelieving, but to confirm the ignorant in the faith; and above all, to bring about abundant alms-givings; since, so far as unbelievers are concerned, opinions are not changed by miracles. In spite of all the miracles of Moses, Pharaoh continued hardened."

"It is worthy of notice," we read in another number of the same paper, "that the pictures which move their eyes, or weep, or sweat, are not in general the productions of distinguished artists, but ancient paintings of obscure origin, and covered with the smoke of lamps and with dust; that the miracle is nearly always occasioned by interested motives; and that the priests instead of subjecting the miraculous image to the most attentive scrutiny of the curious and especially the sceptical, put it at a respectful distance from the spectators, in a place carefully selected, and guarded by the favorable aid of deep shade and dim lamps."

In a more serious strain, and in a spirit worthy of the enlightened christian, the writer thus proceeds:—

"God can work miracles; he has done so, and will do so yet; but, in the words of father Diego da Cordova, as quoted by cardinal Lambertini, 'It is the custom of Divine Providence not to dispense them, save upon rare occasions, in the ordinary laws of nature; for it would not seem in accordance with good government if often, and without most weighty reasons they should break through the laws of natural causes, and not make good their own privileges.'"

"Miracles," says another great Catholic theologian, Henry Klee, "have generally been considered as a manifestation of the presence and majesty of God; they should be neither absurd, nor immoral, nor conducive to erroneous doctrine, nor unworthy of the Deity." And St. Agustine observes farther, that "The end of true miracles is the glory of God, which is completely independent of an interested human worship."

"Now the pretended miracle ascribed to the picture at Rimini, is precisely the opposite of this; it is nothing more than a mechanical artifice operated by means of dead materials; a trick not unlike some of those exhibited by mountebanks to astonish the people and draw a few farthings from their pockets; it is absurd, because it is contrary to the dignity of God, who assuredly will not occupy himself with so puerile a performance as to make the eyes of a piece of painted canvass move, for the deception of the multitude; it is contrary to the Catholic doctrine, because it tends to falsify our ideas of God, and establish materialism; in the people it is a superstition, and in those who avail themselves of it to deceive them and make gain,—it is a solemn imposture."

Miscellaneous.

The Danish Navy.—The navy of Denmark is at this time composed of 116 ships, of which seven are of the line—viz: five of 84 guns, one of 80 guns, and one of 66 guns. Their enemies, the Holsteiners, have no naval force worth speaking of.

Thomas Aquinas' Prayer before Study.—Ineffably wise and good Creator, illustrious original, true fountain of light and wisdom, vouchsafe to infuse into my understanding some ray of thy brightness, thereby removing that two-fold darkness under which I was born of sin and ignorance.

Thou that makest the tongues of infants eloquent, instruct, I pray Thee, my tongue likewise; and pour upon my lips the grace of Thy benediction.

Give me quickness to comprehend, and memory to retain; give me happiness in expounding, a facility in learning, and copious eloquence in speaking.

Prepare my entrance on the road of science, direct me in my journey,

and bring me safely to the end of it, even happiness and glory, in thine eternal kingdom, through Jesus Christ our Lord.

FIRE-PROOF PAINT.—In all directions the progress, in whatever concerns the welfare and prosperity of the human race, is wonderful. Great discoveries in Science, and most useful inventions in Art, are almost daily announced—discoveries and inventions which are adapted to increase the comfort and augment the population of the civilized world. All these things contribute to the furtherance of the Kingdom of our LORD. We are led to make these remarks by having seen the FIRE-PROOF PAINT, manufactured by Mr. Blake, announced in the newspapers, which promises to be a great blessing. It is made from a peculiar sort of earth found in Ohio, which when dug out of the ground is of a friable nature, but when exposed for a few days to the atmosphere becomes exceedingly hard. A good coat of paint made of this substance, renders roofs and walls of houses fire-proof. We have no doubt that it will soon be extensively employed, especially upon roofs of houses.

Notices of Books.

LIVES OF EMINENT LITERARY AND SCIENTIFIC MEN OF AMERICA: by James Wynne, M. D.—SIX biographical sketches, of considerable length, are contained in this handsome volume, published by D. Appleton & Co. A hasty perusal satisfies us that much laborious study has been bestowed upon the characters delineated; the author's views are, for the most part, impartial and well defined. We must, however, take exceptions to a remark on the style of Edwards, who figures among his subjects, of which he affirms it is "so utterly destitute of beauty as to appear hideous and deformed." At the same time we may observe, that the *critique* upon this eminent theologian is in the main just and discriminating.

CHRISTIANITY REVIVED IN THE EAST: by H. G. O. Dwight. Baker & Scribner, publishers.—The remarkable work of Divine Grace among the Armenians of Constantinople and Asia Minor, has already become a fit subject for historical description; though destined, we trust, to a much greater extension than it has yet obtained. No man could more appropriately undertake the task than Mr. Dwight, whose intelligence and integrity vouch for the truth of statements which have been controverted only by malignant enemies or wilful ignorers of the truth; and we are glad to possess, in so interesting a form, his authentic testimony in the case.

INDIA AND THE HINDOOS: by F. De W. Ward.—Another fruit of research and experience from the pen of a missionary of the American Board: and published by the same house. In an agreeable and popular style, the author describes the geography of India, and sketches the history and manners of the people; the whole with a view to their religious character and progress, particularly since the introduction of Christian missions. The chapters on the means of advancing Christianity in India, and the efforts that have been made for that purpose, are peculiarly valuable.

RESPONSES FROM THE SACRED ORACLES; OR THE PAST IN THE PRESENT. By Richard W. Dickinson, D. D. R. Carter & Brothers.—The topics embraced in this volume of Biblical essays, are treated in a masterly way. The vivid description, the powerful argumentation, the apt application, which appear in every page, give unusual interest to these historical sketches. The author has struck a new vein in religious composition; new at least in this quarter of the world, though long worked by the French and the Germans; we wish him as good success in it for the future as he has met with thus far.

MEMOIRS OF MRS. HAWKES, of Islington; by Catharine Cecil. R. Carter & Brothers. —A pleasing and edifying narrative of religious experience. Mrs. Hawkes was evidently a Christian of more than ordinary attainments. During a long life, the ready use of her pen preserved "on journals and correspondence an unusually full record of religious affections. Her intimate acquaintance with the distinguished Cecil, who was for a long time her pastor, occasions frequent mention of that excellent man, to whose daughter we are indebted for this interesting volume.

THE KNOWLEDGE OF JESUS THE MOST EXCELLENT OF THE SCIENCES: by Alexander Carson, L. L. D. E. H. Fletcher.—This is a lucid and able treatise on the capital doctrines of the Gospel; its reasoning is in the main strong and convincing; its views sound and orthodox. We think this essay calculated to do much good, and deserving of a careful perusal.

THE CHURCHES AND SECTS OF THE UNITED STATES: by Rev. P. Douglass Gorrie. Lewis Colby, Publisher.—This brief and compendious work is designed for popular use; and by its systematic arrangement and treatment of the subject, is well adapted for that purpose. Some errors in the statistics might well be corrected in a future edition; as for instance the number of members in the (New School) Presbyterian Church, which is greatly over-stated.

The tenth number of Brady and D'Avignon's GALLERY OF ILLUSTRIOUS AMERICANS, gives us a wonderfully faithful and life-like portrait of President FILLMORE. We do not know what progress the fine arts may make in the next fifty years: but we could not desire, and posterity will not obtain, a better idea of our thirteenth President, than this fine engraving gives.

THE FATHERS OF THE DESERT; by Henry Ruffner. Published by Baker & Scribner.—We do not remember to have seen anything before on the subject of this work of Dr. Ruffner; and this is saying much in its favor, in this age of many books. It is evidently the result of much investigation among the Fathers of the early Church, and especially the lives of the ascetics of the Eastern and Roman Churches. This is, however, not only a learned but a very interesting book; abounding in valuable facts from the history, and amusing stories from the fiction of monasticism. It may be well at the same time to say, that from the nature of the work it is not one for general perusal. Despite of all their sanctity, many of these venerable Fathers were very "filthy dreamers;" and though their miracles are a necessary part of their history, many of them are very unfit for the ordinary class of readers.

HOLDEN'S MAGAZINE continues to appear under the editorship of Mr. Henry Fowler, under whose able management it has obtained new claims to popularity. The correct taste and sound principle of the editor, warrant its freedom from any features which would render it unsuitable for general reading in the family.

HARPER'S MAGAZINE for October preserves the admirable features which distinguish this publication: endless variety for all tastes, with perfect correctness of tone in all its parts. Its

circulation is increasing so rapidly that it may seem superfluous to recommend it; but if any of our readers are yet unacquainted with it, they will find it quite equal to our description.

THE DIVINE LAW OF BENEFICENCE; by Rev. Parsons Cooke. Published by the American Tract Society. An Unknown Friend sent us a considerable number of this excellent little work, which we are making good use of.

THE LADIES' WREATH; published by Fletcher & Co. No. 143 Nassau-street, New-York. —This is one of the numerous *serial* publications which have sprung up in our country within a few years. It is a well-conducted and pleasing work, and filled with articles of a moral and religious character.

View of Public Affairs.

This is the season for holding the Elections in many of the States, and the din of local and national politics makes itself heard on all hands. The Acts of Congress, in relation to the questions growing out of the acquisition of the portion of territory which the late war with Mexico gave us, have not imparted satisfaction in all quarters. This is especially the case with the law relating to fugitive slaves. This dissatisfaction will have a considerable influence upon the elections in some of the Northern States. Other questions concur to cause more than ordinary excitement. This is particularly so in the State of New-York, where the subject of FREE SCHOOLS is to be settled at the polls in a few days.

The fears of our citizens in relation to the reported riots at the city of Sacramento, have happily not been realized. But every mail from our possessions on the Pacific coast, comes fraught with intelligence which ought to quicken the zeal, and augment the efforts of our Churches of every evangelical denomination, to supply the thousands who are hastening thither with the means of grace. Colonization is ever a time of exposure to temptation and to remissness of effort in the spiritual life. Under the most favorable circumstances, it is found that it is extremely difficult, if not impossible, to maintain a healthy tone of piety among imigrants of even more than ordinary excellence of religious character. How great then, is the danger of rapid and dreadful deterioration in the morals and religion of the vast column of emigration from this land and others, which is unceasingly moving towards California!

The news from Europe is of a character to create uneasiness in the minds of well-informed men in regard to the future. In making this remark, we do not refer so much to the news which the public journals give us, as to that which is contained in letters from certain quarters. The movement in Hesse-Cassel, (one of the most important of the small duchies of Germany,) and the threatening state of things in one or two other and neighboring portions of Germany—particularly in Hesse Darmstadt—is of such a natur

as to cause no little inquietude in the minds of those who dread to see war break out in the centre of Europe. Austria would soon put down all such movements, if Prussia would allow her to advance her armies into the heart of western Germany, and even to her own borders. No man can tell what may grow out of all this.

The state of things in Italy is not very well settled. The Sardinian government seems really to have "taken the wolf by the ears," to use a familiar phrase. It is a long time since an Italian government banished two archbishops—one of Turin, and the other of Cagliari—for treason, and that in a very prompt and summary way. And most richly did they deserve it for their factious and disobedient conduct. This act of that government threatens to complicate the relations which subsist between it and the Roman See.

The war between Denmark and the people of Holstein-Scleswig, is as far from an end, apparently, as it was a year ago. This is every way a deplorable affair. It may be found to have a most important connection with the coming movements, which it will be difficult to adjourn to a very distant day, and which will greatly agitate Europe entire.

In the mean while all eyes are directed to France. It is likely that Louis Napoleon will not much longer postpone his expected attempt to prolong the term of his Presidentship, or seize the crown. A popular revolution in Paris, in favor of a real and honest Republic, would be the signal for the uprising of the Italians, the Germans, the Hungarians, and perhaps the Poles. That there is a wide spread and well laid conspiracy to overthrow or greatly modify, the existing governments of Europe, is well known to some—not to all. And how soon this conspiracy will burst forth to the astonishment of the world, no one can possibly predict.

To the Christian, in view of Revolutions, as well as all the other changes which either encourage or alarm, remains the all-sustaining truth, which caused the Psalmist to exclaim, "*The Lord reigneth; let the Earth rejoice; let the multitude of the Isles be glad thereof.*" Those who confide in Him need not be moved, whatever convulsions may shake the nations.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th October, 1850.

MAINE.

Bath, A Friend, ... $4 00

NEW HAMPSHIRE.

Hancock, Anna Tuttle, second payment for L. M. 5 00

Plymouth, Cong. Ch. to make Rev. Wm. R. Jewett L. M. 43 00

VERMONT.

Brattleboro, Annual Col. in Centre Ch. per F. Tyler, Treasurer, ... 80 00

Castleton, Colonel Darius Branch, . 5 0

MASSACHUSETTS.

Sterling, Mrs. Mary Kenney, in part L. M. 5 00

Greenfield, Alphius Brooks, to make Miss Julia E. Brooks a L. M. 30 00

Buckland, Benevolent Society, to make Rev. Asa B. Smith a L. M. 30 00
Northampton, Collection in 1st parish, per Eliphalet Williams, Esq. 86 80
Boston, A Lady in Central Ch. 5 00
Ditto, A Lady in Mount Vernon Chapel, 25
Fair Haven, First Cong. Ch. 20 70
East Randolph, 12 41
Bernardstown, Cong. Ch. 7 25
Montague, A Friend, 50
Shelburne, Cong. Ch. 30 70
Conway, Cong. Ch. (a balance,) 1 00
Newbury, Belville Ch.—Mrs. Eben Hull, 10 00
Ditto, Mrs. Greenleaf, 10 00
Newburyport, Second Cong. Ch. Mrs. Wm. B. Banister, to make Miss Mary White, of Grand Haven, Mich. a L. M. 30 00
Ditto, Other persons, 19 12
Ditto, First Pres. Ch. Whitefield Circle of Ladies, to support a Colporteur in France, and to make Rev. Asbel G. Vermilye and Mrs. Helen L. Vermilye L. M's. 80 00
Harvard, Benjamin Barnard, Esq. 10 00
Middleboro, Central Ch. to make Rev. J. C. Thacher a L. M. 35 17
Concord, A Friend, 2 00
Dedham, First Cong. Ch. 40 18
South Dedham, Cong. Ch. 5 00
Royleston, Seth Holman, to support a Colporteur in France or Italy, and to make himself and Shebna Pain L. M's. 80 00
Rehoboth, Cong. Ch. 15 41
Boston, Miss Louisa Thompson, 10 00
Ditto, J. B. Kimball, 1 00
Ditto, Mrs. Nancy Lawrence, to make herself a L. M. 30 00
Agawam, Joseph C. Parsons, Esq. 5 00
Ditto, Cong. Ch. and Soc'y. in part, 4 00
Southwick, Coug. Ch. and Soc'y. (balance.) 1 08
West Hampton, Cong. Ch. and Soc'y. (bal.) 14 00
Hatfield, Rufus Cowles, Esq. 16 00
Ditto, Alpheus Cowles, Esq. 15 00
Ditto, Rufus Cowles, Esq. 2 00
Ditto, J. S. Graves and lady 3 00
Ditto, Mrs. Sois Dickinson, 2 00
Ditto, Mrs. Dickinson Billings, 2 00
Ditto, Mrs. Widow Dickinson, 2 00
Ditto, Others, 24 87
East Hampton, Cong. Ch. and Soc'y. $27 14; Rev. Mr. Potter's Soc'y. $5 37; Hon. Samuel Williston, $80 00, to constitute, with previous donation of $50, Rev. Rollin S. Stone, Rev. Luther Wright, Rev. Edmund Potter, of East Hampton. and Rev. Solomon Lyman, of North Hampton, L. M's. 112 51
South Wilbraham, Cong. Ch. and Soc'y. 5 75
Williamstown, M. E. Ch. and Soc'y. 5 00
Pittsfield, Rev. W. H. Tyler, 4 06
Charlemont, Wahmyso, for Waldenses, 1 00

CONNECTICUT.

West Haven, Cong. Ch. (additional,) 5 50
Danbury, Cong Ch. (in part,) 35 57
Bethel, Capt. Isaac Seeley, an. 3 00
Bridgeport, First Cong. Ch. (in part,) 54 00
Ditto, Second Cong. Ch. (in part,) 28 00
New Haven, Centre Ch. 39 00
Ditto, Chapel-st. Ch. N. B. Gors, M.D. 3 00
Ditto, North Ch. Timothy Bishop, Esq. 20 00
Ditto, Court-st. Cong. Ch. 118 00
Ditto, From a Member of the Mercer-street Ch. 3 00
Hamden, Mt. Carmel Cong. Ch. 12 15
Ditto, East Plains Cong. Ch. Rev. A. Putnam, (in part,) to make himself a L. M. $15, and others $7, 22 00
Wolcottville, Cong. Ch. 20 00
East Windsor, Cong. Ch. 35 09
Winsted, Cong. Ch. 30 25
Vernon, N. O. Kellogg, for L. M. 30 00
Ditto, Cong. Ch. 25 00
Plymouth, First Cong. Ch. 35 00
New Haven, Rev. Dr. Bacon, 5 00
Ditto, S. P. Dutton, 5 00
Hartford, James B. Hosmer, 15 00
Springfield, Geo. Merriam, 10 00
Ditto, North Ch. 27 38
Rockville, A Friend to Protestantism, 3 00

RHODE ISLAND.

Providence, Richmond-street Ch. 46 47
Ditto, Fourth Cong. Ch. 17 00
Kingston, Rev. Joel Mann, (annuity,) 3 00

NEW-YORK.

New-York City, Anson G. Phelps, 150 00
Ditto, Thomas B. Doremus, 20 00
Ditto, From "H. P." 3 00
Ditto, Jonathan D. Steele 3 00
Rochester, First Pres. Ch. 4 00
Ditto, E. N. Buel, 3 00
Ditto, Frederick Starr, 5 00
Ditto, Mrs. Church, 2 00
Ditto, L. H. Alling, 3 00
Ditto, E. Ely, 5 00
Syracuse, First Baptist Ch. 20 38
Albany, Mrs. Corning, 25 00
Ditto, Baptist Ch. 31 00
Ditto, Mrs. McClure, 8 00
Ditto, Cash, 5 00
Long Island, Long Branch, 1 00
Jeddo, A. Spear, 4 00
Ditto, "B. F. A." annual donation to Am. Pro't. Soc'y, $5; to Foreign Evan. Soc'y. $22, 27 00
West Bloomfield, by Pres. Ch. 19 19
New-York City, Rev. Mr. Seymour's Institute, to make Miss Jenny Lind a L. M. 30 00
Bovina, Mrs. A. C. Douglass, 2 00
New-York City, S. Cunningham, for Portuguese, 2 00
Northern N. Y. Tubel Congregation, by E. D. Taylor, 2 00
Allington, Rev. Henry Perkins, L. M. by Pres. Ch. 32 00
Rochester Ladies' Ch. Union Association, 30 75
Bergen, Cong. Ch. (in part,) 5 25
Riga, Cong. Ch. 8 55
Churchville, M. E. Ch. Union Meeting, for Portuguese, 10 55
Union Corner, P. Ch. to make Rev. Wm. Fithian L. M. 30 00
Mount Morris, Second Pres. Ch. to make Rev. P. S. Van Nest L. M. 30 00
Jasper, Presb. Ch. "A Friend," 1 00
Mecklenberg, Presb Ch. (in part,) 5 44
Trumansberg, Presb. Ch. for Portuguese, 5 45
Canandagua, Cong. Ch. 41 50
Cato, Four Corners, Presb. Ch. 14 55
Ditto, Baptist Ch. for Portuguese, 7 42
Lysander, Presb. Ch. Rev. E. E. Beech, L. M. (in part,) 15 00
Hanibal, Presb. Ch, 5 47
Wolcott, Mrs. C. E Page, 5 00
Sodus, Hon. B. Green, 1 00
Dunkirk, Presb Ch. (addition,) 6 00
Catleton, Presb. Ch. A balance, 2 50

NEW JERSEY.

Perth, Amboy, Presb. Ch. 15 18
Ditto, Baptist Ch. 7 85
Plainfield, Second Presb. Ch. (balance,) 3 00
Deckertown, Presb. Ch. 14 00
Wantage, Baptist Ch. (balance,) 3 00
Lower Penn's Neck, M. E. Ch. to constitute Rev. G. Hitchins, L. M. 30 00

Penn's Grove, M. E. Ch. to constitute Mrs. H. Hitchens L. M. 30 00
Salem, M. E. Ch. to constitute Mrs. A. Lippencott L. M. 30 00
Also, additional, ... 15 00
Jersey City, M. E. Ch. to constitute Rev. J. M. Tuttle L. M. . . . 30 00
Keyport, M. E. Ch. 7 00
Rockaway, M. E. Ch. 6 00
Ditto, Presb. Ch. (balance,) to constitute Rev. J. F. Tuttle L. M. 26 00

MARYLAND.

Baltimore, Wm. Robertson, for Colportage, 4 00
Ditto, Peter Sauerwein, . . 25 00

DELAWARE.

St. George's, Pres. Ch. (in part,) . . . 18 38
Delaware City, Presb. Ch. (in part,) to constitute Rev. W. R. Durkee L. M. . 17 00

PENNSYLVANIA.

Philadelphia, A Friend, ... 5 00
Ditto, J. B. Ross, ... 5 00
Ditto, C. Shannon, ... 5 00
Ditto, Thos. H. Hoge, . . . 10 00
Ditto, Rev. Dr. Jones' Cong. . . . 105 00
Kensington, Philadelphia, First Presb. Ch. 31 75
Easton, Presb. Ch. 50 00
Ditto, German Reformed Ch. to constitute Rev J. H. A. Bomberger L. M. . . 40 00
Reading, Baptist Ch. 6 08
Ditto, Presb. Ch. (in part,) . . 39 00

ALABAMA.

Wetumpka, Miss Mary A. Lawson, second payment, in part, for L. M. . . 10 00

OHIO.

Brooksville, Presb. Ch. (in part,) to make their pastor, Rev. Wm. Kennedy L. M. . . . 7 06
Ditto, Thos. Breck. for same purpose, 3 00
Kingsville, Presb. Ch. (in part,) . . 3 48
Ditto, Baptist Ch. 4 15
Ditto, A Friend, ... 25
Cuyahoga Falls, M. Ch. 1 80
Hudson, Cong. Ch. (balance,) . . 75
Richfield, Cong. Ch. 5 00
Gustavus, Presb. Ch. (in part,) . . 3 70
Mesopotamia, Blalance Col. . . . 3 60
Hartford, Presb. Ch. 4 91
Ditto, Dr. Robt. M. Bebee, . . 50
Ditto, Cash, ... 25
Hartford Cong. Ch. 14 25
Bloomfield, Presb. Ch. (in part,) to make Rev. C. J. Pitkin a L. M. . . 9 34
East Farmington, M. E. Ch. . . . 1 10
Mesopotamia, Presb. Ch. and Soc'y. which, with a former donation, will make Rev. J. D. Norton L. M. in full, . . 14 25

MICHIGAN.

Marshall, Presb. Ch. 15 82
Ann Arbor, Methodist Ch. 1 86
Ditto, Presb. Ch. L. Leavenworth, . 50
Ditto, Mrs. Gen. Fitch, . . . 5 00
Ditto, Mrs. Parmelee, . . . 1 00
Ditto, Miss Parmalee, . . . 50
Ditto, Mr. Hyatt, ... 1 00
Ditto, Mr. Lawrence, . . . 1 00
Ditto, J. H. Agnew, ... 1 00
Ditto, C. J. F. Smith, . . . 25
Ditto, Miss H. N. Pruden, . . 10 00
Ditto, C. M. Van Seizen, . . 50
Ditto, Mrs. M. L. Curtiss, . . 5 00
Ditto, Cash, ... 5 65
Ditto, Cong. Ch. 5 00
Monroe, Presb. Ch. Mrs. Eliza Noble, . 7 00
Ditto, Chas. Noble, ... 3 00
Ditto, W. H. Boyd, ... 3 00
Ditto, Cash, ... 8 65
Vienna, Presb. Ch. 4 75
La Salle, Presb. Ch. 3 00
Adrian, Baptist Ch. 11 10
Ditto, Methodist Ch. 4 20
Ditto, Presb. Ch. 14 45
Ditto, L. G. Berry, ... 1 00
Ditto, E. Lennell, ... 1 00
Ditto, Cash, ... 1 75
Ditto, D. K. Underwood, . . . 3 00

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union

New-York, October 10, 1850.

Clothing.

Bundle from Ladies, Binghamton, N. Y.
1 Box, Lad. Ben. Soc. Hinsdale, N. H.
1 Box, Lad. Sew. Soc. Cong. Ch. Winfield, N. Y. and $2 for freight.
1 Bundle, Mrs. Norton, Troy, N. Y.
1 Barrel and 1 Box, Ashland, Mass.
1 Box, South Abington, Mass.
1 Barrel, Nashua, N. H.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. I. DECEMBER, 1850. No. 12.

Our Magazine.

The present number completes the first volume of our AMERICAN AND FOREIGN CHRISTIAN UNION. We have endeavored to make it worthy of the confidence and regard of our friends and patrons. How far we have succeeded, it is not for us to speak with much freedom. If we may judge from the fact that our subscription list has steadily increased, and is now a very large one for such a publication, we certainly have reason to be thankful for the success which has attended our efforts. We have carried the work through this year under many disadvantages, and amid much sorrow. We trust that, with GOD'S blessing, we shall be enabled to do better with the volume which is about to be commenced. It is probable that we shall make some changes in the size and number of the pages, illustrations, &c. as well as in the matter and style of the work—real improvements, we hope—but of which we are not prepared to speak now. We trust that the brief Index which we subjoin to this number will be of use to those of our subscribers who have resolved to bind the numbers of the present volume.

One word more. Will it be asking too much of those of our subscribers who think our Magazine to be worth what it costs, to request them to make an effort among their friends to enlarge its subscription? Cannot many of our subscribers procure one, or two, or more, subscriptions in their neighborhood, and send us the money? We are desirous of enlarging the circulation of our work as much as possible. In all cases we have to *beg* that our friends would *pay in advance;* it will be a great favor to us.

Our Plate for this month—Colonel Beckwith.

Our readers will have noticed that all the Illustrations of the present volume, with the exception of the first, have related to the Waldenses and their country. In this, the last number of the volume, we give the likeness of Colonel Beckwith, the good friend and patron of these wonderful people. It has been copied from an engraving which they were so kind as to give us, when we were among them a few years ago. It is fitting that the portrait of

this excellent man should close the series of illustrations which we have proposed to give of the Waldenses.

And who is Colonel Beckwith? our readers may be disposed to ask, and what has he done for the Waldenses? These inquiries we will endeavor to answer in the following short biographical notice of him.

Colonel Beckwith was born in England, but we are ignorant of the date and place of his birth. We think that he must be more than seventy years old, and consequently that he was born before the year 1780. Of his early life we only know that he received a good education, and entered the army amid the stirring movements which grew out of the great French Revolution of 1789. For several years he was in the army under Wellington, in Spain, where he distinguished himself by his bravery and prudence.

In the battle of Waterloo he lost a leg; and having been thus rendered unfit for further military service, he retired from the army to the quiet scenes of domestic life, and resided with his mother and two sisters.

In the year 1819 Colonel Beckwith came to this country, and passed the winter in Baltimore, where he made the acquaintance of several gentlemen of influence, among whom may be mentioned the Honorable Judge Purviance. At that period he was a gay man of the world, of agreeable manners and great sociability of disposition. He was not then a religious man, we believe.

At what time he became a decided Christian we do not know, although we have heard him state it; but it was not long after his visit to the United States. Having nothing to do, and his pension from the British Government being quite sufficient for his comfortable support, he travelled much; and having heard of the Waldenses and their distressing condition, he concluded to make them a visit. Becoming greatly interested in them, he concluded to divide his time between them and his mother and sisters in England. This he has continued to do for more than twenty-five years.

It has been his invariable practice, we believe, to reside with the Moderator,* for the time being, of the Waldensian churches, when among them.

His habits are extremely simple. Not being a literary man, he devotes

* Formerly the Moderator was chosen for five years. In other words, their Synod met once in five years, and the Moderator that was chosen at each meeting was the Moderator till a new Moderator was chosen at the next meeting of that body—just as is the case with the General Assembly of the Presbyterian Churches in the United States. The Waldensian Synod now meets regularly once in three years. In the intervals, the affairs of the churches are managed by what is called their TABLE—that is, a Committee ad interim, consisting of five members: namely, the Moderator, the Assistant Moderator, the Secretary, and two "Ancients," (lay elders,) all of whom were members of the preceding Synod. This Committee, or "Commission," as our Scottish brethren would call it, takes its name from the fact that its members assemble around a *table*—just as some of our committees are called *Boards*, from meeting around a board, or long table.

but little of his time to literary pursuits. His reading extends to scarcely anything beyond his Bible, and a few other books. When the weather is fine he goes forth to hunt, with his gun on his shoulder and his dog by his side. He is known and loved by all classes. If he can return to the Moderator's house before night, it is well; if not, he will find a welcome among those excellent people, wherever he may happen to be. He is known every where by the titles: "Le pauvre Colonel"—"Notre Ami."*

But what has he done for those poor people? 1. He helped them to complete their beautiful College, and their Grammar School. 2. He gave them some aid in erecting, or rather furnishing their Hospital, or Alms House, at La Tour. 3. He has assisted them in building more than 160 school-houses. 4. He has expended considerable sums in small charities. We have no means of knowing how much money he has laid out for the improvement of these people; but we were informed as much as seven years ago, by one of the pastors, that they estimated his donations at thirty thousand dollars!

It is but recently that he has engaged to erect several houses at La Tour, for the Professors in the College, to enable them to live with more comfort on their small salaries. What a blessing he has been to these people! How much to be envied—if any man is to be *envied*—for the great esteem in which he is held by them! He is laboring to raise up in those schools, and in the college, a band of pious youth, for the service of God in France—in Italy; for they speak both French and Italian with more or less ease and purity. He once begged us to ask our American Christians to remember the Waldenses in their mountain-home, and pray that God would make their country a *nursery* for His Church. He has long foreseen that the day will come when many laborers will be needed to propagate the Truth in Italy—and whence are they to come but from among the Waldenses? The day is certainly not far distant now when an immense field will be opened in Italy for all the men whom the Waldenses may be able to furnish. May it please Him who is "King in Zion," to pour out His Spirit upon these remains of a martyr-race, and raise up a great number of preachers of righteousness! The fields, in Sardinia at least, are even now "white unto harvest."

It is stated that the labors of both Presbyterians and Episcopalians in the south-western part of Ireland, where the famine was very severe, have produced great excitement, and much inquiry, and that conversions to the truth have been multiplied.

* The poor Colonel—our friend. They commonly call him simply, *Le pauvre Colonel*, using the word poor because of his being a cripple, and forced to hobble about upon a wooden leg.

A Romish Pastoral.

No. II.

[The following article ought to have appeared sooner; but by some means, we know not how, it became mislaid. There will be a third one in our next number.]

The next feature of the Pastoral, worthy of notice, appears to be a kind of theological antennæ, cautiously thrown out along the web of public sentiment, to prepare, it would seem, the way for a final separation of the temporal from the spiritual functions of the pontificate. It is in these words:

"We know, indeed, that if at any time it please GOD to suffer him (the Pope) to be permanently deprived of all civil power, He will divinely guard the free exercise of his spiritual authority, as was the case during the first three ages under the Pagan emperors, when the bishops of Rome displayed an apostolical energy which was everywhere felt and respected."

See how the scene changes. In the paragraph of the Pastoral last quoted, in a preceding communication, the hierarchy feared that the decrees and measures of the chief bishop (Pius IX) would not be respected, if he exercised only spiritual authority. *Now* they tell us, they *know* GOD will divinely guard *the free exercise* of the spiritual authority of his holiness, if permanently deprived of all civil power; and they appeal to history for proof. The bishops of Rome, *under* the Pagan emperors, and *without* civil power, displayed an apostolical energy everywhere felt and respected! The argument of the Pastoral, at this point, proves that the union of the temporal with the spiritual functions of the Pope, is not only not essential to his office, but is a real impediment to him, as the chief pastor; an impediment, because it must be confessed that the apostolical energy of Pius IX has not been such as to be everywhere felt and respected—not even "by the faithful throughout the world;" and yet, he has not been wanting in *efforts* to secure respect for his "decrees" and submission to his "measures."

Putting the two things together, the logic of the Pastoral reads thus:—We (*i. e.* that the Roman Catholic bishops in the United States) fear that "our holy father," if deprived of the "patrimony of St. Peter," would not have freedom to act, so as to secure respect for his decrees and measures from the faithful throughout the world. And yet, in a most remarkable exhibit of the unity and infallibility of their Church, they tell us, in the very next pastoral respiration which they make, that the bishops of Rome, *without* this patrimony, and when deprived of all civil power, have displayed an apostolical energy everywhere felt and respected. A most remarkable exposition this of the much-boasted maxim: "*Semper et ubique eadem*," or unchangeable character of the "decrees and measures" of Rome. How the two positions can be reconciled it remains for them to show.

In the next sentence the harmony or unity of faith in the Roman Catholic Church is accounted for in the Pastoral, thus:

"On account of the more excellent principality attached to the Church of Rome from the beginning, as founded by the glorious apostles Peter and Paul, every local Church—that is, all Christians, in every part of the world,—felt bound to harmonize in faith with that most ancient and illustrious Church, and to cherish, inviolably, her communion."

Are *these* the strong points of the bishops, to show us the grounds of the harmony in faith of the Roman Catholic Church? "A more excellent principality;" and not a more excellent way!—a richer kingdom, and not a purer faith!—a whiter or more costly garment, and not a purer and more spotless life! Are these the potential reasons which hold every Roman Catholic Church to Mother Church at Rome? Is this the cord which binds their unity and secures their harmony? How soon may it become a rope of sand! And when the patrimony of St. Peter is gone—as the letter of the bishops very plainly indicates may one day be the case—what will be the basis of harmony with the Church of Rome? The bishops, in this, have unwittingly given to the faithful *a reason in advance* for separating themselves from communion with the Church of Rome, when the patrimony of St. Peter is no more. For just so far as this more excellent principality of the Church of Rome has been, or now is, a reason for harmony and communion with her; when it is gone, the *grounds* for communion and fellowship, based upon such a principality, will go with it. And "if the foundations be removed, what can the 'faithful' do?" A bad cause this, which must resort to such argumentation as the bishops advance. And yet they only utter an historic truth. It *was* the more excellent principality of the Church of Rome—and I suppose the bishops bring it forward as the strong reason—that has secured, among Roman Catholics, ecclesiastical and doctrinal harmony.

But there is an arrogant assumption, all *a la Roma*, in this paragraph, which demands our notice: "Every local Church—that is, all Christians, in every part of the world," are bound, for the reason stated, to harmonize and cherish inviolable communion with the Church of Rome!!!

What is the logical sequence of the postulate assumed in the proposition here enunciated? Evidently, *and of necessity*, this: No body of professing disciples, not harmonizing with the Church of Rome, is a Church of CHRIST; and no professing members of Christ's visible body, not in communion with Mother Church, are Christians. The *logic* of the bishops, harmonious with their dogmas, makes a clean breast of it, and sends to perdition every church of which "our Lord God, the Pope," is not chief pastor; together with every professing disciple of CHRIST who will not pray to the Virgin, "St. Canute," and "Widow Frances;" any who will not kneel in confession

before mortal man for absolution from sin, and venerate dead men's bones, hair, "teeth and toe-nails." All such, no matter how pure in life, or penitent, humble, and submissive in heart, to GOD, they may be—all these the Pastoral sends to perdition, without benefit of clergy, *unless* some pious Roman Catholic friend, rich in this world's goods, can secure from the priesthood, in the ceremonies of mass, what the blood of JESUS CHRIST failed to accomplish—the cleansing of a penitent and believing soul from sin, and its consequent delivery from the pains of purgatory and the torments of the damned.

Very modest and *catholic* all this, in twenty-five Roman Catholic bishops in the United States, over whom the broad Ægis of religious toleration in this country is thrown, (may it never be removed,) as Rome, in her palmiest days, never held it over Protestants! Very modest this for such in the limited charity of a stinted faith, thus to consign, with one dash of their pen, all not in their communion, to the sufferings of purgatory, or to perdition in the pit! The charity of an inspired apostle cordially embraced *all* who love the LORD JESUS CHRIST in sincerity and in truth; *all* that, in every place, call upon the name of JESUS CHRIST our LORD, both *theirs* and *ours*. Yea, Peter himself, whose example, teaching, and authority these bishops profess specially to venerate, said: "Of a truth, I perceive that GOD is no respector of persons; but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him."

Where, then, is the AUTHORITY of these bishops for trimming down the mantle of apostolic charity to the narrow limits and sectarian admeasurement of the Church of Rome? If the superior knowledge of Peter and Paul, aided by a more enlarged and more heavenly charity, embraced "all who love the LORD JESUS CHRIST in sincerity and truth;" "*all* that in every place call upon the name of JESUS CHRIST;" yes, with every soul in every nation, that feareth GOD and worketh righteousness"—where, I ask again, is the AUTHORITY of these bishops for closing the doors of heaven to those who will not seek to enter there through the narrow portals of their sectarian fold? *Who* has authorized them to say, as they virtually do in their Pastoral, to all without their enclosures, "You cannot be saved, except as you recline upon the bosom of Mother Church?" Who, I reiterate the inquiry, authorizes the thought even, "Without our Church—without a hope of heaven?"

But, leaving this point, I notice another: "The pontifical office," says the Pastoral, "is of divine institution, and totally independent of all the vicissitudes to which the temporal principality is subject."

To say nothing of the position assumed by the bishops, that the "*pontifical* office is of divine institution," it was indeed very kind and considerate that they should thus, in advance, prepare the minds of their people for the

"*vicissitudes*" which hang over and around the temporal state of Pius IX. For, without this "*facilis decensus*"—this easy proclivity—the pious sensibilities of the faithful might receive too severe a shock from the wave of revolution. as it beats upon "the temporal principality of his Holiness;" until it leaves him as powerless in temporal matters as were the poor fishermen of Gallilee—executing their high commission without a kingdom and without a crown; unless it be a kingdom not of this world, and a crown of life, but not of gold.

A few points remain to be examined. DELTA.

LIFE AND LABORS OF ST. PATRICK.

(Concluded.)

RELIGION OF ST. PATRICK.

The authentic remains of St. Patrick's writings are very scanty.

We cannot receive with full confidence any works attributed to him, but the "hymn," or "armour," noticed in a former part of this work, his letter to Coroticus against persecution, his celebrated "confession," and a few smaller tracts.

Even these interesting fragments are subject to some suspicion; and though we believe them to be substantially genuine, yet there is some reason to suppose they contain some slight inaccuracies.

They are probably tinctured by the opinions of translators and transcribers.

Some parts of them are very abrupt, obscure, and unconnected in style.

In the hymn we have evidence of a superstitious or unintelligible belief in various forms of witchcraft; and shades of other errors occasionally appear in the confession.

In both these compositions, however, we find interesting and abundant proof of the sincere piety and truthful simplicity that characterized our Apostle; and we have reason to rejoice in so satisfactory a testimony to the purity and fruitfulness of the ancient faith of Ireland.

Two things should be carefully borne in mind, in reading St. Patrick's writings.

1st. It should be remembered that they are only *fragments*, handed down to us by those who had embraced various errors, introduced after our Apostle's death, and who were likely to infuse some of their own sentiments into translations and copies of his works.

2ndly. It should be remembered that St. Patrick did not claim to be an infallible teacher, like the inspired Apostles; and while we should thank God for the record of his faith, and zeal, and usefulness, we are not bound to adopt any of his opinions, except as they agree with the Word of God.

The "confession," which is the principal work of St. Patrick now extant, comes to us under very satisfactory evidence of authenticity; and several translations and extracts of it have been given to the public.

It is found in the celebrated "Book of Armagh," which is a manuscript on vellum, written in the middle of the seventh century, by Adius, bishop of Sletty.

This interesting antique is written mostly in Latin, but in Irish character, mixed with Greek capitals. It is dedicated to Segervius, bishop of Armagh, and his successors, and has been preserved with great care.

The confession is also found in the opuscula of St. Patrick, edited by Sir J. Ware, collated and enlarged from the Cotton and Salisbury MSS.

Dr. O'Connor has also published this document in his *Prolegomena;* and Mr. Petrie gives an interesting account of it in his great work on the round towers; but the fullest translation is given, with a verbatim copy from the Book of Armagh, in Sir W. Bentham's Irish Antiquarian Researches.

Desiring to give our readers a satisfactory view of the religion of St. Patrick, we shall make large extracts from an original translation of the confession before presenting a summary of the articles of our Apostle's faith.

THE CONFESSION OF ST. PATRICK; OR HIS LETTER TO THE IRISH.

"I, Patrick, a sinner, the rudest and the least of the faithful, and despicable among many, had for my father, *Calpurnius*, a Deacon, the son of *Potitus*, formerly a Presbyter, who was the son of *Odissius*, who lived in Bonaven,* a village of Tabernia. He had a small farm near where I was taken captive. I was then nearly sixteen years of age. But I was ignorant of God, and was brought into Ireland in captivity with several thousand men, according to our deserts, because we had departed from God, had not kept his commandments, and were disobedient to our teachers, who admonished us for our welfare; therefore, the Lord brought upon us the anger of his Spirit, and dispersed us among many nations, even to the end of the earth where my depravity was seen among strangers. And there the Lord gave me a sense of my unbelief, that late I should remember my faults, and that I should be restored with my whole heart to the Lord God, who looked upon my meanness, and pitied my youth and ignorance, and kept me before I knew him, and before I could discern or distinguish between good and evil, and strengthened and consoled me as a father a son.

"Wherefore, also, I cannot be silent, (neither indeed is it expedient,) as to the so numerous blessings and great grace with which he honored me in the land of my captivity, because this is my reward, that after my correction and acknowledgement of God, I should exalt and confess his wonders before every nation which is under the whole heaven; because there is no other God, nor ever was before, nor shall be after him, except God the Father, unbegotten, without beginning, from whom is every beginning, upholding all things, as I have said: and his Son Jesus Christ, who alone with the Father, truly we testify, to have existed before the beginning of the world,

* "Bonavena, or Bonaven, (or as it is in the Book of Armagh, Bannavenn,) Tabernia, was in Armoric Gaul, being the same town as *Boulogne sur Mer*, in Picardy." "The addition of *Tabernia* marks it as having been in the district of Tarvenna. Tarravenna, also Tarbanna, a celebrated city not far from Boulogne, the ruins of which still remain under the modern name of Teroüanne."—Lanigan's Eccles. His. Vol. I. page 93. Gaul, then, and not North Britain, possesses the honor of having given birth to St. Patrick. This Dr. Lanigan most satisfactorily proves in extenso.

spiritually with the Father, inexpressibly begotten before every beginning, and by whom visible things were created, who was made man, and having vanquished death, exists in the heavens. And he (God) gave him power over every name, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord and God, whom we believe and expect shall come by and by to be the Judge of the living and the dead; who shall render to every one according to his deeds; and who has poured out upon us abundantly the Holy Spirit, as a gift and the pledge of immortality; who has made us believing and obedient, that we might be the sons of God and co-heirs of Christ; whom we confess and adore, one God, in the Trinity of the sacred name. For he has said by the prophet, '*Call upon me in the day of thy distress, and I will deliver thee, and thou shalt glorify me.*' And again he says: '*It is honorable to make known and confess the works of God.*' Although in many things I am imperfect, I wish for my brethren and friends to know my disposition, that they may be able to accomplish the desire of my soul. I am not ignorant of the testimony of my God, who in the Psalms testifies, '*The mouth that lies shall slay the soul.*' And the same Lord: '*For every idle word that men shall speak, they shall render an account in the day of judgment.*' Wherefore, then, I should earnestly, with fear and trembling, dread this sentence in that day when no man can withdraw himself or abscond; but we all shall certainly render an account, even of our smallest sins, before the tribunal of Christ the Lord.

"When I was a youth, yea, almost a beardless boy, I was taken captive before I knew what I should desire or seek, or what I ought to shun; for which cause I blush to-day, and vehemently fear to lay bare my unskilfulness, because I cannot correctly and briefly explain in discourse, (unfold my sentiments.) For as the Spirit prompts me, and as my mind and understanding point out, I am affected. But if it had been given to me as also to the rest, yet I could not be silent, on account of the reward; although among some it may appear, that in this I have advanced with my ignorance, and an untaught tongue. But it is written: '*Babbling tongues shall learn eloquently to speak peace.*' How much more does it become us, who are the *epistle of Christ*, to seek for salvation to the ends of the earth! although not eloquently, but firmly, and powerfully written on your heart, '*not* with ink, but with the Spirit of the living God.'

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"Wherefore, I was a chief rustic deserter, (or fugitive,) who, untaught indeed, knew not how to provide for the future; but this I know, certainly, that before I was humbled I was as a stone which lies in the deep mud, and that He came who is Almighty, and lifted me up, and raised me on high, and placed me on his own side, and that, therefore, I ought to shout aloud in rendering thanks to the Lord, both here and for ever, for his so great benefits, which the mind of man cannot sufficiently estimate. Wherefore, do ye, both great and small, admire; and ye lovers of rhetoric, assembled on the Lord's day, who fear God, hear and examine who it was that roused me, a fool, from the midst of those who seemed to be wise and skilful in the law, and powerful in discourse, and in every thing, and, indeed, inspired me, detested by the world above the rest, if such I am, but only that with fear and reverence, without complaining, I should faithfully serve that nation to which the love of Christ sent me, and made a gift of me in my life, if I shall live; and that, finally, I should humbly and truthfully do them service.

"In the measure, therefore, of the faith of the Trinity, it becomes me to utter distinctly, without fear of danger, and to make known the gift of God, and the eternal consolation, and fearlessly and faithfully to spread abroad everywhere the name of God, that after my departure I may leave this knowledge to my Gaelic brethren and children, (so many thousand men,) whom I have baptized in the Lord. And I was not worthy, nor such as that the Lord should grant this unto his servant, that after sorrows and so many difficulties, after my captivity, after many years among this nation, he should confer this favor upon me, which formerly, in my youth, I never hoped nor thought of.

"But after I came into Ireland, I was daily employed feeding sheep, and frequently, in the night, I prayed, and the love of God, and his fear, increased more and more in me; and my faith and spirits were augmented, so that in one day I have prayed so many as an hundred prayers, and in the night almost the same number; so that also I remained in the woods and mountains, and rose before day for prayer, through snow, through ice, through rain; and felt no injury, neither was there any slothfulness in me, as I now perceive, because then the Spirit was fervent in me.

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"After three days we landed, and for twenty-eight days we journeyed through a desert, and food failed them, and famine and hunger prevailed over them. And on a certain day the ship-master began to say to me: 'What, Christian, do you say? your God is great and Almighty, wherefore can you not pray for us, for you know we are in danger of perishing of hunger? for it is difficult for us to see any one.' For I had plainly said to them: 'Be converted from your faith to the Lord my God, to whom nothing is impossible, that he may send you food in your way, even until you are satisfied; because every where there is abundance with him.' And by the help of God so it happened, that a herd of swine appeared before their eyes in the way, many of which they slew; and they remained there two nights, and were all refreshed. Their dogs also, which were very numerous, were satisfied, otherwise they had been left dying on the road. After this they returned great thanks to God, and I glorified Him before their eyes. They also found wild honey, which they shared with me. And one of them said: 'It is a sacrifice; give thanks to God.' Afterwards I tasted nothing. But the same night I was sleeping, and Satan sorely tempted me, which I shall remember as long as I shall be in this body. There fell upon me, as it were, a huge rock, and it disabled not my limbs. But then it was suggested to me in the spirit that I should invoke *Helia;* and meanwhile I saw the sun rising in the heavens. And while I was calling out *Helia*, with all my might, behold, the splendor of the sun fell upon me, and immediately dashed from me the oppressive weight. And I believe that it was from Christ my Lord, from whom I earnestly sought assistance.

"After many years, again I was taken captive. On the first night, therefore, that I remained with them, I heard truly a divine response, saying, 'You shall be with them but two months:' which so came to pass. On the sixtieth night the Lord delivered me from their hands. Also on the journey he provided food for us, and fire, and dry weather, daily, until the tenth day, when we all arrived. As I have before hinted, we made the journey of the desert in twenty-eight days, and the night on which we arrived we had no food.

"Again, I was in Britain* with my parents, who received me as their son, and besought me to promise that, after the many afflictions I had endured, I would never leave them again. And then, truly, in the bosom of the night I saw a man as if coming from Ireland, whose name was *Victoricius*, with numerous letters, one of which he gave to me, and I read the beginning of the epistle, containing the *Voice of the Irish*. And while I was reading the beginning of the epistle, I thought in my mind that I heard the voice of those who were near the wood *Focluti*, which is near the western sea. And they shouted thus: 'We beseech thee, holy youth, to come and live amongst us.' And I was greatly pained in my heart, and could not read very much more; and thus I was proved. Thank God, that after many years the Lord performed to them according to their entreaty. And upon another night, I know not, God knows, whether in me or beside me, he spake skilfully with words which I heard, but which I could not understand, unless towards the end of the speech. It was to this effect: 'He gave his life for thee; he it is who speaks in thee.' And so I waited, greatly rejoiced. And again I saw him in me praying, and he was as if within my body; and I heard, that is, over the inner man, and there he prayed powerfully, with groans. And in the midst of this I was astonished, and wondered, and thought who it could be that prayed in me. But at the end of the prayer, it was to this effect, that I might be a bishop. And so I tried and remembered the saying of the apostle: 'The Spirit assists the infirmities of our prayers; for we know not what we should pray for as we ought; but the Spirit himself prays for us with groanings which cannot be uttered,' which words cannot express. And again: 'The Lord our advocate prays for us.'

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"Therefore, I render thanks to God, who has comforted me in all things, that he might not restrain me from the journey on which I had determined, nor from the work which I had learned from Christ my Lord. But rather from this I was sensible of courage not small, and my faith was proved before God and men. Therefore, also, I boldly affirm my conscience did not accuse me then, nor shall it in the future.

"But it were tedious to relate all my labors one by one, or in parts. I will briefly tell how a compassionate God often rescued me from slavery, and from twelve dangers with which my life was threatened, besides many snares which I cannot express in words; nor shall I inflict the injury (or annoyance) on my readers. But I have a Creator who knew all things before they came to pass. Because I am very greatly a debtor to God, who bestowed so great a grace upon me, that multitudes of people should, through me, be born unto God; and that clergymen should be everywhere ordained for the people lately coming to the faith, whom God has taken from the ends of the earth, as he formerly promised by his prophets—'As our fathers wrongfully provided idols which are worthless, so the Gentiles shall come to thee.' And again: 'I have appointed thee a light to the Gentiles, that thou mayest be for salvation unto the ends of the earth.' And there I will await his promise who never deceives, as it is promised in the Gospel: 'They shall come from the east and from the west, and from the south and from the north, and shall sit down with Abraham, and Isaac, and Jacob,' as we believe that believers shall come from the whole world.

* This Britain must not be confounded with Great Britain, or North Britain, or Brittany. It is Aremoric Britain, in Gaul. See Lanigan's Eccles. Hist. v. i. pp. 103–7.

"Wherefore, then, it becomes us to fish well and diligently, as the Lord admonishes and teaches us, saying: 'Follow me, and I will make you fishers of men.' And again: 'I will send many fishers and hunters, saith the Lord,' &c. Therefore, it greatly behoves us to spread our nets, so that a numerous multitude and crowd may be taken for God, and there may be everywhere clergymen, who shall baptize and exhort the poor and needy people, as the Lord in the Gospel enjoins: 'Go, therefore, now, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, till the end of the world.' And again: 'Go unto all the world, and preach the Gospel to every creature. Whosoever will believe and be baptized, shall be saved; but whosoever will not believe shall be condemned.'

"Whence, then, is it that in *Ireland*, those who never had knowledge, but always worshipped filthy idols, have somehow lately been made the people of the Lord, and are called the children of God?

"Behold I call God to witness against my soul that I lie not; nor is there occasion to do so to you; nor do I hope for honor from any of you. For sufficient for me is the honor of Him who does not lie. But I see myself in the present world that am exalted above measure by God. And I was not worthy, nor such that he should perform this for me, since I know that poverty and calamity much better suit me than riches and delicacies.

"But indeed I were a wretch and unhappy if I desired riches, which I have not; nor do I judge myself, for I daily expect either massacre, or to be entrapped, or reduced to slavery, or whatsoever else may happen.

"But I pray for those who believe and fear God. Whosoever shall deem it worthy to look upon, or receive this writing, which I, Patrick, a sinner, and verily untaught, have written in Ireland, that no man should ever say that it is my ignorance, if I have related anything trifling or of an inferior nature. But ye think, and it is most truly believed, that it was the gift of God. This is my confession before I die."

[Thus far extends the volume which St. Patrick wrote with his own hand. On the 17th of March St. Patrick was translated to heaven.]

NOTE.—These words included within brackets were written by the person, whoever he was, that, in the seventh century, translated the foregoing *confession* of St. Patrick, from a manuscript written with the saint's "own hand."

NOTES ON ST. PATRICK'S LETTER.

1. *The supremacy and sole authority of the sacred Scriptures* appear from this confession to have been *an article of the creed of St. Patrick.* When he desires to confirm any point, he appeals, not to the *dicta* of Popes, nor the decisions of councils, nor to the authority of the Church, nor to tradition, but *to the Scriptures alone.* Let his quotations from the sacred volume be exact or not, they show clearly what, in his view, was to be the ultimate tribunal of appeal, the sole authority in matters pertaining to religious faith and practice.

2. It is evident, from his confession, that St. Patrick held the doctrine of "salvation by grace," through the work of Christ, and taught that *man*, as a sinner, *cannot merit the favor of God.*

He ascribes it to God, who pitied his ignorance, that he obtained a sense of his unbelief, and that he and others were made believing and obedient. And he speaks thus of himself, and of God's great mercy to him: "This I acknowledge, that before I was humbled I was as a stone lying deep in the mud, and that He came who is Almighty, and lifted me up, and raised me on high, and placed me on his own side, and that, therefore, I ought to shout aloud in rendering thanks to the Lord, both here and hereafter, for his so great benefits, which the mind of man cannot sufficiently estimate." Here his own wretched and helpless state by nature is clearly expressed by the figure of a stone lying deep in the mud; while his deliverance from that miserable state is attributed solely to God, who lifted him up, purified and justified him. He, therefore, strongly expressed his obligation to the Lord, through whose grace he experienced such a glorious deliverance. The same humble spirit pervades the entire of this composition. All good, all assistance, all success, is ascribed to God, while the writer takes shame to himself on account of his deficiencies and his sins.

3. *The invocation of saints and angels was not practised or taught by St. Patrick.* Throughout this confession we have many references to prayer, but in every instance it is prayer to God. St. Patrick was often exposed to great danger, but he never commits himself to the care of a guardian angel, or implores the protection of the "Virgin Mother." Look over the confession again. He continually blesses and praises *God*, "whom," says he, "we adore—one God in the Trinity of the sacred name. For he has said by the prophet: 'call upon me in the day of thy distress, and I will deliver thee; and thou shalt glorify me.'" So that he considered this injunction as confining, (which it obviously does,) invocation in the time of trouble, to God; and would condemn the invocation of any creature as anti-scriptural and wicked. During the period of his slavery in Ireland, after his true conversion to God, he gave himself much to prayer; but there is no word of prayer to saints. He prayed, too, for a supply of food for the men with whom he was travelling through the desert, but it was to God he prayed; and when the supply was obtained, they gave thanks to God, "and I," says St. Patrick, "glorified him before their eyes." Again, in that part of the confession, which some think obscure, but which is really very beautiful, where in a dream he is tempted by Satan, and a great rock seems to fall on him, he says: "It was suggested to me in the Spirit, that I should invoke *Helia;* and, meanwhile, I saw the sun rising in the heaven. And while I was calling out *Helia* with all my might, behold the splendor of the sun fell upon me, and immediately struck from me the oppressive weight. *And I believe it was from* CHRIST MY LORD *that I earnestly sought assistance.*" From this part of the *confession* some have attempted to draw the inference, that St. Patrick favored the practice of praying to saints. *Lanigan* quotes a *part* of the passage, and then adds, dryly enough: "This will, I believe, be admitted to be a sufficient proof that St. Patrick considered the invocation of saints as commendable and salutary." Before this he had said: "On his invoking *Elias*, he was soon freed from the dreadful pressure,"* referred to in the confession. That is, Lanigan gives the *lie* to St. Patrick; for whatever be the meaning of *Helia*, (which is certainly not *Elias*,) the Saint himself declares: "*And I believe it was from* CHRIST *my* LORD *I earnestly sought assistance.*" This settles the question, and puts an end to cavil and controversy.

* Eccles. Hist. vol. i. pp. 151, 155; vol. ii. p. 55.

Helia may be another form of our Lord's exclamation on the cross, *Heli*, *Heli*—my God, my God—which the Jews, like Dr. Lanigan, construed to mean Elias; or it may be a corruption of the Greek word *Helios*, the sun, and applied to Christ the "Sun of Righteousness." There appears, indeed, to be a reference to the words of Malachi: "Unto you who fear my name shall the Sun of Justice, (or righteousness,) arise, and healing in his wings." (Mal. 4:2.) In his dream the natural sun arose on the Saint, and relieved him from his burden—an emblem of the refreshing influence of the "Sun of Righteousness," who says, "Come to me all you that labor and are burdened, and I will refresh you."

From one of St. Patrick's smaller tracts, it is evident he did not believe in Purgatory. Heaven, Earth, and Hell are the "three habitations," or dwelling places of human beings, of which he taught.

4. It is evident that what is called the CELIBACY OF THE CLERGY *was not recognised* by St. Patrick, nor by that portion of the Christian Church to which he belonged. "I had for my *father*," he says, "Calpurnius, a *Deacon*, the son of Potitus, formerly a *Presbyter*." He was the son of a Deacon, and grandson of a priest! The Church of St. Patrick, therefore, cannot be that Church which will have none but a *bachelor priesthood*, and which condemns the marriage of the clergy as a pollution.

5. It appears also that *St. Patrick did not derive his mission from the Pope of Rome.* It is constantly asserted that he did. "Pope Celestine sent him," it is said. But here is his *confession*, in which he dwells specially on his mission to Ireland, and yet he is entirely *silent* as to this supposed derivation of his mission and authority from Rome. He never once alludes to such a thing. Could this be so if his mission had been derived from that source, and if he attached such importance to it as is done by all emissaries of the Church of Rome? Surely not. Besides, the impression which the whole document conveys is this: that St. Patrick was induced to undertake his mission to Ireland by his own sense of duty, by deep sympathy for the poor benighted Irish, sunk in darkness, superstition, and idolatry, and by the impulse of the Spirit of God upon his mind. The remarkable dreams which he had—dreams produced by the anxious workings of his own mind, but, without doubt, providentially sent, also contributed their share to kindle his holy enthusiasm in behalf of the Irish. He himself attributes his mission directly to *God*, and not at all to man. He calls upon all to admire the grace of God, "who," says he, "aroused me from the midst of those who seemed to be wise and skilled in the law, and powerful in discourse, and in every thing, and indeed inspired me; detested of the world, above the rest, if such I am, * * * that with fear and reverence I should faithfully serve the nation to which the love of Christ sent me, * * * that I should humbly and truthfully do them service." The Romish mission of St. Patrick was the invention of a later age.

6. It may finally be remarked, that *there is in this confession a total silence respecting all the peculiar doctrines of the Church of Rome.* Even where St. Patrick speaks of the great blessing he was by God's grace enabled to secure—namely, that there should be everywhere through Ireland Clergy for the benefit of the people, he speaks of their work as consisting of *two* parts—*baptising and exhorting*, or preaching the Gospel to the people. He is *silent* respecting *hearing confessions, bestowing absolution*, or *saying mass*, and *changing bread* and *wine into the* "*body* and *blood*, *soul* and *divinity* of *Jesus Christ*." That is, he is silent respecting the greatest, and most important, and wonderful parts of religion, as held by the Papacy, and only men-

tions those duties of the Clergy which are ordinary, and received by Protestants as well as Roman Catholics. This is, surely, a clear proof that St. Patrick knew nothing of the *peculiar* doctrines of the modern Church of Rome—doctrines which, in truth, are NOVELTIES, and not the old doctrines of *ancient* and *genuine* Christianity. We would earnestly entreat the Roman Catholics of Ireland to come back to the old religion of St. Patrick, and then to come further back, to the older and purer religion of St. Peter and St. Paul.

We have thus briefly but faithfully recorded the history and faith of St. Patrick.

It is evident that the "Irish Apostle" was not a teacher of the doctrines now held and taught in the Church of Rome.

It may be difficult to say which of the modern Protestant sects can lay the best claim to him. Perhaps his ecclesiastical system did not agree in all its details with any of them. We do not possess authentic records of all the parts of an organized church polity, as held in his time. Matters of church government were then in a transition state, indefinite and various in different countries, but evincing in all a gradual passing away from the simple apostolic model, and a general adoption of various devices of wordly and clerical policy, as circumstances occasioned.

It is evident, too, that our Apostle partook, in some things, of the superstitious feelings of his age, and that some of his views were crude and erroneous. But he was "a good man," a faithful, laborious, and successful missionary of the Gospel whose instructions were blessed by God, as the means of mercy and salvation to many.

We revere his memory; we prize his history; we bless God for his character, his labors, and his success.

But we calmly and seriously maintain, that an acquaintance with his history and doctrines must be fatal to the pretensions of the Church of Rome in Ireland.

It is evident, not only that *the peculiar doctrines and institutions of the Papal Church were not taught by Christ and his Apostles*, but that MOST OF THEM HAVE BEEN INVENTED SINCE ST PATRICK'S TIMES. They are additions, impositions, and some of them absurdities, which arose out of the darkness and corruptions of a later and more degenerate age.

Archbishop Hughes: On the Decline of Protestantism and its Causes.

The following notice of a very remarkable Discourse, delivered in the city of New-York, Sabbath evening, November 10th, we take from the Journal of Commerce of the preceding Saturday. It will be read with interest by our readers, we are quite sure:

"Last Sabbath night, his Grace, Archbishop John, of the Diocese of New-York and States adjoining, delivered the first of a winter course of Lectures before "the Catholic Institute" of this city, to a very large audience, in the Cathedral of St. Patrick. And most certainly if the report of this discourse, which we find in the *Tribune* and other papers, be any thing that approached to a correct one, the performance of his Grace was a wonderful affair. It is not astonishing that the Protestants who were present should

have manifested, 'by their close attention, the depth of their interest on the subject.' It indeed behoved them to give good heed to a discourse, the theme of which was the Decline of the Faith which they profess. We, too, should have been there, to hear with our own ears, if we had had the least idea that such astounding things were going to be enunciated by our new Archbishop, and candidate for a Cardinal's hat. But let us examine a few of the positions of this amazing production.

"The Archbishop begins by saying that the civilized world is divided into two great religious denominations—Catholic and Protestant. 'He was aware,' (we quote from the report in the *Tribune*) 'that there are the Greek Church and the followers of Mahomet; but he spoke of the civilized portion of the world!! Indeed! and is the Greek church, of more than fifty millions of people (in Russia and Turkey, and the kingdom of Greece,) and the other Oriental Churches, (the Armenian, the Nestorian, the Syrian, the Coptic, and Abyssinian,) embracing in all sixty millions of nominal Christians, to be put out of the pale of civilization in this unceremonious way? We are of the opinion that a large portion of these Oriental Christians are quite as civilized as a good many millions of Roman Catholics in Europe or America, to say nothing of the 'million' of his Holiness' followers, who, his Grace informs us, are to be found in China.

"His Grace next asserts that everybody understands what the Catholic Church is, but that it is far otherwise with Protestantism. In our humble opinion it is quite as easy to understand what was the grand system of doctrine taught by the Reformers, and held to this day by all true Protestants, as it is to comprehend the real nature, the true essence, of Romanism, with the contradictory decisions of its popes, of its councils, of its bishops—to say nothing of the controversies between the Jansenists and Jesuits, and the infernal hatreds and quarrels of its five Orders, and their numerous branches.

"'One system,' his Grace proceeds to inform us, 'has been in the world since the beginning of Christianity—the other since the beginning of the sixteenth century.' If we understand the matter aright, the doctrines of Protestantism were those which were taught by Christ and his Apostles, and prevailed in the churches, east and west, with a good degree of purity until the fourth and fifth centuries, and were not generally subverted in either until Anti-Christ, in the shape of the Bishops of Rome, obtained dominion over the Churches (in the west)—in some countries as early as the sixth and seventh centuries, and in others, not till the ninth and tenth, and even later. After the lapse of ages of Darkness, Luther and the other Reformers brought their doctrines to light again, in the sixteenth century. It was Romanism that was the grand novelty and imposture.

"We quite agree with his Grace in the opinion that 'Luther's move-

ment began when public morals may be said to have been at a low ebb.' Yes, and whose fault was that but Rome's, of whose influence and domination Christendom had ample experience for long and dreary centuries? It was Rome's wretched teaching during that period of Egyptian darkness—so far as the masses were concerned—which was the cause of public morals being at a low ebb. And what a withering argument does the fact conceded by his Grace bring against his Church? But let us try to keep pace with his eminence.

"The next position of his Grace is that 'the adherents of Luther coveted and secured political alliances,' and this is said by way of taunt, by a dignitary of a Church which has ever courted the secular arm, and flourished most beneath the shadow of thrones, and in close alliance with despotism!

"The Protestants did commit, in the days of the Reformatian, the blunder of looking too much to the support and protection of the civil governments. How could it be expected that they would do otherwise, just emerging out of the errors of Rome? Exposed as they were to bloody persecution in almost every country, at the hands of Romanists.—Yes, your pious *Romanists*, Bishop Hughes,—it was natural that they should with all earnestness cling to such princes and rulers as were able and disposed to protect them.

"His Grace next 'describes the vastness of the spoil which was so suddenly won (wrested) from the Catholic Church, the magnificence of the churches which went over to Protestantism.' It is not denied that Protestant *Governments* did sometimes act in a manner altogether unjustifiable in this respect. But how did the Roman Catholic Church come by half the lands of Scotland, and almost an equal portion of those of other countries? And when the people in mass, or nearly so, abandoned a corrupt faith for a purer one, were not these lands and church edifices, as well as other ecclesiastical property to go with those whose ancestors had in one way or another given it to the Church—the only existing one at the time among them,—for the benefit of themselves and their posterity.

"In the next place, his Grace speaks of the rapid spread of Protestantism in the days of the Reformers, and asserts that in fifty years it 'covered every inch of ground that it has ever possessed.' Not quite, Archbishop; not quite. Protestantism has greatly enlarged its domain, and increased its strength, since that time, by colonization in North America, in New South Wales, and in some other parts; and pray in what other way has Romanism increased much in the same period?

"But the most incredible passage (by reason of its audacity) of His Grace's speech, is that in which he brings it as a reproach against Protestantism, that it did not conquer the world! "If Protestantism has been what it professed to be,' says the Archbishop, 'it then had the means to carry

its conquest to the end of the earth.' Did ever any mortal hear the like of this! Archbishop Hughes, Thou knowest very well that Protestants had enough to do to try to cause the truth to revive in Christendom, and Thou knowest full well *why* Protestantism did not triumph throughout all Christendom, as it did in England, Wales, Scotland, Holland, portions of Germany and Switzerland, Denmark, Norway, Sweden and Finland. Yes, Thou knowest who great was the progress of Protestantism in France, in Belgium, in all Germany and Switzerland, in Bohemia, in Moravia, in Hungary, in Poland, in Italy; and thou knowest that, taking those countries in the aggregate, millions on millions of men and women suffered death in them, because of having adopted the Protestant doctrines. And Rome caused all this blood to flow, by instigating the secular governments in those countries to aid her in extirpating the *Protestant heresy*, as she called it. If the governments of those nations had granted the religious liberty which Protestantism has established *here*, and of which Rome joyfully avails herself, but which *she* (we mean the Papal hierarchy) has never had the justice, the magnanimity, to grant anywhere,—Protestantism would have triumphed over all opposition. Yes, it would have conquered Spain and Portugal, if it had had a fair chance, and what then would have been the religious state of South America and Mexico? And what must we think of an Archbishop of Rome, who dares, in this nineteenth century, and in the midst of this Protestant city, (for it *is* yet a Protestant city,) to reproach Protestantism for not having triumphed over Romanism and all other error in the sixteenth century, when he *knows* what appalling, what extirpating massacres of Protestants were made by Rome's persuasion, if not command, in France, Belgium, (then called Flanders) Hungary. Bohemia, Poland and Italy?

"And what does Archbishop Hughes mean when he says that Protestantism 'protests against all human authority?' Does he not know that, whilst Protestants believe the *Word of God* to be the only true source of knowledge of what Christianity is, they are not wanting in respect for creeds and confessions, as well as for the government and discipline of their churches? And if latitudinarianism and deplorable error have unhappily spread through the Protestant churches in Germany and some other countries—through the corrupting influence of the union of Church and State—what has his Grace to say respecting the overwhelming amount of sheer Infidelity which prevails amongst almost all classes in Papal France, and to a great extent, secretly, among the more intelligent classes in almost every part of the Papal World? Has there been no *decline*, or departure, from the Romish Faith in Roman Catholic countries?

"And if Jean Jacques Rousseau is a saint in any part of Protestant Switzerland, as his Grace affirms, what is Voltaire in France? And if, amid the great amount of liberty, civil and religious, which prevails among Protes-

tants, there be a considerable amount of ridiculous errors and silly practices —'Mormonism,' 'Mesmerism,' &c. as with us—how much better is the state of things in papal lands, where men's minds (so far as religion is concerned) are encased by the dicta of a church which claims to be infallible, among whom the grossest fooleries, in the shape of stupid miracles, are constantly enacting, as in Italy and France at this moment? Hast Thou forgotten, my Lord Archbishop, the humbug of the Holy Coat at Treves? And hast Thou not heard of the old picture of the Virgin, with *moving eyes*, at Rimini? Oh, no! Thou art not ignorant of these things. And they say that Thou canst work miracles with dead men's bones; and, if fame belies thee not, Thou hast done something in this way for the edification of the civilized Hibernins of thy diocese. Oh, Bishop Hughes! Bishop Hughes!!

"His Grace undertakes to berate the Protestants, on account of the want of success in their missions among the heathen. And what has Rome done in that line, that is very wonderful? What are her 'million' of crucifix-kissing, picture-worshipping converts in China, and the tens of thousands of similar converts in India, or her ignorant, debased, squalid converts among the aborigines on our own continent, in comparison with the converts which Protestantism, with its schools, its printing presses, its solid literature, is making in India, in China, in the Sandwich Islands, in the Society Islands, in New Zealand, and among the Choctaws, Cherokees, and other tribes on our frontiers?

"To show that Protestantism is declining in the world, his Grace cites the case of France, where 'the Protestant churches,' according to his assertion, 'are only the decay of ancient splendor.' It utterly confounds us that a Roman Catholic archbishop can have the *courage* to speak in this style. Why, the *decline of Protestantism in France* is one of those subjects which we should suppose that a man holding that office would not dare so much as mention. Decline of Protestantism in France! Why, the very phrase brings up to the mind of every well-informed man the scenes of blood, Protestant blood, for which Rome is accountable—in the reigns of Francis I., Henry II., Francis II., Charles IX., Henry III., Louis XIII., Louis XIV., and Louis XV. Two epochs in the history of those scenes were, *par excellence*, horrible:—those of the *massacre of St. Bartholomew*, in 1572, and *the Revocation of the Edict of Nantes*, in 1685. Yes, Protestantism in France was almost *extinguished* by bloody and long-continued persecution, instigated by Rome! Even as late as 1817 she tried to renew those scenes of blood in that country. But, blessed be God, Protestantism is reviving in France, notwithstanding all the obstacles which Rome still endeavors to throw in the way. And although the Protestants are but *one-twentieth* of the population of that country, they are superior in morals, in intelligence, in wealth, in en-

terprise, in learning, in everything, to the papal population, in proportion to their numbers.

"As to the conversions from Protestantism to Popery in the German Universities, the few instances in which it has occurred are hardly worthy of the attention which his Grace has bestowed upon them, except *for effect*,—a rhetorical figure which no man understands better how to employ.

"But no part of his Grace's lecture has interested us more than the paragraph in which he undertakes to find the causes of the alleged decline of Protestantism in its very principles, one of which is to cast off all authority! It *is* a principle of Protestantism to reject all *human* authority, and go at once to the "LAW AND THE TESTIMONY" which God has given us in His Word. This principle is utterly opposed to all human authority, whether of priest, bishop, archbishop, pope or councils, when it comes in conflict with Sacred Scriptures. As to the other principles of Protestantism—that of 'pulling down,'—it is a reality, so far as Romanism and all other forms of error and delusion are concerned. But Protestantism only aims to pull down in order that the rubbish may be cleared away, and the true foundation laid bare. Upon this she goes to work and erects the true and glorious edifice of a pure Church. The numbers of sects, or branches of the one true Church among true Protestants, which only differ, after all ,in things not essential to salvation, is only a proof of the complete religious liberty which Protestantism advocates and confers. Rome boasts of her union and uniformity, but it is the union and uniformity which despotism creates and maintains. One would think that his Grace must admire the simplicity and uniformity which reign in the empire of Russia, in comparison with the innumerable parties and diversities of opinion on all political questions which political freedom gives to our happy country. The Archbishop cannot, however, get through the paragraph in question without uttering some astounding falsehood. 'It,' (Protestantism,) 'has accordingly lost all power over the masses of mankind, and that capacity to preserve any doctrine of its own. It is powerless and speechless; it has lost all central force. You will observe that in every instance it immediately attaches itself to the civil State, and thus becomes its master and extends its power over multitudes.' We quote from the Tribune's Report. Verily if the Right Reverend Archbishop said all this, he must have forgotten that he was speaking about *Protestantism*, and turned in to describe *Romanism*. It has indeed been unfortunate that Protestantism has in too many countries, in imitation of Romanism, cleaved too much to the State for support, and has thus been brought into bondage to the State. But what has Rome done? Protestantism contains in itself the principles of true Religious Liberty, and will one day every where do what it has done in these United States,—achieve the complete separation of Church and State, and secure the disenthralment of both. But what has Rome done? Where is

the Papal nation in which a separation of the Church from the State has been brought about? Rome has ever sought alliance with the Governments, but it has been that she might control and govern them. To the assertion that the existence of different denominations among Protestants hinders their efforts to convert the heathen, we oppose a distinct and positive denial. Facts do not sustain it. But what *does* hinder Protestant missions in some places, is the attempt of Rome, aided by French bayonets and French brandy, to interfere with their laborers, and overturn what they have commenced. Of this, the Sandwich Islands, Tahiti, and other places in the pagan world bear abundant testimony.

"His Grace estimates the number of Protestants in the world at fifty millions, and condescends to admit that there are among them 'many men of the most enlightened character and eminent genius and abilities in the world.' Whilst we acknowledge the correctness of his assertion in regard to the intelligence, genius and character of many Protestants, what shall we say of the ignorance which could put down the present number of Protestants in the world at fifty millions! This is entirely too bad, we must say, asking your Grace's pardon. Fifty millions of Protestants! Why, there are eighty millions at the very least. Let us give the statistics, for the benefit of your Grace. Here they are, and you may controvert them if you can.

"In EUROPE you have:—

In England, Wales, Scotland, and Ireland, at least	20,000,000
In France, Switzerland and Italy, at least	3,000,000
In Germany and Holland	22,500,000
In Hungary and Poland more than	3,000,000
In the Scandinavian countries	8,500,000
In Russia, all of	3,000,000
In the United States, all of	19,000,000
In Canada, and other British Possessions in America, including the West Indies, very nearly	2,000,000
In Australia, Cape of Good Hope, and other English Possessions in Asia, Africa and Polynesia	500,000
Making in all	81,500,000

"Yes, my Lord Archbishop, there are really *eighty millions of Protestants in the world.* And what is worthy of your Grace's consideration, these eighty millions of Protestants have more of the elements of political power, more wealth, more commerce, more enterprise, more political and religious liberty, more intelligence, more education and literature—in a word, more of what makes one portion of mankind superior to another,—than all the two hundred millions of Romanists you speak of. We are not quite sure that the Protestant nations and people are not a match, in all the elements of

greatness, for all the rest of the nominally Christian world—Papal and Oriental. Does this look, my Lord Archbishop, as if Protestantism was declining in the world? Why, my Lord, we are amazed at the unblushing effrontery which you have displayed in making such a statement as you have done. Protestantism declining when Protestant nations are so greatly advancing! Look at these United States and the British Possessions in America, and compare them with your Papal countries of Mexico, Central America, and South America. Look at Great Britain, at Holland, at the Protestant cantons in Switzerland; at Prussia, Saxony, Hanover, Wurtemburg, and the best of the duchies in Germany; at the Scandinavian countries in the north of Europe; compare them with what they were when they were Papal countries; compare them with reference to the elements of a true civilization among the masses with Ireland, with Portugal and Spain, Italy, France, Austria and Poland, and you will perhaps gain some new ideas on the state and prospects of Protestantism in the world. And if you are elated because some Puseyites in England, and occasionally some people of the same stamp in these United States, are becoming Romanists, we beg you not to think too much of it. This bears no comparison with the havoc which *Infidelity* is making in Papal countries—secretly or openly. Why, France scarcely deserves to be called a Papal country. One half of the people of that country are not Romanists. We don't claim them as Protestants; but you had better not reckon them as Roman Catholics. And what shall we say of Italy! You know that it requires a French army to enable the Pope to stay in Rome.

"But as to the two hundred millions of Romanists in the world, which his Grace, after his Holiness, Pius IX., speaks, we should be greatly obliged to him if he would give us the particulars. He cannot make out more than 175,000,000, all told. Perhaps there are 15 or 20 millions somewhere in Asia, besides the one million in China, of whom we Protestant heretics have never heard. As to the errors in the West, Mormonism, Millerism, &c. they are destined to be temporary, and at most they are not more degrading than the base practices which the Roman hierarchy tolerates and encourages.

"Finally, it was kind in his Grace to give us notice that it is the 'mission of the Church,' (Roman Catholic) 'to convert every nation, and among them the United States.' We have no objection to her *trying* to do it.—But we must ask of his Grace the favor, the great favor, that he would use his influence with the Pope, and the Cardinals, what time he may go to Rome for his *pallium* as Archbishop, to secure the opening of the Papal world to the efforts of Protestantism, as *it* has opened this great country to the efforts of Romanism. We are sure that this would only be fair and equal. Will his Grace comply with our request? We wait for his reply."

Our Own Operations.—Home Field.

Correspondence of our Missionaries.

[Our Missionary among the Irish population in and around the city of Boston makes an interesting report for the month of October, from which we give the following passages :]

I am happy to state that my work is not only increasing in extent, but is, I trust, in some degree prospering in my hands. I thank the LORD, who has thus set before me an open door, and by His grace enables me to bear my feeble yet faithful testimony to the Truth, as it is in JESUS, for the well-being of my benighted countrymen, who are "perishing for lack of knowledge." I also feel encouraged by the friendly disposition generally manifested towards me in almost every place I visit. I am heard with patient attention, and kindly invited to call again; and that not unfrequently by poor, ignorant, misguided Romanists, "who know not their right hand from their left." I address five little meetings in the week, four of which I got up myself; the fifth is one conducted by American gentlemen, who occasionally attend one of my meetings, and have invited me to attend theirs, at which I am called upon to make some remarks, and pray. One of the meetings I hold in my own house. On the first evening of opening it I had eight persons—Irish Roman Catholics. The hour of this appointment is from 7 to 9, P. M. with but one exception. The prospect seems encouraging, and indicates growing usefulness. I continued my domiciliary labors as heretofore, as will be seen from the subjoined extracts from my journal.

Tuesday, 1st.—Visited four families; read the Scriptures, making a few simple remarks by way of comment, to which they "gave earnest heed." I felt, indeed, much gratified, not only by their serious attention to the truths I suggested from the interesting portion which I read, but by the apparent impression, at least temporary, which seemed to be made. May the LORD bless His own Word, and send it home to the heart with power. In my walk I addressed a few other Roman Catholics in the street; one of them, a young man in ill health, to whom I had stated the Gospel some weeks before. He seemed glad to see me, gave me his address, and requested me to call at his house; he spoke freely, and without reserve, in reference to the priest, who, he said, had been sent for a week before by his wife and neighbors to prepare him for death, "by anointing" him; but who, on his coming, refused to administer that "rite," thinking him not ill enough, and directed the man's wife to come for him when she found him getting worse. But instead of sending for his "Reverence," as directed, the man preferred the skill of the physician, and sent his wife to his "Reverence" for a certificate for that purpose, which he refused to give, ordering her out of

his presence for her husband's daring presumption. I have called three times within the month; was received kindly, and the Gospel message listened to with attention.

4th.—I visited six families this day. My labors among them appeared acceptable, and with rather pleasing results. They seemed glad to see me; listened with serious attention to the Word of Life, and to the remarks made, and expressed regret "That I did not visit them oftener."

5th.—In my walks this day I entered into conversation with a good many Roman Catholics; they heard meekly, and seemed not impatient while I spoke to them in an affectionate manner on the subject of religion, and the way of salvation, through faith in a crucified Redeemer. I also visited a few families in their dwellings, to whom I read the Scriptures and stated the Gospel. They likewise heard patiently.

7th.—Visited two families in Sea-street, (Roman Catholics): one an orphan family; the poor widow seemed deeply afflicted. I read, with observations, a portion of GOD'S Word suited to her state, and exhibited the suitability and all-sufficiency of the SAVIOUR'S work to save poor sinners who put their entire trust in Him. The poor woman "heard gladly," and with tears. She seemed a little comforted, and requested I would call again soon.

8th.—I visited six families, to three of whom, for the first time, I read the Scriptures, and pointed out to them the way of salvation, which they reveal. In one place I met with some little opposition and contention from females, who advanced their old favorite maxim: "We belong to the true holy Roman Catholic Church, out of which there is no salvation; whose pastors are the successors of the holy St. Peter, upon whom CHRIST built his Church, when he gave him the keys of the kingdom of Heaven." I succeeded in getting them to listen, while I showed them from the Scriptures how that holy Apostle, Peter, exercised the power he got in the commission to preach the Gospel, the doctrine he preached for the remission of sins, &c. I then asked them whether they believed that Peter and the other Apostles taught the true way of salvation as CHRIST commanded them; they admitted that they did. I then applied the case *practically;* and asked them if a man, convinced of his sins, and fearful of the Judgment to come, (like the jailor at Philippi,) called on the priest, and inquired, What shall I do to be saved? what answer would he give him? Would he give him the same as the Apostle did the jailor? and if not, whose statement—the priest's or the Apostle's—were we to believe? They admitted, the latter. I then asked them whether the Apostle directed the inquiring jailor, as the priest would, to go to confession, and get absolution, perform the penance imposed on him by his confessor, receive the Eucharist at least once a year, address his prayers to the blessed Virgin and the Saints, and be anointed when dying!

They replied they could not tell. I asked them would they like to hear the Apostle's answer to the jailor's inquiry, as it certainly must be the true one; and read the narrative, (Acts 16,) at which they appeared quite confounded, and made no reply. I took my leave in a friendly way.

In another house, an aged Roman Catholic appeared greatly delighted at the way of salvation set before him, and replied: "Sir, I am upwards of three score years old, and have spent a good many years of that in America, and I confess I never heard so much before of the way that we are to be saved, by what CHRIST did for us poor sinners. It comforts my poor heart very much. At which his old wife, who sat and heard also, stood up, and said: "O, sure, the blessed Virgin Mary, the mother of GOD, can save us by her intercession."

10th.—I visited four Roman Catholic families in the forenoon, to whom I read the Scriptures, and delivered the message of redeeming love. It was pleasing to observe that they paid serious and respectful attention. In the evening, at half-past seven, I held a little meeting, at which I had ten hearers.

15th.—I visited this day three Roman Catholic and two Protestant families. Two of the places was my first time of visiting. They received me civilly, and kindly invited me to call again. All seemed willing to hear the Gospel, and paid great attention. The subject of my remarks was the all-sufficiency of the SAVIOUR'S work and atonement to pardon, justify, and save to the uttermost, poor sinners, who are encouraged and invited by the Scriptures to put their trust in Him, and depend no longer upon their own obedience, the rites of their church, nor what their clergy could do for them. The Roman Catholics seemed as if convicted in their own conscience, and listened with solemn silence.

16th.—My first interview this day was with a number of poor ragged Irish boys on the bridge leading to South Boston; they appeared to be from ten to eighteen years of age, and their appearance did not seem prepossessing. They gathered round me, while I spoke to them and gave them much good advice, warning them of the evil of sin: only two of them could read. I took out my Bible, and made them read the third chapter of John. Some old men drew near also, and heard.

I visited the sick man, whose case I mentioned on the first of this month; and after some conversation, or rather hearing him relate how he had lost all the money he had earned on doctors and medicine, and was nothing better, I applied his case to that of poor sinners, polluted and diseased with sin, and in danger of eternal misery; and who, from ignorance of the Word of the LORD, looked to their fellow-men, (the clergy,) the rites of their church, their good hearts, good resolutions, prayers, &c. to save and obtain pardon from GOD, but which, alas, were as physicians of no value—

no balm to heal the wound which sin had made; while they neglected application to the heavenly physician, the LORD JESUS CHRIST, who alone could save the soul, and whose blood pardoned sin and healed the wound, and in the end brings the soul to heaven. The poor man listened with tears in his eyes, and said, "Oh, Mr. ***, that all is true." I visited four other places, where I also read and announced the Gospel to eight Roman Catholics.

17th.—In the evening of this day I held our little meeting at ——. I had ten hearers—four Roman Catholics, and six Protestants. It was, I trust, interesting, as all present seemed much gratified; and a respectable Irish woman requested that I would hold another meeting at her house another evening in the week, and which, she said, she hoped might be a large one.

22nd.—I visited seven families, to whom I read the Scriptures, and in a plain, faithful, and affectionate manner, showed unto them the way of salvation, which they reveal. I felt much gratified by their quiet attention and seeming willingness to hear. All were Roman Catholics. In one apartment I had five hearers; they seemed friendly and pleased, and reasoned freely with me in support of their own true religion, as they called it. I expostulated with them on the fallacy of their unscriptural opinions, and they very patiently heard all my reasonings. In conclusion, one aged woman replied: "Well, all that is certainly very good; we know that CHRIST did all you say; but I must freely tell you that nothing ever will change my mind from the religion I was brought up to." On taking my leave of them, I was not a little surprised, notwithstanding all I had said, at the warm feelings of this person; she shook me by the hand, and said, "May the LORD bless you, and speed you."

23rd.—I visited a few families in the forenoon, to whom I read the Word, and delivered the message, and got a patient hearing. I also addressed two poor men sawing wood, and read to them. They heard silently, but made no reply. At the usual hour in the evening I held our little meeting.

24th.—I held another meeting this evening at seven o'clock, at the house of the Irish woman whose invitation I mentioned on the 17th. The attendance was large, beyond my expectation; numbering between thirty and forty. The room, which was but small, was literally crowded. I opened with singing and prayer, and addressed them from the words, "GOD is a Spirit," &c. A deep seriousness seemed manifest in our midst; and I have since heard that those present seemed much profited and instructed. There were present a few Roman Catholics, and three Christian brethren—American gentlemen, before unknown to me. After the meeting they entered into conversation with me, and expressed great satisfaction at my feeble efforts to do good to my countrymen. They told me that they held a meeting in another part of the town, and would feel happy if I could attend it, and take part in it.

29th.—I visited a good many Irish families in the streets near to my residence; read and conversed on the Scriptures, and informed them of my intention to hold a little meeting, for lecturing on the Scriptures and on prayer, at my own house, asking them if they had any objection to attend. They promised to do so, and at the hour appointed eight came. I opened by singing a hymn and prayer, and gave a short exhortation on John 3: 14.

30th.—In the evening I held meeting at my usual place in ——, which, I feel happy to say was interesting and encouraging in point of numbers. There were upwards of forty present; all manifesting the most serious and devout attention.

31st.—I held another little meeting this evening, having only nine hearers; with which I conclude this brief view of my labors for the past month.

May the LORD open the eyes of my countrymen, upon whom my feeble labors are in faithfulness bestowed, that they may see their state, and flee for refuge to JESUS, the sinner's friend, and refuge from the wrath to come.

[The following statements, though of a more general nature than we usually desire to give, are not without interest. They are from the report of an Irish missionary, laboring in this city.]

My conversations with Romanists are, I may say, endless. The worst feature in connection with my labor is, that I have no opposition; which almost leads me to question my faithfulness. But the poor fellows do not know what to oppose. While speaking to a congregation in ——, a week ago, where there were several Romanists, who came for the purpose of hearing, one of them felt my remarks to be rather severe, and, evidently to all present, manifested much uneasiness. He finally broke out in the following words: "D—— it, sir, why don't you preach the Gospel, and let others alone?" When appealed to the next day, to know what was wrong in what I said, being unable to assign any other reason—"Och, sir," he exclaimed good humoredly, "'twas your text that was wrong!"

You will see by Mr. L***'s report, which he read at our last monthly meeting, last Tuesday, and which I send you accompanying this, that he is faithfully accomplishing his work. Our other laborers had not their reports prepared. But I have seen their journals, which are satisfactory and deeply interesting.

The old cry, "They are inaccessible," is no longer heard. There is not a people in the world, perhaps, more open to conviction than the Irish now are; and what hinders their conversion most of all is, that there is more said of them than to them—in other words, they are preached at, and not preached to. If Protestant Christians had but faith enough to approach and

converse with them, letting them see that they are Christians, and that they mean to tell others so, they would find them accessible enough.

To such as say we know not how to approach them, for we do not know the meaning of their ceremonies, I would answer, ask them to show you how to become Romanists. They will readily consent to this; and when they are endeavoring to teach you, question them on the meaning of these things—about which very few, if any, can answer you. When you have thus reached them, you have a favorable opportunity to show them what St. Peter meant when he said: "Sanctify the LORD GOD in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

Our meetings in my house are also getting more interesting. I have spent all of this day making benches, as I had scarcely seats enough last evening (Sabbath) to accommodate the number present; some of whom were Papists of the purest stamp, who never heard a Gospel sermon before, and who came not merely through curiosity, but actually asked permission of me to come again. I had before invited them to call upon me on Sunday evening, at the hour our meeting is held, without informing them that there would be any meeting. They came, and heard all that was said with the profoundest attention. About the close of our meeting I explained the nature and design of it, as I well knew they did not understand much of what was said, being the first time they were permitted to listen to a Protestant prayer meeting. Last Wednesday I met one of them, who asked permission to come again and hear us sing and pray.

[Our readers will peruse with interest the extracts which we make below from the Journal of one of our Irish missionaries in the city of New-York. From his simple narrative they will perceive that the cause of Truth is making gradual, but real, progress among our Irish population.]

Called at a boarding-house, where I met some of my relatives—violent Papists. They seemed eager to draw me into a controversy. After a little time spent in ordinary conversation, one of them said he heard that I believed the Virgin Mary to be nothing more than any common woman. I answered that he was misinformed; but still that I very well knew how many false reports respecting me were circulated, since I had renounced the errors of the Romish Church. But now, said I, pray tell me what your opinion is of the Virgin Mary; and after that I shall let you have mine. "You know my opinion already," he replied; "that she is the mother of GOD, and that we should worship her above and more than all the other saints and angels." I know very well, said I, that this is the doctrine which you have been taught by your church; but if this be your idea of GOD and the Virgin Mary, I sincerely pity you, and would earnestly beg of you to get rid of it as quickly as possible. For if

the Virgin Mary be the mother of GOD, as you say she is, GOD is not from the beginning—his mother must have existed before him; and, consequently, there was a time when he was not. Does not even your own catechism say, in answer to the question, "Had GOD a beginning?" "No, he always was, and always will be?" If Mary was His mother, how could it say so? But as to your remark that I regard not the Virgin Mary: you do not believe I could think so of her of whom it is said in Scripture, "From henceforth all generations shall call me blessed." Surely, it becomes me to respect and honor her whom GOD honored and exalted. All Protestants do the same —no more. The difference between us is, that we honor, while you adore her, and render unto her that worship which is due to GOD alone. I then read to him several passages; after which he said: "Well, if that be the case, you 're right." Nor could he be induced to say a word more on the subject.

October 3rd and 4th.—Visited several houses, in one of which I conversed with a man whom I had formerly visited. I found that he had read a good deal of the Bible in my absence, and felt only uneasy at the idea of leaving the Church, which he contemplated with the utmost terror. I told him that he should diligently search the infallible Rule of the Church, which is the Holy Bible; that if the Church be found neglectful of the charge given her, to teach that, and that alone, then we are justified in coming out of her, "that we be not partakers of her sins." Such is the command of GOD.

October 5th.—Conversed for a considerable time to-day with two men—Irishmen —whom I found sitting on a bench in *** Square. We had no controversy. I read two or three chapters out of the New Testament, setting forth the promises of GOD to all those who call on His name in faith, and the reward laid up for such as diligently seek Him. One of them said he knew I was a Protestant, because I talked to him just like his employer in Ireland, who was a Protestant gentleman. The other said he believed the Protestants would go to heaven sooner than most Roman Catholics, for they were, he said, far more pious and charitable. After some very friendly conversation, I offered one of them the little Testament I held in my hand; but he thanked me, and said he had one given him by his last employer in Ireland, a Protestant gentleman.

October 7th, (Monday.)—Visited a family of Irish emigrants, and entered into conversation with them on the condition of Ireland. One of the party, a young man, said that half the misery of the people of Ireland was brought upon them by their priests, whom he frequently called by many hard names. Other members of the family several times desired him to be silent. They said they would like to have me call and see them again, as soon as they should be settled. But the young man walked out with me as far as my boarding-house, and I gave him the only copy of Kirwan's Letters I possessed.

October 8th.—Was told that there was a poor sick Roman Catholic in *** street. I went to his house, and found him in a little room up three pair of stairs, in an alley. He seemed very glad to hear me read several passages of the New Testament, which point the dying sinner to CHRIST. He appeared particularly comforted with John, 11: 25, 26; desiring me to read it five or six times over. I promised to come and see him early the next day; but when I did so I was told that he had died during the night.

October 10th.—Was called on this morning by a young man, who desired infor-

mation on the errors of the Church of Rome. I read those portions of Scripture for him which condemn those errors. He said he was satisfied, and requested me to give him a line to some Protestant pastor, that he might receive him as a member of his congregation. I accordingly directed him to one.

October 11th.—Visited a house containing five families. Some heard me read God's Word in their presence; others expressed an unwillingness to listen to what they called "That Protestant book." With such I could only sit down, and, in talking on the subject of religion, endeavor to introduce as many pertinent texts of Scripture as I could; with which they seemed much pleased.

October 12th.—Visited, this afternoon, by previous appointment, a family of three brothers, Roman Catholics; well informed young men, and possessing a pretty good knowledge of Scripture. Religious controversy is what they chiefly delight in. They had sent word to seven or eight other young men, all Roman Catholics, whom I met there on my arrival. After some time our conversation turned on the religious condition of Ireland. Some blamed, while others applauded the decision of the Irish Synod against the four Provincial Colleges. One of them said that he believed the whole difference among Protestants and Roman Catholics arose from the want of some living infallible judge in matters of religious controversy. I replied, that it proceeded, in my opinion, from men's unwillingness to submit to that infallible decision given long ago by CHRIST and his holy Apostles, recorded in the inspired pages of Holy Writ. CHRIST, I said, commanded us to search the Scriptures; the Holy Ghost, the Spirit of Truth, revealed them to the Apostles for our comfort; the inspired Apostles published them throughout all lands for our instruction; and yet the Church of Rome declares that more harm than good results from the reading of them. Yes, undoubtedly, *to her*, such has been the result; but to all who study this precious Gospel, which is "the power of GOD unto salvation, to every one that believeth," happiness, and peace, and holy hope. "Now," said one, "we are to have a glorious controversy!" Not from me, I assure you, said I. My friends, it would do you more real service to know and experience the doctrine of "CHRIST and him crucified," which alone satisfied St. Paul, than to know all that ever was written in defence of Papal supremacy. You all have immortal souls, which are more or less defiled by sin. Now is it not a more consoling thought for that soul to feel that "the blood of CHRIST cleanseth from all sin," than to be spending all our lives shouting round the throne of an Italian priest? Believe me, it is CHRIST, and not Pius IX. who shall put the crown of glory on our heads, if we are found worthy in the awful day of judgment; and shall say to us, "Well done, good and faithful servant: enter thou into the joy of thy LORD!" Trust me, too, that all the little distinctions and vain questions, about which we foolishly waste our time and talents, shall then leave us, and that a well-founded belief on the LORD JESUS CHRIST alone is what will save us when we shall appear in the final judgment. "Yes," answered one, "the Church of Rome is wrong in prohibiting the free circulation of the Bible." Another said he did not believe that the Church of Rome was at all infallible. "For," said he, "it was but last year she declared that the Virgin Mary was conceived without sin. Sure, if that was the case, it isn't last year she should be laying it down: but a thousand years ago, if she was an infallible Church." After some further friendly conversation, I rose to depart, it being then after ten o'clock; not, however, without an invitation from them to come and see them soon again.

October 14th and 15th.—Visited the Office of Emigration these two days successively. I found many very desirous of listening to the doctrine of salvation through CHRIST. I think there were some good and lasting impressions produced on the minds of some who desired to know the Truth. And I would say here, that such a place as the Office of Emigration, where so many hundreds of Roman Catholics resort, should be often visited by our city missionaries. It is desirable that the good seed should, if possible, be planted in the minds of these poor Papists, before they are scattered through the different States of the Union.

October 17.—Met a poor man this day—a Protestant—selling candies from a little basket. He invited me to call at his house, and speak to his wife, who is a bigotted Papist. I did so. The point of doctrine she found hardest to give up in the Church of Rome was, she said, auricular confession. I opened the Bible, and showed her from several texts how little foundation there was for such a doctrine in the Word of GOD. I showed her the beautiful passage in which it is said, that "the blood of CHRIST cleanseth from all sin." How that our blessed Redeemer invites "all who labor and are heavy laden," to come unto him for rest and relief. I further explained to her how that it is GOD only whom our sins offend; and, therefore, it is He alone who can forgive us, and save us from the punishment we deserve for having offended Him. Again, I pointed out to her how wrong it was to turn away from GOD, who is every where present with us, and ready to forgive us, if we only sincerely ask His forgiveness; much more so when we turn to a sinful weak man, like ourselves, one whom our sins never offended, and who, besides, knows nothing either of our sins or of ourselves. "If any man sin," said I, reading the verse, "he hath an advocate with the Father, JESUS CHRIST, the Righteous." After I finished, she thanked me, and said to her husband, "If you had talked to me like this gentleman, you'd have changed me long ago." Soon after I took my leave, promising to call soon again.

October 18.—Held my usual little weekly prayer-meeting, at which four or five Roman Catholics attended.

October 19.—Called on two men who work all day, and cannot see me until after six o'clock in the evening. We walked together; and sitting down before the steps of Dr. Tyng's church, discussed the various unscriptural tenets of the Romish Church. They have little belief in the existence of a Purgatory, and they reject auricular confession, and prayers to angels, altogether. One said he could not tell which of the Protestant Churches to join—they differed so much. I told him to continue on reading the Bible, and that he would soon be able to judge for himself which of our religious denominations he would like best to serve the LORD in.

October 21.—Visited a Roman Catholic family, who seemed at first no way inclined to hear me speak on the subject of religion; but, strange to say, when I took out my Bible, and told them that the Words of GOD were in that book, they listened to three or four chapters of it with most respectful attention; and when I was going away, they said they would like to see me come again. I told them I would do so.

October 24.—Went into a house to-day where there are seven or eight shoemakers, all Roman Catholics. We talked about the happy condition of the Protestants all over the world. "Yes," said one, "the Protestants are happy and enlightened; but see what mistakes they make in explaining the Bible." I then took the New Testament out of my pocket, and read about twenty passages for him in differ-

ent parts of it—such as: "GOD so loved the world, that He gave," &c. &c. "Follow peace with all men, and holiness, without which no man shall see the LORD;" "Come unto me all ye that labor," &c. I then asked him, was it possible that either Papist or Protestant could mistake the meaning of these plain and comfortable words! He said it was not, and that it was not at all so hard a book as he imagined. He then desired me to read a little more; and I read the whole of Matt. 20; and soon after left; not, however, without a promise of calling soon again.

October 26.—Spoke to several emigrants to-day in the Park, on the necessity of attending to the immortal interests of their souls, above all things. Some of them listened to me attentively, and with deep concern; others went off displeased.

October 28.—Visited, in company with Rev. Mr. Horton, a young Irish girl, residing with a pious family. She experienced a change of heart lately at a family prayer-meeting. She feels most happy, and says it was GOD made her so; what all the priests, she said, to whom she ever confessed, could not do. After some very interesting conversation, in which she said she hoped I would call again, we separated.

October 29.—Spent the whole evening talking to my brother, and another young man, who called to see me. I read several passages in the Bible, showing them the advantages derived from its study; and also producing those texts which oppose most plainly the doctrine of auricular confession. Afterwards, I proposed that we should join in prayer; to which they readily consented, and departed highly satisfied.

October 30.—Called at a house, where I read and explained several passages of the Bible; telling my hearers that it was in that book the true religion was found, which CHRIST came into the world to teach; and without a true knowledge of Him, no one could be saved. One woman said she never heard such fine reading. I asked whether she could read. She said "Yes." Then I offered to lend her that good book. She replied quickly,—"Ah, sir, what would I do if my husband found out it was a Protestant book? He'd kill me." I left one in the house, though not with her.

Upon the whole, I would say, that I believe much true knowledge of GOD's Word is silently spreading among the Roman Catholic population of this city. We see daily proofs that they are not only accessible to our efforts, but in many instances *eager* to listen to that Word which tells them that JESUS CHRIST came into the world to save sinners.

Notices of Books.

RELIGIOUS PROGRESS: Discourses on the Development of the Christian Character; by Wm. R. Williams, D. D. Gould & Lincoln, Boston. It is seldom that the graces of eloquence, and the weight of learning, are so happily allied as in the writings of Dr. Williams. On a theme so hackneyed as this—the progress of humanity and society—he has produced a work profound in argument, and most attractive in style. St. Peter's enumeration of the Christian virtues is the frame-work of these admirable essays. We heartily commend them to the serious meditation of our readers.

SACRED RHETORIC: or, Composition and Delivery of Sermons; by Henry J. Ripley. Gould & Lincoln, Boston. The author is the able Professor of Sacred Rhetoric in the Newton Theological Institution; his experience and observation have given us a volume highly deserving the attention of the student and minister of the Gospel.

THE FOOT-PRINTS OF THE CREATOR: or, The Asterolepis of Stromness; by Hugh Miller. Gould & Lincoln, Boston. Mr. Miller, who is a member of the Scottish Church, is already known extensively as the author of "The Old Red Sandstone," a work which, like the present volume, exhibits an extent of geological research, and a facility of description, which bid fair to make his favorite study and himself exceedingly popular. Professor Agassiz has contributed to this work an interesting Memoir of the Author, which adds greatly to its value. It has already gone through three editions in England, we see.

The second volume of DR. CHALMERS' MEMOIRS, published by the Harpers, will be eagerly devoured by the admirers of that prince of preachers. It is a book of remarkable interest. The Memoir is continued to the year 1823, and the forty-third year of Dr. Chalmer's life. A third volume will complete it.

PICTORIAL FIELD-BOOK OF THE REVOLUTION. If we were to name one national patriotic work, which from its perfection of design and execution ought to make its way into every family throughout our country, it would be this publication of the Messrs. Harpers, now appearing in parts; the eighth of which has reached us. Far from diminishing in the number or beauty of the illustrations, or the interest of its matter, the work seems to gain in both respects. It comprises a pilgrimage to all the localities connected with the history of the Revolution and its heroes; with views, portraits, autographs, sketches of relics, &c. The author, Mr. Lossing, writes in a most agreeable style; with much simplicity of diction, yet with a lively sense of the picturesque and beautiful.

HARPER'S NEW MONTHLY MAGAZINE for November closes the first volume, and a half-year of its existence. That it should, within so brief a period, have extended its subcription list to *fifty-five thousand*, is sufficient proof of the excellence of its plan, the talent of its management, and the facility with which it answers the popular demand.

THE AMERICAN SUNDAY-SCHOOL UNION have added to their large list of valuable republications from the London Tract Society, two volumes on the "Characters, Scenes and Incidents of the Reformation;" containing much instructive historical information for the young, and "The Life and Times of Leo X."—an abridgement, we presume, of Roscoe's work. These little books, with the other publications of the Sunday-School Union, may be obtained of J. C. Meeks, 147 Nassau-street.

THE COUNTRY YEAR-BOOK: or, the Field, the Forest, and the Fireside; by Wm. Howitt. This popular writer, whose productions are so accceptable to both young and old, gives us in this collection of sketches "the result of many years delightful enjoyment of the country, and observations of life and scenery." In some few of them we recognize familiar features, as already published separately; and our recollections of them promises us a treat in the perusal of the rest. Published by Harper & Brothers.

THE CHURCH IN EARNEST; by John Angell James. Gould & Lincoln, Boston. The sixth edition of a most useful treatise, which is obtaining the wide circulation it deserves.

MOTHERS OF THE WISE AND GOOD; by Jabez Burns, D.D. Same publishers. A judicious selection of facts and suggestions on maternal influence. It is eminently calculated to instruct and encourage, in the most important and responsible of human labors—the training of the young.

THE POETRY OF SCIENCE; by Robert Hunt. Same publishers. The attempt is made in this interesting volume to exhibit some of the phenomena of nature under a more pleasing light than is generally done in scientific treatises. To realize the harmonious beauty and poetry of the real and seen, as well as of the unseen and spiritual, is the author's aim: and

he has produced a most valuable book. We are gratified to see that these publishers are issuing such works, setting forth scientific truths in a popular garb; for whilst it shows discrimination on their part, it indicates a growing taste for such reading on the part of the public. We perceive that the title of this firm has undergone a change, by the withdrawal of Mr. Kendall's name.

The fifth part of SOUTHEY'S AUTOBIOGRAPHY, from the press of the Harpers, has just appeared. Southey's letters are rich specimens of epistolary composition; they constitute one of the most interesting and satisfactory of autobiographies—far more valuable than a real autobiography could be. We have read the work thus far with much enjoyment.

ABBOTT'S HISTORY OF MADAME ROLAND is a vivid narrative of a life full of vicissitudes, and affording many occasions for salutary lessons to the young. No one better knows how to turn these to account than Mr. Abbott, whose agreeable biographies are rendered the more acceptable by the elegant style in which they are published.

The edition of GIBBON'S DECLINE AND FALL is now complete, in six volumes—a miracle of cheapness, which we hope our readers will not fail to avail themselves of. The edition—that of Milman—contains all the notes, which are so necessary an accompaniment to this indispensable but otherwise dangerous writer.

ALTON LOCKE, Tailor and Poet: an Autobiography. Harper & Brothers. We hear high commendations of this book, a composition of great power and deep feeling. The descriptions it contains of the condition of the working classes in England are most vivid and heart-stirring. Unfortunately, the author indulges in the strain of caricature familiar to the readers of Thackeray and Dickens, whenever he touches on the subject of religion as it is; a defect which is not compensated by the intangible medley of sentiment and Chartism, in which his religious experience seems to result. The portraits of the missionary, and of Alton's mother, would be well drawn if they were not sheer malignant inventions. But the book is a remarkable one—thrilling in its scenes of suffering and depravity, with many a powerful train of thought and reasoning.

POPULAR EDUCATION; by Ira Mayhew, A. M. Harper & Brothers. Mr. Mayhew was for some years Superintendent of Public Instruction in the State of Michigan, and in that office was desired by the Legislature of the State to prepare and publish this treatise on moral, religious, and national education. It embraces many valuable hints for teachers, and still more for the Legislator, on the controverted subject of public instruction.

ANNALS OF THE QUEENS OF SPAIN; by Anita George. Vol. II. Baker & Scribner. The second volume of this valuable work continues the history of the Queens of Spain down to the reign of Isabella and Ferdinand. It will be seen that the authoress differs from Mr. Prescott in her views of the character of Isabella the Catholic. Her account is well deserving of consideration.

EVANGELISM IN THE MIDDLE OF THE NINETEENTH CENTURY; by Charles Adams. Boston: Charles H. Pierce. Mr. Adams is a talented and excellent minister of the Methodist Episcopal Church, whose name is becoming well-known as a leader in the cause of Christian union, and the other enterprises of the day. His comprehensive object, in this little work, is to present a general view, descriptive and statistical, of the present condition of evangelical religion in all countries of the world. For this purpose he takes up the several fields of missionary labor in the four quarters of the globe, and concludes with a review of the various benevolent associations of this country. Mr. Adams' book is admirably adapted

for general inculcation, to diffuse that knowledge of what is doing for the kingdom of CHRIST, which is so greatly needed throughout our population. We should be glad to persuade each of our readers to obtain it, and give it a careful perusal.

THE GALLERY OF ILLUSTRIOUS AMERICANS, No. 11. This magnificent work comes to us with increasing merit and value. The present number contains the portrait of Dr. Channing. The biographical sketch by Mr. Lester is the most finished and interesting we have yet seen; as an elaborate eulogy it compares favorably with anything of the kind we have ever known.

THE LIFE AND CORRESPONDENCE OF JOHN FOSTER. Boston: Gould & Lincoln. We are glad to see another edition of these interesting memoirs of one of the most eminent divines of England. Like all the publications of this firm, it is issued in the most pleasing style, and should find a place in every clergyman's library. The writings of Foster are too widely known and appreciated to need any commendation of ours.

A PASTOR; by Ichabod S. Spencer, D. D. Published by M. W. Dodd. The pastoral experience of one so long and so successfully engaged in the service of CHRIST as Dr. Spencer has been, must naturally present much that is highly valuable and entertaining to all classes of readers. We have seldom seen so rich and edifying a collection of incidents, and one so well calculated to awaken interest, and impress truth on every mind. This elegantly printed volume contains a series of sketches, of various lengths, illustrating in admirable style the influence of religion on different characters, and under different circumstances. Few who commences it will lay it down without a thorough perusal? and we may trust that many will receive lasting benefit from its instructive pages.

Our German Paper.

The German paper published by the Society—DER FREIE DEUTSCHE KATHOLIK—which is now published once a month, at the very moderate price of fifty cents per annum, is well received in all quarters where it is known, and is not read in vain. We should give a summary of the contents of the last number if we could find room for it. It is an excellent work.

Movements of Rome.

His Grace, Archbishop John, of New-York, has left within the month, attended by a retinue of five or six priests, for Rome, whither he has gone to receive the archiepiscopal *pallium*, and confer with his Holiness on things pertaining to his archiepiscopal charge. When he will return, we are not informed. The Sabbath night before he left he delivered a discourse in St. Patrick's Cathedral, in this city, *On the Decline of Protestantism*. Of this remarkable discourse our readers will find some notice in another part of this number, in an article taken from the *Journal of Commerce*. In our next number it is probable that we shall have something more to give on this subject.

We may remark, in passing, that his Grace will not soon hear the end of the controversy which his farewell address has excited. The conduct of his Eminence has

been very Parthian; and yet it was not prudent in him to pronounce, on such an occasion, a speech so full of falsehoods, which he might have known would be all exposed and held up to scorn during his absence. Still, the Discourse, which has been published in a pamphlet form—for a copy of which we return our respectful thanks to the Publishers—will, doubtless, be received by his Holiness as very decided proof that he has conferred the archiepiscopate of New-York upon a zealous and fearless champion of the Papacy.

In England great indignation has been excited by the appointment of a batch of Roman Catholic bishops, at the head of whom is to stand the Right Rev. Dr. Nicholas Wiseman, the Cardinal-Archbishop of Westminster. All England is now divided up into twelve papal bishopricks! This bold movement of his Holiness has given great offence to the adherents of the Established Church of that part of the realm. They deem it an invasion of the laws of the kingdom, and of the prerogatives even of the Crown.

We are inclined to think, however, that our English brethren of the Established Church—for the Dissenting Bodies do not seem to share in the excitement—are more alarmed than they need to be by this movement on the part of Rome. What will signify the appointment of these bishops, with a Cardinal to lead them, if the Protestants of England will but do their duty? There is not half a million of Roman Catholics in the island of Great Britain—including England, Wales, and Scotland—amid a population of at least twenty millions of Protestants. In these United States Rome has more than twenty bishops, four archbishops, and a large staff of priests, Sisters of Charity, Sisters of the Sacred Heart, &c. &c. But we have come to the conclusion that it will take something more than such machinery to convert this nation to Romanism. And as to England, we are quite of Lord John Russell's opinion, that her real danger is to be looked for from another quarter—from the Romanizing tendency of so many of the clergy of her own national Church.

Death of the Rev. Herman Norton.

Whilst our present number was going through the press we were called to mourn over the very sudden and unexpected death of this excellent brother in CHRIST—one of the Corresponding Secretaries of the Society.

Mr. Norton had made a visit, in the early part of November, to Buffalo and Rochester, to look after the German Missions of the Society in those cities, and returned to New-York on the 12th of that month. On his way back from the West he spent a Sabbath, (the 10th of November,) at Albany, and preached in Drs. Mandeville and Huntington's churches. Contracting a severe cold that night, which fell on his lungs, he returned much indisposed; but neither his family nor himself was alarmed by the symptoms of his case. For a few days he seemed to amend; but on Friday and Saturday it became manifest that the attack was a very serious one. On Monday he was somewhat better, but on Tuesday much worse; and little hope was longer entertained by his physicians. On Wednesday, at half-past three o'clock, P. M. he calmly ceased to breathe. His death was emphatically a peaceful one. His hope was stayed in GOD, and he had no fear. His work was done, and he entered into rest.

The Board met on Friday, at noon, Dr. Dewitt in the chair, when arrangements were made for the funeral, and the following Resolutions were unanimously adopted.

"*Resolved*, That this Board have learned with deep regret of the decease of the Rev. Herman Norton, late Home Secretary of the American and Foreign Christian Union, and for many years the Corresponding Secretary of the American Protestant Society, who departed this life in this city on the 20th instant, aged fifty-one years.

"*Resolved*, That we cherish a grateful sense of the faithful and laborious devotion of Mr. Norton to the cause of evangelical religion, as represented in the Christian Union. His untiring industry, his benignant spirit, his strong faith, and his abundant labors, will long be remembered by those who have been associated with him in this work.

"*Resolved*, That while we tender to the afflicted widow and children our deep sympathy under this bereavement, and commend them to the GOD of all grace and consolation, we do yet rejoice with them in the abundant evidence of the good estate of the friend thus taken from them, and in the memory of his life and character, which remains as their inalienable treasure.

"*Resolved*, That a copy of these Resolutions be communicated to the family of our departed brother, and that this Board will attend the funeral of Mr. Norton."

The funeral took place on Saturday, the 23rd, at two o'clock, P. M. from the Reformed Dutch church on Washington-square—of which church Mr. Norton's family were members. A large number of ministers, of various denominations, accompanied the remains of our deceased friend and brother from his late abode in Carroll-Place to the Church, where a solemn and appropriate religious service took place—conducted by Drs. Dewitt, Peck, Lansing, Dowling, and Milledoler. Interesting addresses were delivered by Drs. Lansing and Dowling. The remains were then "carried by devout men" to the cemetery of the Reformed Dutch church, in Lafayette-Place, and deposited in the vault which contains those of the Rev. Mr. Da Silva, and another Portuguese convert. The scene was closed with the benediction by the Rev. Dr. Hutton.

We have not room at this late hour to say more. In our next we shall give a short memoir of the life and labors of our departed friend and coadjutor. In the meanwhile we commend his family and the Society, which have suffered so great a loss, to the prayers of our friends and patrons.

Rev. Dr. Fairchild—Financial Secretary.

The death of the Rev. Mr. Norton renders it indispensable to have additional help in the office of the Society. The Board have, therefore, requested the Rev. E. R. Fairchild, D. D. one of the District Secretaries, to spend as much of his time as he can, from this date till the next annual meeting, in New-York, and aid the Committee of Finance and Agency in their department. This he has consented to do, and will at once enter upon his work. Dr. F. will, consequently, take charge of the Home Correspondence, and of all that appertains to the raising of funds. The Missionaries and Agents of the Society may expect soon to hear from the Society, through him, and will have the goodness to give due attention to his communications. This arrangement will be a great relief to the Secretary for Foreign Correspondence, who will continue to have charge of that correspondence and of the Magazine—as he has had for the last year. Both Dr. Fairchild and he will, however, labor as agents, as

much as health and official duty will permit. This arrangement is the more practicable, inasmuch as Dr. F.'s field as District Secretary, (New Jersey, Pennsylvania, Delaware and Maryland,) is not so far distant that it cannot be reached by them with a little effort. By this plan the Board avoid the necessity of making a new appointment at this juncture, and yet secure the services of a most efficient and experienced man for a work of great importance.

View of Public Affairs.

In many of our States the 28th of the last month was observed as a day of public thanksgiving to Almighty GOD, for His goodness to us during the past year. Never was there a juster occasion for the observance of this excellent custom; for we have never, as a people, had a more fruitful or healthful season, taking the country as a whole. The last year has been an eventful one, also, in our political existence as a nation. And although we are not without apprehension, yet we cannot but hope that our greatest dangers are passed, or, rather, are passing.

Before this number reaches our subscribers, Congress will have assembled again. Let us invoke the "Ruler of Nations" and "GOD of our Fathers," so to guide their deliberations during this very important session, that the tranquillity and all the best interests of our country may be secured.

The Message of the President, and the reports of the heads of the several departments of State, exhibit abundant evidence of the great prosperity of our country, and afford good ground of encouragement and hope for the future. It is pleasing to see that our relations with foreign powers are, without any exception, worthy of notice, so perfectly harmonious.

Peace, and a good degree of internal tranquillity, reign in all the other portions of our Western hemisphere.

In Europe the aspect of things is not so favorable as the Christian could desire. The nations of Germany are excited, and there is danger of a collision between Austria and Bavaria, on the one hand, and Prussia on the other. We are inclined to hope and believe that by the good offices of England, France, and Russia, war may still be prevented. The rulers of those countries that maintain a quasi-belligerent attitude are not at ease, nor are they very well disposed towards each other. Still less do the people cherish very kind feelings. The Prussians have little love for the Austrians and Bavarians. This alienation has been of long standing, and has its foundation partly in religious differences, and partly in sectional prejudices. The Austrians and Bavarians are, for the most part, Roman Catholics; whilst the Prussians are chiefly Protestants. Never did monarch have a finer opportunity than Frederick William IV. now has for rendering himself immortal, and of putting himself at the head of all Germany. Let him declare himself to be the friend and defender of truly liberal institutions—of constitutional liberty of a broad and popular character—and he may, even yet, rally all Germany around his standard. But he is not the man to do this. He seems to be, in many respects, well disposed towards constitutional government, but he has not the heart to go far enough; nor has he the courage required for such a movement.

In the event of war, we are not prepared to believe that Russia would take part

with Austria, against Prussia. The Emperor Nicholas is the brother-in-law of Frederick William IV; and we have seen no evidence yet of the existence of any hostile feelings subsisting between them. All the alliances of the Imperial Family of Russia have been with Prussia, and other Protestant countries in Germany—not with Austria and Roman Catholic nations.

The war in Schleswig-Holstein appears to be suspended, and must, before long, cease.

Louis Napoleon has very agreeably disappointed almost all classes in France, and almost every body out of it, by his annual message, delivered on the 11th ultimo. The attitude of Changarnier, and of the majority of the influential men in France together, probably, with the ascertained unwillingness of the army to follow him, have evidently led the President of France to forego, at least for the present, all thought of a *coup d'Etat*, or revolution by means of the military. He is a remarkable man. Would that he had acted honestly from the first, and imitated the example of our own Washington! Perhaps he may even yet. Who knows? But the first of May, 1852, is still a good way off. And who can tell us what may happen in the meanwhile?

The difficulties between the Government of Sardinia and his Holiness are proceeding from bad to worse, it would seem. But there is no danger of any war, save one on paper. The Pope has threatened to hurl a bull at the head of the King—they even say that he has already done it; but the bulls of Popes now-a-days are nearly as harmless, and almost as amusing, as those of our Hibernian friends.

Let our prayers ascend day and night, that all the changes, and revolutions, and agitations even, of our world, may conduce to the opening up of a highway for the spread of the Gospel, and the coming of the kingdom of our LORD.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th November, 1850.

NEW HAMPSHIRE.

Rochester, Cong. Ch.		$14 20
Bristol, Mrs. Taylor,		1 00
Dunbarton, Thos. Wilson, in full, to make Lewis Kimball Wilson L. M.		20 00
Ditto, Dea. John Wilson, in full, to make Miss Elizabeth Harthorn L. M.		20 00
Bedford, Dea. John French,		20 00
Jeffrey, First Congl. Soc.		11 45
Ditto, East Orthodox Soc.		10 00
Fitzwilliam, Orthodox Ch. and Soc. to make Rev. Abraham Jenkins L. M.		33 18

VERMONT.

N. Norwich, in full, for Rev. B. Emerson,		11 00

RHODE ISLAND.

Providence, A Member of the Beneficent Ch.		6 00
Globe Village, A balance, $5 50; A little girl, 50c.		6 00

NEW JERSEY.

N. Vernon, Sarah Pruden,		3 00
Shrewsbury, Anonymous for France,		5 00

PENNSYLVANIA.

Newton, D. Feaster, annual,		5 00

VIRGINIA.

Staunton, Hebron Prest. Ch. Rev. S. J. Love L. M.		56 00
Bethlehem, United Brethren in Christ's Ch. and part of Presb. Ch. of Shemeriah,		20 00
Falling Springs Ch. F. Laird,		5 00
Alum Springs, Visiters,		17 73
Ditto, Zion Cong. Lutheran,		4 75
Tinkling Springs, Presb. Ch. to make Rev. R. L. Dabney Life Director,		121 50
Ditto, Bethel Presb. Ch. per Rev. D. McFarlan,		24 00
Staunton, Mr. John Trimble,		5 00
Fredricksburg, A few friends,		3 50

NORTH CAROLINA.

Raleigh, Presb. Ch. to make Rev. D. Lacy L. M.		39 50
Ditto, Baptist Ch.		2 00

GEORGIA.

Port Gaines, Luke Bliss for France,		2 00

ILLINOIS.

Plainfield, S. Findley,		2 00

NEW-YORK.

New-York City, Jno. Van Nest, Esq.		50 00
Ditto, Wm. W. Wicks,		25 00
Ditto, Geo. Carpenter, Broome-st. Ch.		25 00
Ditto, Spring st. Ch, Presb.		72 25
Ditto, Mrs. H. C.		4 00
Ditto, Cash,		2 00

New-York City, Bleecker-st. Ch. . . 305 78
Ditto, A few Young Ladies of a Female Seminary, for France, . . . 6 00
Ditto, By a Lady to make G. De F. of France, L. M. in part, . . . 10 00
Marathon, F. J. Terry, for France, . 2 00
Rhinebeck, E. J. Wainwright, annual, . 5 00
Kingsboro, Presb. Ch. . . . 81 75
Poughkeepsie First Refd. Dutch Ch. . 20 46
Ditto, . M. J. Meyers, Esq. . . 25 00
Ditto, Individuals, . . . 1 75
Fishkill, Miss Rapelje to make Mrs. Ann Rapelje L. M. . . . 30 00
Ditto, Additional, ... 80
Greenville, James Stevens, . . . 5 00
Port Chester, James Blackstock, . . 3 00
Nyack, Rev. H. N. Kittle in part for L. M. 10 00
Augusta, First Cong. Ch. to make Rev. Orlo. Bartholemew L. M. . . . 30 00

CONNECTICUT.

Torrington, Collection per L. A. McKinstry, ... 13 12
Farmington, per Wm Gay, Esq., a Legacy bequeathed by the late Phebe Janes, . 110 00
Filead, Dea. Samuel Talcott, L. M. . 30 00
East Windsor, Collection in Cong. Ch. additional, ... 50
New Haven, Marcus Merriam (annuity 1850-51,) 6 00
Ditto, G. Hallock, ... 80 00
Ditto, Missionary Association of Sunday School, Centre Ch. 21 00

MASSACHUSETTS.

Amherst, Cong. Ch. & Soc. per C. L. Woodworth, ... 45 00
Stockbridge, Abm. S. Peat (annuity,) . 2 00
Leicester, M. T. E. 9 00
West Springfield, Cong. Ch. and Society, . 72 87
Brimfield, Cong. Ch. and Society. . . 20 00
Monson, Cong. Ch. and Society, . . 19 87
Braintree, First Cong. Ch. . . . 65 00
Weymouth, Union Ch. 18 30
Abington Centre, Cong. Ch. to make Gen. Benjamin King L. M 33 55
East Abington, Cong. Ch. and Society. . 18 00
Raynham, First Cong. Ch. and Society to make Mrs. Jane B. Carver L. M. . . 30 00
Charlton, Mrs. Sally Towne, . . . 2 00
Granby, Cong. Ch. in part to make Rev. James Bates L. M. 16 40
Taunton, Young Ladies Home Miss'y. Soc. of Trin. Cong. Ch. to make Geo. B. Atwood and Jas. M. Williams L. M's. . 60 00
Charleston, Miss Agnes Ede's 2nd instalment of 5 towards making hereelf L. M. 5 00
Westboro, Geo. Denny, Esq. L. M. . . 30 00
Bridgewater, Trin. Cong. Soc. to make Rev David Brigham, L. M. . . . 46 00
Waltham, Evang. Cong. Soc to make Rev. John Whitney L. M. 50 37
Scotland, Rev. S. Raymond's Soc. . . 12 63
North Marshfield, Evan. Soc. in full, to make Rev. Dan. D. Tappan L. M. . . 10 68
Warren, D. M. Kimball, ... 1 00
Ditto, Dr. N. Carpenter for Missionary in Hayti, ... 1 00
Scituate, First Trin. Cong. Ch. . . 10 00

Portuguese.

Messrs. R. L. & A. Stuart, $150; Mr. Demarest, $2; from a friend N. Y. City, $10; Anonymous, $10; F. J. Terry, $2; collected by Mercy Post, $3 10; Mrs. Kitchens, $4; Dr. Hutton's Church, $197 50; a mite, $1; Jonathan Woodward, $4; a Member of the Society, $115; James Stokes, $5, Wm. E. Dodge, $25; J. B. Sheffield, $25; Chas. Gilbert, $10; Miss L. Cheesebrough, $1, two friends, $1; Mrs. M. Hart, $2; "A," N. Y. City, $30; Rev. G. D. Abbott, $5; Miss E. B. Stewart, River's Side, N. Y. $10; Rev. W. H. Bidwell, $10; S. W. Benedict, $25.

ERRATA.—In Oct. No. St. Thomas's Lutheran Ch. David Wilson, to constitute himself L.M. should be, St. Thomas's Presb. Ch. Chambersburgh, Pa. Richard Carran of Manor Hill, should be Richard Curran.

Clothing.

2 Quilts from Mrs. Harriet C. Phippe and Mrs. H. N. Gowen's Sabbath School of Cong. Ch. Franklin, Mass.; 1 Tea Chest, per N. Y. & Troy Tow Boat Line.

ERRATA.—Should have been acknowledged last Spring:

Mrs. Lee, Norwich, Ct. for Portuguese, $10; German Girl for Portuguese, $1 50.

Collection by Mr. Lathrop for Portuguese last Fall, omitted.

Albany, Pearl-st. Bap. Ch. $136 68; Fourth-st. Pres. Ch. $64 12; South Dutch Ch. $45 87; Rev. Dr. Wyckhoff's Ch. $133 65, Bethel Ch. $21; G. W. Daley, $4 64; Mrs. Warren & Daughter, $1; Geo. C. Treadwell, Esq. $25.

Utica, Contributed by Ladies to pay for mats, &c. for Portuguese, $41 50; a Friend, $1, a Gentleman from Miss. $1.

Buffalo, Mrs. McKnight (with valuable shawl) $2 50.

Detroit, Collection in First Pres. Ch. (Rev. Dr. Duffield) $227 27; Mrs. Jones, $5, Ann, 50c; John Edwards, $1; Dr. Stebbins, $1 16; David French, $5; Luke K. Steele, $3; unknown, $4 16.

Chicago, Clark st. M. E. Ch. (Rev. Mr. Hawes,) $177 50; First Presb. Ch. (Rev. Mr. Barstow,) $160 13; Canal-st. M E. Ch. (Rev. Mr. Blanchard,) $60; First Bap. Ch. $70; Second Presb. Ch. Col. $177 57. Bill of Shoes, by a Member, $30; H. S. 27c; Mr. Fitch, $2; Lady of Scotch Ch. $1; Dickerson, $2; Mrs. W. $5.

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union

New-York, November 10, 1850.

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Science, Literature, and Religion,

Are all, in one view, various phases of the human mind. Science is the Mind as Intellect or Understanding, contemplating Nature as a great series of phenomena, dependent on each other, and linked together, by forces and principles, which it is its part to discover and disclose. Literature is the Mind, as Genius, surveying Nature, as a varied collection of beautiful and sublime objects, corresponding with the beautiful and sublime elements which exist in the mind of man, and its part is to re-produce and combine these twofold classes of elements into new and noble forms. Religion is the Mind, as Faith, contemplating Nature, Man, and itself, neither simply as series of successive changes, nor merely as magnificent apparitions of loveliness; but as they declare the existence, proclaim the perfections, repose in the shadow, rise toward the throne, and are illustrated and supplemented by the Word of God. All three are thus the one Mind under different aspects of contemplation, and using different degrees of light. Science holds a torch of dry light, clear, stern, and searching; Literature is surrounded by a softer and warmer effulgence; while the light of religion mingles with that "which never was on sea or shore." We are reminded of the three fair graces described by St. Paul,—Faith, Hope, and Charity. Here, to the Apostle's view, stood Faith, with eagle-eye, contemplating the invisible; there, Hope, looking as beautiful and happy as if a breeze from Heaven were blowing around her temples, and stirring her golden hair; and there, again, Charity, weeping over a miserable world—and all the more lovely for her tears.

So, SCIENCE, LITERATURE, and RELIGION figure themselves as three noble sisters. One is arrayed with severe simplicity, her eye is piercing, her air masculine—one hand rests on a terrestrial globe—another uplifts a telescope to the stars:—her name is SCIENCE.—Another is more gayly and gorgeously attired; her cheek is tinged with a finer bloom; her mouth is radiant with a sweeter dimple—one hand rests upon the open page of Milton—the other holds a pen, which seems to drop sentences of gold:—her name is LITERATURE.—A third is a more matured and matronly form, "grace is in all her steps, Heaven in her eye, in every gesture dignity and love;" a dark but lustrous veil envelops her majestic form; her eye is raised higher than those sidereal heavens to which her sister Science restricts her gaze; one hand holds the book of God, while the other, as it is lifted up on high,

"*Allures to brighter worlds, and points the way:*"

her name is RELIGION.—Which will you choose? All are beautiful, all are noble; and, bobbin still, the choosing of the one does not imply the refusing of the other; all may be equally and eternally your own

Presentation Plate to Subscribers.

As an inducement to subscriptions, and in lieu of the commission necessarily expended in collecting dues, the Proprietor has procured, at a great expense, a new and exceedingly rich and beautiful Steel Engraving of Eastlake's celebrated painting of

CHRIST WEEPING OVER JERUSALEM,

measuring fourteen and a half by twenty and a quarter inches, executed in the richest style of Mezzotint, and Stipple, by W. L. Ormsby, Esq., and forming one of the most sublime and impressive pictures ever finished in this country. The design and composition of the work are represented in a very inadequate manner, in the above wood-cut. Its engaging subject, masterly treatment, and rich engraving, will render it an ornament in any parlor.

The Proprietor takes pleasure in offering such a useful and attractive work of Art to his subscribers. And he proposes to present to every *new* subscriber, who sends to him TWO DOLLARS, free of expense, (which is the subscription price of the Magazine,) a copy of the Magazine and of this Engraving.

He will also present a copy of this Engraving to all present subscribers, who pay up past arrearages, and who pay for one year in advance.

The Engraving will be sent by mail, unless otherwise ordered.

If it be preferred, the Plate offered last year, Stuart's Portrait of Washington, will be given on the same terms, instead of the above Engraving.

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GEORGE PRATT, 116 Nassau Street, New-York.